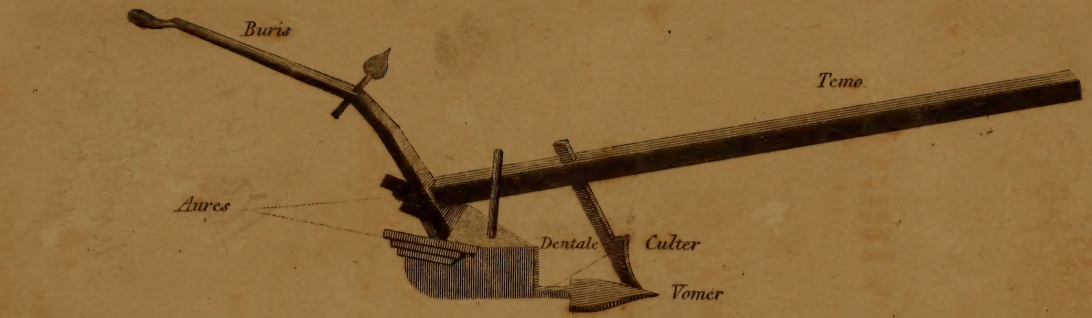
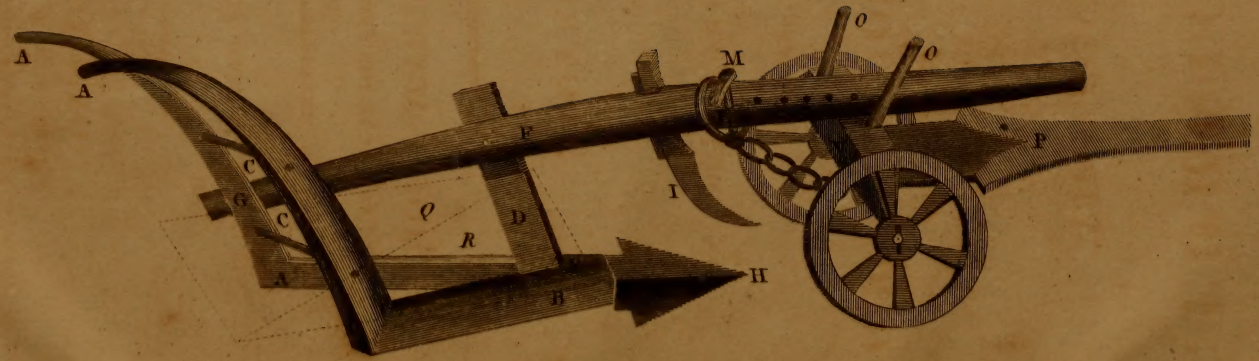


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P. VIRGILII MARONIS

GEORGICORUM

LIBRI QUATUOR.

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1401

THE

GEORGICKS OF VIRGIL,

WITH

AN ENGLISH TRANSLATION

AND

NOTES.

BY JOHN MARTYN, F.R.S.

PROFESSOR OF BOTANY IN THE UNIVERSITY OF CAMBRIDGE.

THE FOURTH EDITION.



OXFORD,

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TO

RICHARD MEAD, M. D.

PHYSICIAN TO HIS MAJESTY KING GEORGE II.

SIR,

I DESIRE leave to present to you the following Work, which was begun with your approbation and encouragement. You will find in almost every page what use has been made of those valuable Manuscripts of VIRGIL, which make a part of your noble library; and which you was pleased to lend me with that readiness, which you always shew in the encouragement of learning.

Your exact acquaintance with all the fine authors of antiquity, makes you a proper patron of an edition of any of their compositions. But VIRGIL seems in a particular manner to claim your patronage. He, if we may credit the writers of his life, had made no small proficiency in that divine art, in the profession of which you have for so many years held the first place, and acquired a reputation equal to the great know-

ledge and humanity, with which you have exercised it.

As the GEORGICKS were, in the opinion of their great author himself, the most valuable part of his Works, you will not be displeased with the pains that I have taken to illustrate the most difficult passages therein. And if I shall be so happy as to have your approbation of these fruits of my labours, I shall have no reason to fear the censure of others. But if they had not been composed with as much exactness and care as I am master of, I should not have ventured to desire your acceptance of them, from,

Sir,

Your most obliged

Humble Servant,

JOHN MARTYN.

CHELSEA,
March 16, 1740-1.

PREFACE.

HUSBANDRY is not only the most ancient, but also the most useful of all arts. This alone is absolutely necessary for the support of human life; and without it other pursuits would be in vain. The exercise therefore of this art was justly accounted most honourable by the ancients. Thus in the earliest ages of the world we find the greatest heroes wielding the share as well as the sword, and the fairest hands no more disdaining to hold a crook than a sceptre. The ancient Romans owed their glory and power to Husbandry: and that famous Republic never flourished so much, as when their greatest men ploughed with their own hands. Lucius Quintius Cincinnatus was found naked at the plough-tail, when he was summoned to take upon him the Dictatorship. And when he had settled the Commonwealth, the glorious old man returned to the tillage of his small farm, laden with the praises of the Roman people. C. Fabricius and Curius Dentatus, those glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquished the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and successful in war. But when the virtuous industry of this great people gave way to luxury and effeminacy, the loss of their glory attended on their neglect of Husbandry, and by degrees they fell a prey to barbarous nations.

This art has not only exercised the bodies of the greatest heroes, but the pens also of the most celebrated writers of antiquity. Hesiod, who lived in the generation immediately succeeding the Trojan war, wrote a Greek poem on Husbandry. And though Homer did not write expressly on this subject, yet he has represented Laërtes, the father of his favourite hero, as a wise prince, retiring from public business, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Aristotle, Theophrastus, and several other Grecian philosophers, have treated of Agriculture in prose. Among the Romans, Cato the famous censor has written a treatise of rural affairs, in which he was imitated by the learned Varro. Cato writes like an ancient country gentleman, of much experience; he abounds in short pithy sentences, intersperses his book with moral precepts, and was esteemed as a sort of rural oracle. Varro writes more like a scholar than a man of much practice: he is fond of researches into antiquity, enquires into the etymology of the names of persons and things; and we are obliged to him for a catalogue of those who had written on this subject before him.

But Virgil shines in a sphere far superior to the rest. His natural abilities, his education, his experience in Husbandry, conspired to render him the finest writer on this subject. No man was ever endowed with a more noble genius, which he took care to improve by the study of Greek literature, mathematics, astronomy, medicine, and philosophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was soon received into the favour of Augustus Cæsar. Virgil wanted nothing but the air of a court, to add a polish to his uncommon

share of parts and learning. And here he had the happiness to live under the protection of the most powerful prince in the world, and to converse familiarly with the greatest men that any age or nation ever produced. The Pastorals of Theocritus were much admired, and not undeservedly; but the Romans had never seen any thing of that kind in their own language. Virgil attempted it, and with such success, that he has at least made the victory doubtful. The Latin Eclogues discovered such a delicacy in their composition, that the author was immediately judged capable of arriving at the nobler sorts of poetry. The long duration of the civil wars had almost depopulated the country, and laid it waste; there had been such a scarcity in Rome, that Augustus had almost lost his life by an insurrection of the populace. A great part of the lands in Italy had been divided among the soldiers, who had been too long engaged in the wars, to have a just knowledge of Agriculture. Hence it became necessary that the ancient spirit of Husbandry should be revived among the Romans. And Mæcenas, who wisely pursued every thing that might be of service to his master, engaged the favourite poet in this undertaking.

Virgil, who had already succeeded so well in the contention with one Greek poet, now boldly entered the lists with another. And if it may be questioned whether he exceeded Theocritus, there can be no doubt of his having gone far beyond Hesiod. He was now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed seven years in the composition of this noble poem, which he called GEORGICKS; and when it was finished, it did not fall short of the expectations of his patron.

Those who have been accustomed to see the noble art of Husbandry committed to the management of the meanest people, may think the majestic style which Virgil has used not well adapted to the subject. But the poet wrote for the delight and instruction of a people, whose dictators and consuls had been husbandmen. His expressions accordingly are every where so solemn, and every precept is delivered with such dignity, that we seem to be instructed by one of those ancient farmers, who had just enjoyed the honours of a triumph. Never was any poem finished with such exactness: there being hardly a sentence that we could wish omitted, or a word that could be changed, without injuring the propriety or delicacy of the expression. He never sinks into any thing low and mean; but by a just distribution of Grecisms, antique phrases, figurative expressions, and noble allusions, keeps up a true poetical spirit through the whole composition. But we cannot be surprised at this extraordinary exactness, if we consider, that every line of this charming poem cost more than an entire day to the most judicious of all poets, in the most vigorous part of his life. Besides, it appears that he was continually revising it to the very day of his death.

It would be an endless labour to point out all the several beauties in this poem: but it would be an unpardonable omission in an editor, to pass them wholly over in silence. The reader will easily observe the variety which Virgil uses in delivering his precepts. A writer less animated with a spirit of poetry, would have contented himself with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plough the furrows across; that moist summers and fair winters are to be desired;

and that it is good to float the field after it is sown. These precepts are just; but it is the part of a poet to make them beautiful also, by a variety of expression. Virgil therefore begins these precepts by saying, the husbandman, who breaks the clods with harrows and hurdles, greatly helps the field; and then he introduces Ceres looking down from heaven with a favourable aspect upon him, and on those also, who plough the field across, which he beautifully calls exercising the earth, and commanding the fields[a]. He expresses the advantage of moist summers and dry winters, by advising the farmers to pray for such seasons; and then immediately leaves the didactic style, and represents the fields as rejoicing in winter dust, and introduces the mention of a country famous for corn, owing its fertility to nothing so much as to this weather, and, by a bold metaphor, makes the fields astonished at the plenty of their harvest[b]. The poet now changes his style to the form of a question, and asks why he needs to mention him that floats the ground: he then describes the field gasping with thirst, and the grass withering, and places before our eyes the labourer inviting the rill to descend from a neighbouring rock; we hear the stream bubble over the stones, and

[a] Multum adeo, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva: neque illum
Flava Ceres alto nequicquam spectat Olympo:
Et qui, proscisso quæ suscitat æquore terga,
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

[b] Humida solstitia, atque hyemes orate serenas,
Agricolæ: hyberno lætissima pulvere farra,
Lætus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.

are delighted with the refreshment that is given to the fields [c]. To mention every instance of this variety of expression, would be almost the same thing with reciting the whole poem.

Virgil has exceeded all other poets in the justness and beauty of his descriptions. The summer storm in the first book is, I believe, not to be equalled. We see the adverse winds engaging, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and the sea swelling, and to conclude the horror of the description, Jupiter is introduced darting thunder with his fiery right hand, and overturning the mountains; earth trembles, the beasts are fled, and men are struck with horror; the south wind redoubles, the shower increases, and the woods and shores rebellow. The description of the spring, in the second book, is no less pleasing, than that of the storm is terrible. We there are entertained with the melody of birds, the loves of the cattle, the earth opening her bosom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine descriptions of the *æsculus*, the citron, the *amellus*, or the several sorts of serpents, which are all excellent. The descriptions of the horse, the chariot race, the fighting of the bulls, the violent effects of lust, and the Scythian winter, can never be too much admired.

[c] Quid dicam, jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per lævia murmur
Saxa ciet, scatebrisque arentia temperat arva.

The use of well adapted similes is in a manner essential to a poem. None can be more just, than the comparison of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull rushing on his adversary, to a great wave rolling to the shore, and dashing over the rocks. But above all that celebrated simile of the nightingale, in the fourth book, has been no less justly than universally applauded.

But nothing is more generally admired in poetry, than that curious art of making the numbers of the verses expressive of the sense that is contained in it. When the giants strive to heap one huge mountain upon another, the very line pants and heaves[d]; and when the earth is to be broken up with heavy drags, the verse labours as much as the husbandman[e]. We hear the prancing steps of the war horse[f], the swelling of the sea, the crashing of the mountains, the resounding of the shores, and the murmuring of the woods[g], in the poet's numbers. The swift rushing of the north wind[h], and the haste required to catch up a stone to destroy a serpent[i], are described in words as quick as the subject.

[d] Ter sunt conati imponere Pelio Ossam.

[e] - - - - - - - - - - Omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternum frangenda bidentibus.

[f] Insultare solo, et gressus glomerare superbos.

[g] - - - - - - - - - - Freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor: aut resonantia longe
Littora misceri, et nemorum increbrescere murmur.

[h] Ille volat, simul arva fuga, simul æquora verrens.

[i] - - - Cape saxa manu, cape robora pastor.

Digressions are not only permitted, but are thought ornamental in a poem; provided they do not seem to be stuck on unartfully, or to ramble too far from the subject. Virgil's are entertaining and pertinent; and he never suffers them to lose sight of the business in hand. The most liable to objection seems to be the conclusion of the first Georgick, where he entertains the reader with a long account of the prodigies that attended Cæsar's death, and of the miseries occasioned by the civil wars among the Romans. But here it may be observed what care the poet takes not to forget his subject. He introduces a husbandman in future ages turning up rusty spears with the civil plough-share, striking harrows against empty helmets, and astonished at the gigantic size of the bones. And when he would describe the whole world in arms, he expresses it by saying the plough does not receive its due honour, the fields lie uncultivated by the absence of the husbandmen, and the sickles are beaten into swords. The praises of Italy, and the charms of a country life, in the second Georgick, seem naturally to flow from the subject. The violent effects of lust, in the third book, are described with a delicacy not to be paralleled. This was a dangerous undertaking; it was venturing to steer between Scylla and Charybdis. We need but consult the translations to be convinced of this. Dryden, endeavouring to keep up the spirit of the original, could not avoid being obscene and lascivious in his expressions; and Dr. Trapp, whose character laid him under a necessity of avoiding that rock, has sunk into an insipid flatness, unworthy of the poet whom he has translated. But in the original, the sentiments are warm and lively, and the expressions strong

and masculine. And yet he does not make use of a word unbecoming the gravity of a philosopher, or the modesty of a virgin. The pestilence that reigned among the Alpine cattle is confessedly a master-piece; and not inferior to the admired description which Lucretius has given of the plague at Athens. The story of Orpheus and Eurydice is told in so delightful a manner, that, had it been less of a piece with the main poem, we could not but have thanked the author for inserting it.

These, and innumerable other beauties, which cannot easily escape the observation of a judicious reader, are sufficient to make the Georgicks esteemed as the finest poem that ever appeared. But the work is not only beautiful, but useful too. The precepts contained in it are so just, that the gravest prose writers among the Romans have appealed to Virgil, as to an oracle, in affairs of Husbandry. And though the soil and climate of Italy are different from those of England; yet it has been found by experience, that most of his rules may be put in practice, even here, to advantage.

This was the poem on which Virgil depended for his reputation with posterity. He desired on his death-bed that his Æneis might be burnt; but was willing to trust the Georgicks to future ages. The reason of this conduct seems to be obvious. The Æneis was unfinished, and had not received the last hand of the author. And though it has justly been the admiration of all succeeding times, yet this great master thought it unworthy of his pen. He was conscious, that it fell short of the Iliad, which he had hoped to exceed; and, like a true Roman, could not brook a superior. But in the Georgicks, he knew that

he had triumphed over the Greek poet. This poem had received the finishing stroke, and was therefore the fittest to give posterity an idea of the genius of its author. Nor was the poet disappointed in his expectations: for the Georgicks have been universally admired, even by those who are unacquainted with the subject. The descriptions, the similes, the digressions, the purity and majesty of the style, have afforded a great share of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this poem. I had the good fortune to give some of my friends the satisfaction they desired in this point: and they were pleased to think, that my observations on this poem would be as acceptable to the public, as they had been to themselves. I was without much difficulty persuaded to undertake a new edition of a work, which I had always admired, and endeavoured to understand, to which the general bent of my studies had in some measure contributed. I was desirous in the first place, that the text of my author might be as exact as possible. To this end, I compared a considerable number of printed editions, valuable either for their age, their correctness, or the skill of the editor. I thought it necessary also to enquire after the manuscripts that were to be found in England; that by a collection of all the various readings, I might be able to lay before the reader the true and genuine expression of my author. The manuscripts, which I collated, being all that I had any information of, are seven in number: one of them is in the King's Library; one in the Royal Library at Cambridge; one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in

Dr. Mead's Library. I have collated all these myself, and the reader will find the various readings inserted in the following annotations. I have generally followed the edition of Heinsius, seldom departing from it, unless compelled by some strong reason; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a single manuscript.

In composing the annotations, I have carefully perused the grammatical comments of Servius, the learned paraphrase of Grimoaldus, the valuable collections of observations, various readings, and comparisons with the Greek poets, made by Fulvius Ursinus and Pierius; the learned and judicious criticisms of La Cerda and Ruæus, and the curious remarks of Father Catrou, whose French edition of Virgil did not fall into my hands, till the greatest part of the first Georgick was printed, which is the reason that I have not quoted him sooner. But I did not depend entirely on these learned commentators; and have often ventured to differ from them, for which I have assigned such reasons, as I believe will be found satisfactory. They were all unacquainted with the subject, and therefore could not avoid falling into considerable and frequent errors. When the sense of any word or expression has been doubtful, or variously interpreted, I have endeavoured to find how it has been used by the poet himself in other parts of his works, and by this means have sometimes removed the ambiguity. If this has failed, I have consulted the other authors, who wrote about the same time; and after them, the earliest critics, who are most likely to have retained the true meaning. With regard to the precepts themselves, I

have compared them with what is to be found in Aristotle, Cato, and Varro, whom our author himself evidently consulted; and with those of Columella, Pliny, and Palladius, who wrote before the memory of Virgil's rules was lost in the barbarous ages. I have generally given the very words of the author, whom I find occasion to cite, not taking them at second hand, as is too frequent, but having recourse to the originals themselves.

I am not conscious of having assumed any observation, for which I am indebted to any other. The reader will find many, which I am persuaded are not to be met with in any of the commentators. I have been very particular in my criticisms on the plants mentioned by Virgil: that being the part, in which I am best able to inform him, and which, I believe, has been chiefly expected from me. The astronomical part has given me most trouble, being that with which I am the least acquainted. But yet I may venture to lay the annotations on this subject before the reader with some confidence, as they have had the good fortune to be perused by the greatest astronomer of this, or perhaps of any age; the enjoyment of whose acquaintance and friendship I shall always esteem as one of the happiest circumstances of my life.

I know not whether I need make any apology for publishing my notes in English. Had they been in Latin as I at first intended, they might have been of more use to foreigners: but as they are, I hope they will be of service to my own country, which is what I most desire. The prose translation will, I know, be thought to debase Virgil. But it was never intended to give any idea of the poet's style; the whole design

of it being to help the less learned reader to understand the subject. Translations of the ancient poets into prose have been long used with success by the French: and I do not see why they should be rejected by the English. But those who choose to read the Georgicks in English verse, may find several translations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have sometimes deviated from the sense and spirit of the author. I have therefore pointed out most of their errors, that have occurred to me; which I thought myself the more obliged to do, because I have found Virgil himself accused of some mistakes, which are wholly to be ascribed to a translator. I say not this to detract from the merit of any of those learned and ingenious gentlemen. I am no poet myself, and therefore cannot be moved by any envy to their superior abilities. But as I have endeavoured to rectify the errors of others, so I shall be heartily glad to have my own corrected. I hope they are not very numerous, since I have spared no labour to do all the justice to my author that was in my power; and have bestowed as much time in attempting to explain this incomparable work, as Virgil did in composing it.

As nothing is more necessary for scholars, than the right understanding of the authors which are put into their hands; and as among the poets VIRGIL *is the chief; so the accurate English translation, and learned notes which Dr.* MARTYN *has made, with much pains and labour, upon the* GEORGICKS, *the most complete and exactly finished work of that poet, deserve to be recommended for the use of public and private schools of this kingdom. The author's preface to this his performance is very well worth the reader's careful persual and particular attention.*

M. MAITTAIRE.

Southampton-Row,
July 1, 1746.

P. VIRGILII MARONIS

GEORGICORUM

LIBER PRIMUS.

QUID faciat lætas segetes, quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites
Conveniat: quæ cura boum, qui cultus habendo
Sit pecori: apibus quanta experientia parcis:

What may make the fields rejoice, under what signs it may be proper to turn the earth, and join the vines to elms: what care is to be had of oxen, and how other cattle may be managed: what experience is required to treat the frugal bees:

1. *Quid faciat &c.*] Virgil begins this poem with a brief account of the subjects of his four books: corn and ploughing being the subject of the first, vines and other trees of the second, cattle of the third, and bees of the fourth.

Lætas segetes] *Seges* is commonly used by Virgil to signify the field. Joyful is a noble epithet: we have the same metaphor used in some passages of the Bible. Thus it is in the 65th Psalm, ver. 14. "The valleys shall stand so thick "with corn, that they shall laugh "and sing."

Quo sidere.] This expression is very poetical. Dryden has debased it by translating it,

——— *when* to turn
The fruitful soil, and *when* to sow the corn:
* * * * * * * * * * * *
And *when* to raise on elms the teeming vine.

And yet in the essay on the Georgicks, prefixed to Dryden's translation, Addison observes that "Virgil, "to deviate from the common form "of words, would not make use of "*tempore*, but *sidere* in his first "verse."

3. *Qui cultus.*] Pierius tells us, that in the Roman, the Lombard, the Medicean, and some ancient manuscripts, it is *qui*. The same reading is in all the manuscripts I have collated, except that of the King's library, and one of Dr. Mead's, where it is *quis*. La Cerda, and some other printed editions, have *quis:* but Heinsius and most of the best editors read *qui*.

4. *Pecori: apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the synalœpha. But Pierius assures us, that in all the most ancient manuscripts he had seen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr. Mead's manuscripts. In another of Dr. Mead's, there is only *que*, which Pierius observes to have been generally inserted in the Lombard manu-

hence, Mæcenas, will I begin to sing. Ye most shining lights of the world, who lead the year sliding through the sky:

Hinc canere incipiam. Vos, ô clarissima mundi 5
Lumina, labentem cælo quæ ducitis annum:

---

script, where there would be a synalœpha. This figure however is frequent in Virgil: Pierius quotes many instances. I shall mention only one, which is in the third Georgick:

Arcebis gravido pecori; armentaque pasces.

Heinsius and Masvicius leave out *atque:* but La Cerda, Ruæus, and most of the common editions keep it in.

Experientia.] This is generally understood to mean the experience which is required in us to manage bees. Ruæus interprets it in this sense, "quanta industria, ut alantur apes frugales." But in his notes he proposes another sense, making *experientia* to signify the experience, prudence, or ingenuity of the bees. "Præter interpretationem jam traditam afferri potest "hæc altera: Dicam quæ sit apum "experientia, prudentia, ingenium, "ars quædam: non usu quidem "comparata, sed ingenita." Dryden translates *apibus quanta experientia,*

The *birth* and *genius* of the frugal bee.

Mr. B— translates it,

What mighty *arts* to thrifty bees belong.

Dr. Trapp has it,

The *experience* of the parsimonious bee.

He is very fond of this new interpretation of Ruæus: "To me (says "he) it is much the best sense; because it is literal, and yet most "poetical. According to the other "construction, the expression is very harsh; and not to be supported by any parallel place that I "know of." This learned gentleman is mistaken, when he thinks that *only Ruæus mentions this sense;* for Grimoaldus had interpreted this passage the same way long before: "postremo quam frugalem solertiam "ipsis apibus, in congregando, et "custodiendo melle, divina provi-"dentia concesserit, explicabo." But, for my part, I do not see any reason to reject the common interpretation; nor do I perceive why we may not interpret this passage, *qui cultus sit habendo pecori; quanta experientia sit* habendis *apibus.* Besides it rather seems harsh to ascribe experience to bees, whose prudence, as Ruæus himself confesses, is *non usu comparata sed ingenita.*

Parcis.] This epithet is frequently applied to bees: thus Aristotle, ἐξελαύνουσι, δὲ καὶ τὰς ἀργὰς αἱ μέλιτται, καὶ τὰς μὴ φειδομένας; and Pliny, *Cæterum præparcæ, et quæ alioquin prodigas atque edaces, non secus ac pigras, et ignavas proturbent;* and Martial, *parca laborat apis.*

One of Dr. Mead's manuscripts, instead of *parcis,* has *paucis,* which would make this passage be read thus;

—— apibus quanta experientia, paucis
Hinc canere incipiam.

But I think the common reading is better.

5. *Vos, &c.*] The Poet having proposed the subject of his work, proceeds to the invocation of those deities, who preside over rural affairs.

Clarissima mundi Lumina.] Some are of opinion, that in these words Virgil does not invoke the sun and moon, but only Bacchus and Ceres. Ruæus assents to this interpretation, and gives his reasons why those dei-

Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,

O Bacchus and nourishing Ceres, if by your bounty the earth changed Chaonian acorns for fruitful corn,

---

ties may deserve such an appellation; 1. Because they are thought to have discovered, and to preside over the harvest and vintage: 2. Because by them may be understod the sun and moon; for it is proved in Macrobius, that the sun is not only Liber and Dionysius, but also Jupiter, Mars, Mercury, and Hercules; and that the moon is Ceres. La Cerda contends with better reason, that the sun and moon are here invoked distinctly from Bacchus and Ceres: 1. Because these words denote only the sun and moon: 2. Because *leading the year* is more properly understood of those which lead the whole year, than of those which lead only two parts of it: 3. Because Virgil seems to imitate Varro in this passage, who invokes the sun and moon distinctly from Bacchus and Ceres: 4. Because Virgil is understood in this sense by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiss to place it here before the reader. "Et "quoniam (ut aiunt) Dei facientes "adjuvant, prius invocabo eos, nec, "ut Homerus, et Ennius, Musas, "sed XII. deos, consenteis neque "tamen eos urbanos, quorum ima"gines, ad forum auratæ stant, "sex mares, et fœminæ totidem, "sed illos XII. deos, qui maxime "agricolarum duces sunt. Primum, "qui omnes fructus agriculturæ "cælo, et terra continent, Jovem, "et Tellurem. Itaque quod ii pa"rentes, magni dicuntur, Juppiter "pater appellatur, Tellus terra ma"ter. Secundo Solem et Lunam, "quorum tempora observantur, cum "quædam seruntur et conduntur. "Tertio Cererem et Liberum, "quod horum fructus maxime ne"cessarii ad victum: ab his enim "cibus et potio venit è fundo. "Quarto Robigum ac Floram, qui"bus propitiis, neque rubigo fru"menta, atque arbores corrumpit, "neque non tempestive florent. Ita"que publicæ Robigo feriæ robiga"lia, Floræ ludi floralia instituti. "Item adveneror Minervam et Ve"nerem, quarum unius procuratio "oliveti, alterius hortorum, quo "nomine rustica vinalia instituta. "Nec non etiam precor Lympham, "ac Bonum Eventum, quoniam "sine aqua omnis arida ac misera "agricultura, sine successu ac bono "eventu, frustratio est, non cul"tura."

7. *Liber et alma Ceres.*] These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries. Lucretius has brought them together much after the same manner:

> Namque Ceres fertur fruges, Liberque liquoris
> Vitigeni laticem mortalibus instituisse.

Si.] Servius thinks *si* is used in this place for *siquidem.*

Munere.] Fulvius Ursinus says, that, in an ancient manuscript of A. Colotius, it is *numine.* The same reading is in one of the Arundelian manuscripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, because the Chaones, a people of Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean acorns,* for acorns in general; those of Dodona being the most celebrated.

and mixed the draughts of Acheloian water with the juice of the newly discovered grapes. And ye Fauns, the deities who assist husbandmen, come hither, O Fauns, together with the Dryads, the nymphs who preside over trees: I sing your gifts. And thou, O Neptune,

Poculaque inventis Acheloïa miscuit uvis:
Et vos agrestum præsentia numina Fauni,
Ferte simul Faunique pedem, Dryadesque puellæ:
Munera vestra cano. Tuque ô, cui prima frementem

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9. *Pocula Acheloïa.*] The river Acheloüs is said to be the first that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Eustathius observes, that, as all high mountains were called Ida, so all water was called Achelous. This expression might still be more proper in the invocation of deities, as being more solemn; for we find in Macrobius, that water was called Acheloüs, chiefly in oaths, prayers, and sacrifices: Μάλιστα γὰρ τὸ ὕδωρ ἀχελῶον προσαγορεύομεν ἐν τοῖς ὅρκοις, καὶ ἐν ταῖς εὐχαῖς, καὶ ἐν ταῖς θυσίαις. Fulvius Ursinus quotes many passages out of ancient authors, to the same purpose. Dryden has quite lost the solemnity of the expression, by translating it,

> Who gave us corn for mast, for water wine.

Vida alludes to this passage, when he tells us that the poets sometimes put Acheloüs for water in general:

> Nec deerit tibi, pro fluviis, proque omnibus undis,
> Pocula qui pressis Acheloïa misceat uvis.

10. *Agrestum præsentia numina Fauni, &c.*] The Fauns and Dryads were usually invoked together, as deities who presided over rural affairs. "Quin et Sylvanos," says Pliny, "Faunosque et Dearum genera sylvis, ac sua numina, tanquam et cælo, attributa credimus." The original of these Fauns is thought to be Faunus, who taught the ancient Italians their religion, and was worshipped by them. He was the father of Latinus, and delivered his oracles in a grove, not by signs, but by voice. We have an account of this in the seventh Æneid:

> At Rex sollicitus monstris, oracula Fauni
> Fatidici genitoris adit, lucosque sub alta
> Consulit Albunea, nemorum quæ maxima sacro
> Fonte sonat. ———
> — Subita ex alto vox reddita luco est.

The Fauns are so called *à fando*, because they speak personally to men. They are generally thought to be the same with the satyrs. Horace seems to make Faunus the same with Pan:

> Velox amœnum sæpe Lucretilem
> Mutat Lycæo Faunus;

for Lycæus was one of the habitations of Pan, as we find in this invocation:

> Ipse nemus linquens patrium, saltusque Lycæi,
> Pan ovium custos.

The Dryads had their name from δρῦς, an oak.

12. *Prima.*] Various are the opinions of commentators concerning the meaning of this epithet. Many, says Servius, take it to mean *olim*. In this sense Grimoaldus has interpreted it. La Cerda leaves his reader to choose which he pleases of four interpretations. 1. The earth may be called *prima*, because it existed before the other elements. 2. Because the earth, together with

Fudit equum magno tellus percussa tridenti, 13
Neptune: et cultor nemorum, cui pinguia Cæ

at whose command the earth, being struck with thy mighty trident, first brought forth the neighing horse: and thou inhabitant of the groves,

heaven, was said to be the parent of the gods. In this sense Dr. Trapp has translated it:

—— Thou, at whose command
The *parent earth* a sprightly steed disclos'd.

3. *Tellus prima* may signify the sea-shore, where the horse was produced by Neptune; for Virgil in another place uses *prima terra* in this sense:

— Primaque vetant consistere terra.

4. The Poet may allude to Attica, the seat of this fable, for the Athenians pretended to be the most ancient people in the world. I have ventured to take it in what seems to me the most obvious sense. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet: as "pede terram "crebra ferit." Nay, he has used *prima* in the same manner in this very Georgick:

Prima Ceres ferro mortales vertere terram
Instituit.

Mr. B— translates it in this sense,

—— Thou, whose trident's force
First clave the earth and rais'd the neighing horse.

13. *Fudit equum, &c.*] This alludes to the story of Neptune's producing a horse at Athens. La Cerda offers some strong reasons for reading *aquam* instead of *equum*, which emendation is mentioned also by Servius, who says the most ancient manuscripts have *aquam*. La Cerda's reasons are; 1. Herodotus says, that in the temple of Erectheus, there was an olive-tree and the sea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horse, to be produced by Neptune. 3. In the best and purest manuscripts of Ovid, he finds *fretum*, where the common editions have *ferum:*

Stare Deum pelagi, longoque ferire tridente
Aspera saxa facit, medioque e vulnere saxi
Exsiluisse *fretum.*

I have adhered to the common reading, for the three following reasons: 1. Because I do not remember to have seen *aquam* in any manuscript, or printed edition. 2. Because it seems proper for Virgil to invoke Neptune, on account of his bestowing the horse on mankind, that animal being celebrated in the third Georgick; whereas the sea has nothing to do in this poem. 3. Because in the third Georgick, when he is speaking of the characters of a fine stallion, he mentions as the most excellent, that he should be descended from the horse of Neptune:

Et patriam Epirum referat, fortesque Mycenas;
Neptunique ipsa deducat origine gentem.

14. *Cultor nemorum, &c.*] He means Aristæus, the son of Apollo and Cyrene. This Aristæus was educated by the nymphs, who taught him the arts of curdling milk, making bee-hives, and cultivating olive-trees. He communicated these benefits to mankind, on which account he had the same divine honours paid to him as to Bacchus.

Cæ.] A very fruitful island in

whose three hundred milk white steers browse on the fruitful bushes of Cæa: and thou, O Tegeæan Pan, the protector of sheep, if thy own Mænalus be thy care, leave the groves of thy own country, and the forests of Lycæus, and come hither propitious: and thou, O Minerva, who discoveredst the olive: and thou, O youth, who didst teach the use of the crooked plough: and thou, O Sylvanus, who bearest a young cypress-tree, plucked up by the roots:

Ter centum nivei tondent dumeta juvenci: 15
Ipse nemus linquens patrium, saltusque Lycæi,
Pan ovium custos, tua si tibi Mænala curæ,
Adsis ô Tegeæe favens: oleæque Minerva
Inventrix: uncique puer monstrator aratri:
Et teneram ab radice ferens, Sylvane, cupressum: 20

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the Archipelago, to which Aristæus retired after the unfortunate death of his son Actæon. He was there first worshipped as a deity.

16. *Ipse nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycæus and Mænalus, and the city Tegea.

17. *Si.*] Grimoaldus interprets *si* by *quantumvis*, and gives this passage the following sense: "And "thee, O Arcadian Pan, the illus- "trious feeder of sheep, I most ear- "nestly entreat: that *though* thy "mountain Mænalus, famous for "the pastoral pipe, affords thee "great pleasure; yet leave thy na- "tive soil a little while, and engage "entirely in overseeing our affairs." Ruæus gives it this sense: "If thou "hast any regard for Mænalus, Ly- "cæus, and the other mountains "and woods of thy own Arcadia, "leave now those places, and assist "me whilst I speak of pastoral af- "fairs and trees: for my discourse "will do honour to these places, "and be of use to them." I have followed this sense, as the most generally received.

18. *Tegeæe.*] Servius and Heinsius read *Tegæe;* one of the Arundelian manuscripts has *Tegehe;* in the Cambridge, the Bodleian, and one of Dr. Mead's manuscripts it is *Tegee;* in the King's manuscript, and in some of the old printed editions, it is *Tegeæ;* La Cerda and Ruæus read *Tegeæe*, which seems to be right, for the two first syllables are always short; the Greek name of the city being Τεγέα.

Oleæque Minerva Inventrix.] This alludes to the story of the contention between Neptune and Minerva, about naming Athens. Pliny says the olive-tree produced on that occasion by Minerva was to be seen in his time at Athens.

19. *Uncique puer monstrator aratri.*] Some will have this to be Osiris, the Egyptian deity; but others, with better reason, think that Triptolemus the son of Celeus is meant, who was taught the art of husbandry by Ceres. La Cerda gives the following reasons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Æneid. 2. Servius observes that the Romans had not yet admitted the Egyptian worship under Augustus. 3. As he invokes Minerva and other Grecian gods, why not a Grecian inventor of the plough? 4. It was a generally received opinion, that the discovery of corn was made in Attica. 5. Pausanias says, that the Athenians and their neighbours relate that Triptolemus was the inventor of sowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his son.

20. *Et teneram ab radice ferens, Sylvane, cupressum.*] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins

Dique Deæque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum cælo demittitis imbrem.
Tuque adeo, quem mox quæ sint habitura deorum

and all ye Gods and Goddesses, whose employment it is to protect the fields, and ye who take care of the new fruits, that are produced without culture, and ye who send down the plenteous showers on those which are cultivated. And chiefly thou, O Cæsar, whose future seat amongst the gods

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and marbles, Sylvanus is represented bearing a cypress-tree plucked up by the roots, which fully explains this passage; Mr. B— seems not to have been aware of this, when he translated it,

> And you, Sylvanus, with your cypress *bough.*

Sylvanus is described in a different manner by our Poet, in his tenth Eclogue:

> Venit et agresti capitis Sylvanus honore,
> Florentes ferulas et grandia lilia quassans.

But in the Georgicks, where the Poet speaks of trees, and designedly omits flowers, it was more proper to distinguish Sylvanus by his cypress.

21. *Dique Deæque omnes.*] Having invoked the particular Deities, he concludes with an invocation of all the rest. This is according to the custom of the priests, who used, after the particular invocation, to invoke all the gods in general. Fulvius Ursinus says he saw a marble at Rome with this inscription:

ΝΟΜΙΟΙC ΘΕΟΙC
ΙΟΥΛΙΟC
ΜΑΙΟΡ
ΑΝΤΟΝΙΝΟC

La Cerda mentions several inscriptions to all the gods and goddesses in general.

22. *Non ullo.*] So I find it in the Cambridge, and in one of Dr. Mead's manuscripts. Heinsius, Masvicius, and several good editors have the same reading. Servius, Grimoaldus, La Cerda, Ruæus, and many others, read *nonnullo.* Servius gives it this sense: you who nourish the seeds sown by us, with your own seed; that is, with rain and warmth. La Cerda interprets it; you who produce new fruits, with some newly discovered seed. I am loth to depart from that excellent manuscript of Heinsius, without very good reason. And here I think *non ullo* the best reading, notwithstanding the great authorities I have quoted against it. *To produce new fruit with some seed* seems to be a very poor expression, and by no means worthy of Virgil. But *to produce new fruits without any seed,* that is, without being sown by men, is a very proper expression. The Poet, in these two lines, invokes, first, those deities who take care of spontaneous plants, and then those who shed their influence on those which are sown. Thus, at the beginning of the second Georgick, he tells us, that some trees come up of their own accord, without culture, and that others are sown:

> Principio arboribus varia est natura creandis:
> Namque aliae, nullis hominum cogentibus, ipsæ
> Sponte sua veniunt. ———
> Pars autem posito surgunt de semine.

24. *Tuque adeo, &c.*] After the invocation of these deities, he takes an opportunity of making his court to Augustus Cæsar, by adding him

is at present uncertain: whether thou wilt accept of the guardianship of cities, and the care of countries, so that the whole world shall acknowledge thee as the giver of fruits and ruler of storms, crowning thy temples with thy mother's myrtle:

Concilia incertum est, urbesne invisere, Cæsar,
Terrarumque velis curam, et te maximus orbis
Auctorem frugum, tempestatumque potentem 27
Accipiat, cingens materna tempora myrto:

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to the number, and giving him his choice, whether he will be a god of earth, sea, or heaven.

Adeo.] Some think *adeo* to be only an expletive here, others interpret it *also*. Servius, and after him most of the commentators, take it to signify *chiefly*.

Mox.] It is generally agreed that *mox* in this place signifies *hereafter;* as in Horace:

Ætas parentum, pejor avis, tulit
Nos nequiores, *mox* daturos
Progeniem vitiosiorem.

It is usual with the poets to pray that it may be long before their monarchs are received into heaven; thus Horace:

Serus in cælum redeas, diuque
Lætus intersis populo Quirini;
Neve te nostris vitiis iniquum
Ocyor aura
Tollat.

25. *Urbes.*] Almost all the editions have *urbis;* some read *urbeis.* It is certainly the accusative case plural, for the construction will not admit of its being the genitive singular; wherefore, to avoid confusion, I have put *urbes.* Dryden imagined *urbis* to be the genitive case singular; and that Virgil meant particularly the city of Rome:

Whether in after times to be declar'd,
The patron of the world, and Rome's
peculiar guard.

Invisere.] La Cerda observes that this word is expressive of divinity, and quotes several passages from the poets in confirmation of his opinion.

27. *Tempestatumque potentem.*] These words are generally understood to mean, that Augustus should be the ruler of the seasons. But I think Virgil has seldom, if ever, used *tempestates* to signify the seasons. Sure I am that many passages may be produced where he has expressed storms by that word. I shall content myself with one in the first Æneid, where Æolus speaks in the following manner to Juno:

Tu mihi quodcunque hoc regni, tu sceptra, Jovemque
Concilias: tu das epulis accumbere divûm,
Nimborumque facis, *tempestatumque potentem.*

Pliny explains *tempestates,* hail, storms, and such like: "Ante omnia autem duo genera esse cælestis injuriæ meminisse debemus. Unum quod tempestates vocamus, in quibus grandines, procellæ, cæteraque similia intelliguntur."

Mr. B— translates it in this sense;

Parent of fruits, and pow'rful of the storm.

The Poet means, no doubt, that Augustus shall govern the storms in such a manner, that they shall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was sacred to Venus, as Virgil tells us himself in the seventh Eclogue:

Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri.

He pays a fine compliment to Augustus in this passage, making him,

An deus immensi venias maris, ac tua nautæ
Numina sola colant; tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis:
Anne novum tardis sidus te mensibus addas,
Qua locus Erigonen inter, Chelasque sequentes

or whether thou wilt be a god of the vast ocean, and be the only one invoked by mariners, the farthest parts of the earth shall worship thee, and Tethys shall give thee all her waters to be her son-in-law: or whether thou wilt put thyself, as a new sign, among those that rise slowly, in the space between Virgo and Scorpio;

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as he was very desirous to have it thought, to be descended from Æneas, who was the son of Venus. The same expression is used with regard to Æneas himself, in the fifth Æneid:

Sic fatus, velat materna tempora myrto.

30. *Ultima Thule.*] The King's manuscript, and one of Dr. Mead's have it Thile; in another of Dr. Mead's, and in the Cambridge manuscript, it is Tyle; in the Bodleian manuscript it is Thyle. Thule was thought by the ancients to be the farthest part of the earth towards the north, and inaccessible: thus Claudian;

Ratibusque impervia Thule.

The place which the Romans meant by Thule seems to be Schetland; for Tacitus tells us, it was in sight of the Roman fleet, when Agricola sailed round Britain, and conquered the Orkney islands. "Hanc oram "novissimi maris tunc primum Ro- "mana classis circumvecta, insulam "esse Britanniam affirmavit, ac si- "mul incognitas ad id tempus in- "sulas, quas Orcadas vocant, inve- "nit, domuitque. Dispecta est et "Thule, quam hactenus nix, et "hyems abdebat."

31. *Teque sibi generum Tethys, &c.*] One of the Arundelian manuscripts, and one of Dr. Mead's, have Thetis, which is certainly a mistake; for the first syllable of Thetis is short:

Dilectæ Thetidi halcyones.

Tethys is the wife of Oceanus, and mother of the Nymphs.

32. *Tardis mensibus.*] By the slow months he is generally understood to mean the summer months, because the days are then longest; or perhaps, because the summer signs rise backwards, he might poetically feign them to move slower than the rest; thus Manilius:

Quod tria signa novem signis conjuncta repugnant,
Et quasi seditio cælum tenet. Aspice Taurum
Clunibus, et Geminos pedibus, testudine Cancrum,
Surgere; cum rectis oriantur cætera membris.
Ne mirere moras, cum Sol adversa per astra
Æstivum tardis attollit mensibus annum.

But Dr. Halley has favoured me with the true meaning of these words, which have given so much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much slower ascension than the other eight signs of the Zodiac; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Egyptians reckoned twelve signs of the Zodiac, and the Chaldeans but eleven: that the Chaldeans allotted twenty degrees of the

the ardent scorpion himself already pulls back his claws, to leave for thee a more than equal share of the heavens:

Panditur; ipse tibi jam brachia contrahit ardens
Scorpius, et cæli justa plus parte relinquit. 35

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ecliptic to some signs, and forty to others; whereas the Egyptians allotted just thirty to each: and that the Chaldeans make the Scorpion to extend his claws into the place of Libra. Thus Ovid:

Est locus, in geminos ubi brachia concavat arcus
Scorpius; et cauda flexisque utrinque lacertis,
Porrigit in spatium signorum membra duorum.

It is certain that Libra was not universally received as a sign amongst the ancients; and that the *Chelæ*, or claws of the Scorpion, were reckoned instead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place:

Libra dies somnique pares ubi fecerit horas.

He takes advantage of this difference amongst the ancient astronomers, and accommodates it poetically, by placing Augustus, instead of Libra, the emblem of justice, between Virgo and Scorpio; and describes the scorpion as already pulling back his claws to make room for him. He might also in this place have a view to the birth of Augustus, which was under Libra.

34. *Panditur; ipse tibi*] Servius made the point after *tibi:* but I think it is better after *Panditur.* The sense is better if *ipse* be joined with *Scorpius,* than if it be made to agree with *locus.*

Ardens Scorpius.] This epithet is thought to belong to Scorpio, because it is the house of Mars; thus Manilius:

Pugnax Mavorti Scorpius hæret.

Those, who are born under this sign, are supposed by astrologers to be of a fiery and turbulent disposition. Thus we find in Manilius:

Scorpius armata violenta cuspide cauda.
Qua sua cum Phœbi currum per sidera ducit,
Rimatur terras, et sulcis semina miscet.
In bellum ardentes animos, et martia castra
Efficit, et multo gaudentem sanguine civem,
Nec præda quam cæde magis. Cumque ipsa sub armis
Pax agitur, capiunt saltus, sylvasque pererrant.
Nunc hominum, nunc bella gerunt violenta ferarum:
Nunc caput in mortem vendunt, et fumus arenæ:
Atque hostem sibi quisque parat, cum bella quiescunt:
Sunt quibus et simulachra placent, et ludus in armis.
Tantus amor pugnæ est, discuntque per otia bellum,
Et quodcunque pari studium producitur arte.

Servius hints at another interpretation; that by *ardens* the Poet may mean that the Scorpion is ardent to embrace Augustus.

35. *Et cæli justa plus parte relinquit.*] Some manuscripts and printed editions have *reliquit;* but the best authority seems to be for the present tense. One of the Arundelian manuscripts has *ut cæli justa plus parte relinquat,* which is a good reading. But as I find only the authority of this single manuscript for it, I choose to preserve *relinquit.*

Justa plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquish to Augustus the unequal share of the heavens, which he now possesses: or that by so do-

Quicquid eris, nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem,
Da facilem cursum, atque audacibus annue cœptis,
Ignarosque viæ mecum miseratus agrestes,
Ingredere, et votis jam nunc assuesce vocari.

whatsoever thou wilt be, for let not hell hope for thee to be her king, nor let so dire a thirst of reigning enter thy breast, though Greece admires the Elysian fields, and Proserpine does not care to follow her mother to the upper regions, do thou direct my course, and favour my bold undertaking, and with me taking pity on the husbandmen who are ignorant of the way, begin thy reign, and accustom thyself even now to be invoked.

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ing he will leave him a greater share than belongs to one sign. Dryden follows the former interpretation:

> The Scorpion ready to receive thy laws,
> Yields half his region, and contracts his claws.

And Mr. B—

> For thee his arms the Scorpion now confines,
> And his unequal share of heaven resigns.

Dr. Trapp understands it in the latter sense:

> — see the burning Scorpion now,
> Ev'n now contracts his claws, and leaves for thee
> A more than just proportion of the sky.

36. *Sperent.*] It is *spernent* in one of Dr. Mead's manuscripts, and in an old edition printed at Nurenberg, in 1492: but I look upon it to be an error of the transcribers.

41. *Ignarosque viæ mecum miseratus agrestes.*] Servius mentions two ways of interpreting this verse. One is *agrestes mecum ignaros;* in which sense Dryden has translated it:

> Pity the poet's and the ploughman's cares.

The other is *rusticis ignaris fave mecum;* which seems to be much the best sense; for Virgil would hardly have declared himself ignorant of the subject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr. B— has translated it:

> Pity with me th' unskilful peasant's cares.

And Dr. Trapp:

> And pitying, with me, the simple swains
> Unknowing of their way.

42. *Ingredere, et votis jam nunc assuesce vocari.*] Ruæus interprets this *ingredere viam,* which is very low. *Ingredior* signifies to enter upon an office. Virgil therefore calls upon Augustus to begin now to take the divine power upon him. Dr. Trapp has very well translated this line;

> Practise the god, and learn to hear our pray'rs.

The poet is justified in this compliment, by the divine honours which began to be paid to Augustus about the time that Virgil began his Georgicks. Thus Horace:

> Præsenti tibi maturos largimur honores,
> Jurandasque tuum per nomen ponimus aras.

In the very beginning of the spring, as soon as the snow is melted from the hoary mountains, and the crumbling earth is unbound by the zephyrs; then let my bullock begin to groan with ploughing deep, and let the share be worn bright with the furrow. That land fulfils the wishes of the most covetous farmer, which has twice felt the cold, and twice the heat. That man's crops have been so large, that they have even burst his barns. But before we plough an unknown plain, we must carefully obtain a knowledge of the winds,

Vere novo, gelidus canis cum montibus humor
Liquitur, et zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit;
Illius immensæ ruperunt horrea messes.
At prius ignotum ferro quam scindimus æquor,

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43. *Vere novo, &c.*] The invocation being finished, he begins his work with directions about ploughing, which is to be performed in the very beginning of the spring.

The beginning of the spring was in the month of March; but Virgil did not mean this by his *Vere novo.* The writers of agriculture did not confine themselves to the computations of astrologers, but dated their spring from the ending of the frosty weather. Thus Columella has explained this very passage: "Ne "discedamus ab optimo vate qui "ait, ille vere novo terram proscin- "dere incipiat. Novi autem veris "principium non sic observare rus- "ticus debet, quemadmodum astro- "logus, ut expectet certum diem il- "lum, qui veris initium facere di- "citur. Sed aliquid etiam sumat "de parte hyemis, quoniam con- "sumpta bruma, jam intepescit an- "nus, permittitque clementior dies "opera moliri. Possunt igitur ab "idibus Januariis, ut principem "mensem Romani anni observet, "auspicari culturarum officia."

48. *Bis quæ solem, bis frigora sensit.*] The King's, the Cambridge, the Bodleian, and some of the old printed editions, have *sentit.* The commentators have found great difficulty in explaining this passage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights; by which he supposes Virgil intends to express the two times of ploughing, in spring and autumn. Others suppose that he means the ground should lie fallow every other year, and thus explain its feeling both heat and cold twice: they say it is ploughed about the end of winter, it rests the next summer, is sown about the beginning of winter, and yields its crop the following summer. They support their interpretation by several quotations: but these prove only that it was a common practice amongst the ancients, to cultivate their fields after this manner. The poet is here advising the farmer to be very diligent in ploughing, not to spare the labour of his oxen, and to polish his share with frequent use; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and consequently ploughing it four times, his crop would be so large, that his barns would scarce contain it. We have Pliny's authority, that this is thought to be the sense of Virgil: "quarto seri sulco Virgilius existi- "matur voluisse, cum dixit opti- "mam esse segetem, quæ bis solem, "bis frigora sensisset." Dryden erroneously translates *illa seges, that crop:* it is plain that *seges* can mean nothing but the *land* in this passage.

50. *At prius &c.*] In these lines the poet advises us to consider well

Ventos, et varium cæli prædiscere morem
Cura sit, ac patrios cultusque habitusque locorum,
Et quid quæque ferat regio, et quid quæque recuset.
Hic segetes, illic veniunt felicius uvæ:
Arborei fœtus alibi, atque injussa virescunt
Gramina. Nonne vides croceos ut Tmolus odores,

the various dispositions of the weather, the peculiar culture and nature of the place, and what each country will produce, and what not. In one place corn succeeds, in another vines: another abounds with fruit-trees, and spontaneous herbs. Do you not see that Tmolus yields the odorous saffron,

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the nature of the place, before we begin to plough.

At.] The King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts, have *ac:* it is the same also in Servius, Paul Stephens, La Cerda, and some other printed editions. The two Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and most of the editors, read *at.*

51. *Cæli morem.*] I take *cælum* in this place to signify the *weather,* or temperature of the air. Thus Servius interprets it; *cæli, id est aëris;* and strengthens his opinion with these words of Lucretius:

In hoc *cælo* qui dicitur *aër.*

La Cerda quotes the authority of Pliny for rendering *cælum* the constellations; but he is mistaken. Pliny's words are, "Et confitendum "est, cælo maxime constare ea: "quippe Virgilio jubente prædisci "ventos ante omnia, ac siderum "mores, neque aliter quam navigan-"tibus servari." In these last words it is plain that Pliny alludes to another passage in this Georgick;

Præterea tam sunt Arcturi sidera nobis
Hœdorumque dies servandi, et lucidus anguis;
Quam quibus in patriam ventosa per æquora vectis
Pontus et ostriferi fauces tentantur Abydi.

53. *Et quid quæque ferat regio, et quid quæque recuset.*] Pliny alludes to this line, when he says, lib. xviii. cap. 18. "In omni quidem parte "culturæ, sed in hac quidem max-"ime valet oraculum illud, *Quid* "*quæque regio patiatur.*" Columella also seems, in his preface, to have had it in his view: "Nam "qui se in hac scientia perfectum "volet profiteri, sit oportet rerum "naturæ sagacissimus, declinatio-"num mundi non ignarus, ut explo-"ratum habeat, *quid cuique plagæ* "*conveniat, quid repugnat.*" In lib. v. cap. 5. he quotes the very words of our poet: "Notandum itaque et di-"ligenter explorandum esse, *et quid* "*quæque ferat regio, et quid ferre* "*recuset.*"

56. *Croceos ut Tmolus odores.*] One of the Arundelian manuscripts has *croceos Timolus odores.* The name of this mountain is sometimes indeed spelt *Timolus* or *Tymolus;* but then the first syllable is short, as in the sixth book of Ovid's Metamorphosis.

Deseruere sui nymphæ vineta Timoli.

One of Dr. Mead's manuscripts has *croceos ut Timolus,* which cannot be right: the other has *ut Molus.* Tmolus is a mountain of Lydia famous for the best saffron. Some of the commentators would fain understand

India ivory, the soft Sabeans frankincense, the naked Chalybes iron, Pontus the powerful castor,

India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, virosaque Pontus

---

the poet to allude to the odorous wines which are made in that country; but the other interpretation seems to be the best, as well as the most obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to those of all other countries. Ivory is the tusk of that animal, not the tooth, as is commonly imagined.

Molles sua thura Sabæi.] The Sabeans are a people of Arabia Felix, in whose country only the frankincense-tree is said to grow: thus we find in the second Georgick;

— Solis est thurea virga Sabæis.

Theophrastus also and Pliny both affirm that it is found only in Arabia. Dioscorides mentions an Indian as well as an Arabian frankincense. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincense from Arabia. Bodæus a Stapel, in his notes on Theophrastus, observes that the Greek writers called that sort of frankincense Indian, which grew in the islands near Arabia, because those islands were formerly under the government of the Indians. Virgil gives them the epithet of *molles* because of their effeminacy: thus Manilius;

Nec procul in *molles Arabes*, terramque ferentem
Delicias.

And again,

Et *molles Arabes*, sylvarum ditia regna.

58. *Chalybes nudi ferrum.*] There is some doubt who these Chalybes are. Strabo says the Chaldeans were anciently so called, and that their chief support is from iron and other metals: Τῆς δὲ Τραπεζοῦντος ὑπέρκεινται, καὶ τῆς Φαρνακίας, Τιβαρηνοί τε καὶ Χαλδαῖοι. —— Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὠνομάζοντο, καθ' οὓς μάλιστα ἡ Φαρνακία ἴδρυται, κατὰ θάλατταν μὲν ἔχουσα εὐφυΐαν τὴν ἐκ τῆς παλαμυδίας. πρώτιστα γὰρ ἁλίσκεται ἐνταῦθα τὸ ὄψον τοῦτο ἐκ δὲ τῆς γῆς τὰ μέταλλα, νῦν μὲν σιδήρου, πρότερον δὲ καὶ ἀργύρου. Ὅλως δὲ κατὰ τοὺς τόπους τούτους ἡ παραλία σενὴ τελέως ἐστίν· ὑπέρκειται γὰρ εὐθὺς τὰ ὄρη μετάλλων πλήρη καὶ δρυμῶν, γεωργεῖ δὲ οὐ πολλά. λείπεται δὴ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μετάλλων ὁ βίος. He thinks also that they are the Halizones of Homer; and that Alyba in that poet is the same with Chalyba:

Αὐτὰρ Ἀλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχεν
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Justin makes them a people of Spain, and says they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr. B— have followed Justin, translating *Chalybes Spaniards*. They are called naked, because the excessive heat of their forges made them work naked. Thus we find one of the Cyclops described, when at work:

Ferrum exercebant vasto Cyclopes in antro,
Brontesque Steropesque et *nudus membra* Pyracmon.

Virosaque Pontus Castorea.] Pontus is a part of Asia Minor, famous for drugs of extraordinary efficacy, and such as were said to be used in enchantments. Virgil mentions them in his eighth Eclogue:

Has herbas, atque hæc Ponto mihi lecta venena

Castorea, Eliadum palmas Epiros equarum? and Epirus the best of mares, which win the prize in the Olympic games?

Ipse dedit Mœris: nascuntur plurima Ponto.
His ego sæpe lupum fieri et se condere sylvis
Mœrin, sæpe animas imis excire sepulchris,
Atque satas alio vidi traducere messes.

Castor is an animal substance taken from a quadruped, which in Latin is called *Castor* and *Fiber*, in English *the Beaver*. It has been generally imagined, that this drug is the testicle of that animal, and that, when it is close pursued, it bites off its testicles, leaves them for the hunters, and so escapes. To this story we find frequent allusions amongst the ancients: thus Juvenal;

—— Imitatus castora, qui se
Eunuchum ipse facit, cupiens evadere damno
Testiculorum.

Pliny takes the castor to be the testicles of the animal; but quotes the authority of Sextius, against the story of its biting them off. "Spec- "tabilis naturæ potentia in his "quoque, quibus et in terris et in "aqua victus est, sicut et fibris quos "castores vocant, et castorea testes "eorum. Amputari hos ab ipsis "cum capiantur negat Sextius di- "ligentissimus medicinæ. Quinimo "parvos esse substrictosque, et ad- "hærentes spinæ, nec adimi sine "vita animalis posse." Modern authors have discovered that the bags which contain the castor are not the testicles of the beaver, and that they have no communication with the *penis*, and are found in both sexes. They are odoriferous glands placed in the groin of the beaver, as we find in some other quadrupeds. The best castor is now brought to us from Russia. *Virosa* does not mean in this place *poisonous*, but *efficacious* or *powerful*. *Virus*, from which it seems to be derived, is sometimes used in a good sense, as we find it in Statius:

— Jungam ipse manus, atque omne *benigne*
Virus, odoriferis Arabum quod doctus in arvis,
Aut Amphrysiaco pastor de gramine carpsi.

In the passage just now quoted from the eighth Eclogue we find the *venena* of Pontus not to signify any thing destructive to life; but drugs of such extraordinary power, that by their means Mœris could turn himself into a wolf, raise spirits, and remove a crop of corn from one field to another.

Dryden has followed the ancient tradition of the testicles:

Thus Pontus sends her beaver *stones* from far.

Mr. B— translates *virosa*, *heady*. Dr. Trapp observes that *virus* and *venenum* sometimes carry the sense of *φάρμακον*, and so translates it,

Pontus, its castor's drug,

which is very low.

59. *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponnesus, in which was the city of Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horses. In the third Georgick we find Epirus recommended as breeding good horses:

Et patriam Epirum referat.

The Phœnicians are thought to have given this country its name, from אביר *abir*, which signifies *strong*; whence bulls and horses are called אבירים *abirim*, being the strongest of beasts. Thus Epirus will signify

These laws and eternal covenants were laid by nature on certain places, ever since the time that Deucalion threw the stones into the uninhabited world: whence a laborious race of men were produced. Come on then, immediately from the very first months of the year,

Continuo has leges, æternaque fœdera certis 60
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati durum genus. Ergo age, terræ
Pingue solum primis extemplo a mensibus anni

---

the country of bulls and horses. It was certainly famous for both these animals.

60. *Continuo has leges, &c.*] After having observed that nature has subjected the world to these laws, that different places should produce different things, ever since the time of Deucalion, he resumes his subject, and gives directions when a rich soil should be ploughed, and when a poor one.

62. *Deucalion vacuum lapides, &c.*] The story of Deucalion is in the first book of Ovid's Metamorphosis. We are there told that, when the world was destroyed by a deluge, Deucalion only, with his wife Pyrrha, survived. They consulted the oracle of Themis, in what manner mankind was to be restored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they understood the earth to be meant, and her bones they apprehended to mean the stones. They obeyed this command, and the stones which Deucalion threw became men, and those which Pyrrha threw became women. Ovid concludes the fable with a remark, almost in Virgil's words;

Inde genus durum sumus, experiensque laborum,
Et documenta damus, qua simus origine nati.

64. *Primis a mensibus anni.*] The preposition *a* is wanting in the Cambridge manuscript. By these words he means the same that he did by *vere novo* in the forty-third verse in this Georgick. He there mentions the beginning of the spring, as the season to begin ploughing. Here he is more particular, and informs us, that a rich soil only is to be ploughed so early, and gives his reason for it. Pliny has quoted this passage of our poet, in lib. xviii. c. 26. He is there speaking of what work the husbandman is to do when Favonius begins to blow, which he makes to be about the eighth of February, sooner or later. "Interim," says he, "ab eo die, quisquis ille fuerit, quo "flare cœperit, non utique VI. Idus "Febr. sed sive ante, quando præ- "vernat, sive post, quando hyemat: "post eam diem, inquam, innu- "mera rusticos cura distringat, et "prima quæque peragantur quæ "differri nequeunt.—Terra in futu- "rum proscinditur, Virgilio maxi- "me autore, ut glebas sol coquat. "Utilior sententia, quæ non nisi "temperatum solum in medio vere "arari jubet: quoniam in pingui "statim sulcos occupant herbæ, "gracili insecuti æstus exiccant: "tum namque succum venturis se- "minibus auferunt. Talia autumno "melius arari certum est." Columella tells us, that a fat soil should be ploughed in February, if the weather be warm enough to admit of it. "Colles pinguis soli, peracta "satione trimestri, mense Martio, si "vero tepor cæli, siccitasque regio- "nis suadebit, Februario statim "proscindendi sunt."

Fortes invertant tauri, glebasque jacentes
Pulverulenta coquat maturis solibus æstas.
At si non fuerit tellus fœcunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
Illic, officiant lætis ne frugibus herbæ,
Hic, sterilem exiguus ne deserat humor arenam.
Alternis idem tonsas cessare novales,

let the strong bullocks turn up the rich soil, and let the clods lie to be baked by the dusty summer with the hot beams of the sun. But if the soil be poor, it will be sufficient to turn it up lightly with a small furrow, about the rising of Arcturus: the design of the first of these precepts is to hinder the weeds from hurting the joyful corn; that of the second is to prevent the small quantity of moisture from forsaking the barren sand. Suffer also your arable land to lie fallow every other year,

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65. *Fortes invertant tauri.*] This agrees with what he said before,

Depresso incipiat jam tum mihi taurus aratro
Ingemere.

He advises the husbandman to make deep furrows in the rich ground, which he expresses poetically by requiring the bullocks to be strong.

66. *Maturis solibus.*] Pierius tells us that in the Roman manuscript it is *maturis frugibus.*

67. *Sub ipsum Arcturum.*] Arcturus rises, according to Columella, on the fifth of September: "Nonis "Septembris Arcturus exoritur." According to Pliny, it rises eleven days before the autumnal equinox, that is, a week later than Columella's account: "Post eos, rursus "Austri frequentes, usque ad sidus "Arcturi, quod exoritur undecim "diebus ante æquinoctium autum-"ni." In another place he tells us, that, according to the Athenians, Arcturus rises on the fifth of September, but, according to Cæsar, on the twelfth: "Vindemiator Æ-"gypto nonis exoritur. Atticæ "Arcturus matutino, et sagitta oc-"cidit mane. Quinto Idus Septem-"bris Cæsari capella oritur vesperi. "Arcturus vero medius pridie Idus, "vehementissimo significatu terra "marique per dies quinque." Columella no doubt followed the Greek calculation. This author gives the same advice about ploughing a poor soil; and for the same reason: "Graciles clivi non sunt æstate "arandi, sed circa Septembres ca-"lendas; quoniam si ante hoc tem-"pus proscinditur, effœta et sine "succo humus æstivo sole peruri-"tur, nullasque virium reliquias ha-"bet. Itaque optime inter Calen-"das, et Idus Septembris aratur, "ac subinde iteratur, ut primis plu-"viis æquinoctialibus conseri pos-"sit: neque in lira, sed sub sulco "talis ager seminandus est."

"Arcturus, in the time of Colu-"mella and Pliny, rose with the "sun at Athens, when the sun was "in $12\frac{1}{3}$ of Virgo; but at Rome "three days sooner, the sun being "in $9\frac{1}{4}$ of Virgo: the autumnal "equinox then falling on the 24th "or 25th of September." *Dr. Halley.*

71. *Alternis idem, &c.*] In this passage the poet advises us to let the ground lie fallow every other year, or else to change the grain.

Tonsas novales.] *Novalis* signifies, according to Pliny, a ground that is sown every other year: "Novale est, quod alternis annis "seritur." Varro says, it is one that has been sown before it is renewed by a second ploughing: "Se-"ges dicitur quod aratum satum "est; arvum quod aratum nec dum "satum est: *novalis* ubi satum fuit "ante, quam secunda aratione re-"novetur." It is sometimes also used to express a land that is new

and let the idle field grow hard with lying still. Or else, changing the season, sow the golden corn,

Et segnem patiere situ durescere campum.
Aut ibi flava seres mutato sidere farra,

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broken up. The epithet *tonsas* being added to *novales*, seems to bring it to Varro's sense; if we must understand it to mean the same with *demessas*, as it is generally interpreted. But perhaps the poet may mean by *tonsas novales*, new broken up fields that had lately been grazed by cattle. Our author uses *tondeo* in this sense, at the beginning of this Georgick:

Tondent dumeta juvenci.

And in the third Æneid:

—— Equos in gramine vidi
Tondentes campum late.

73. *Mutato sidere.*] Pierius says it is *mutato semine* in the Roman manuscript, which seems a plainer and more intelligible reading than *mutato sidere:* but as we have only the authority of a single manuscript for it, I have preserved the common reading. By *mutato sidere*, the poet must mean that pulse are sown in one season, and corn in another.

Farra.] *Far* seems to be put here for corn in general. It may not however be improper to say something in this place concerning that grain; which was so famous amongst the ancient Romans. It seems to me pretty plain, that it is the ζεία or ζεὰ of the Greeks, and what we call in English *spelt*. It is a sort of corn, very like wheat; but the chaff adheres so strongly to the grain, that it requires a mill to separate them, like barley. Dionysius of Halicarnassus says expressly, that the Greeks call that ζεία, which the Romans call *far*. The principal objection to this seems to be, that Pliny treats of *zea* and *far*, as two different sorts of grain. But this is of no weight with me, for it is plain that Pliny borrows what he says of *zea* from the Greek writers. In lib. xviii. cap. 8. he says it is peculiar to Egypt, Syria, Cilicia, Asia, and Greece: "Frumenti genera non "eadem ubique: neque ubi eadem "sunt, iisdem nominibus. Vulga- "tissima far, quod adoreum veteres "appellavere, siligo, triticum. Hæc "plurimis terris communia. Arinca "Galliarum propria, copiosa et Ita- "liæ est. Ægypto autem ac Syriæ, "Ciliciæque et Asiæ, ac Græciæ "peculiares *zea*, olyra, tiphe." In cap. 10, he says, "Apud Græcos "est *zea*." Thus we may reasonably suppose that what Pliny says of *zea* is taken from the Greek authors; and that they are the same grain, notwithstanding his having distinguished them. Besides it may not be amiss to observe, that our poet has given, in the 219th verse of this Georgick, the epithet *robusta* to *farra;* which is the very same that Theophrastus has given to *zea:* Τῶν δὲ ὁμοιοπύρων, καὶ ὁμοιοκρίθων, οἷον ζειᾶς, τίφης, ὀλύρας, βρώμου, αἰγίλωπος, ἰσχυρότερον καὶ μάλιστα καρπιζόμενον, ἡ ζεία. I shall add only one observation more; that *far* was the corn of the ancient Italians, and was frequently used in their sacrifices and ceremonies, whence it is no wonder that this word was often used for corn in general. Thus in several counties of England, we find the several sorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the ancient Italians, we have Pliny's authority: "Primus antiquis Latio cibus." That it was used in sacrifices, I shall

Unde prius lætum siliqua quassante legumen, where you have just taken off the joyful pulse with shattered pods;

quote only the authority of Virgil himself, in the fifth Æneid:

Hæc memorans cinerem et sopitos suscitat ignes:
Pergameumque Larem, et canæ penetralia Vestæ
Farre pio et plena supplex veneratur acerra.

74. *Lætum siliqua quassante legumen.*] Pierius seems to approve of *lectum* instead of *lætum;* as it is in the Roman manuscript: but I take *lætum* to be the true reading. By *lætum legumen* Virgil intends to express *beans;* which were esteemed as the principal sort of pulse. Thus Pliny; "Sequitur natura legumi-"num, inter quæ maximus honos "fabis." The same author, quoting this passage of Virgil, substitutes *faba* for *legumen:* "Virgilius "alternis cessare arva suadet, et "hoc, si patiantur ruris spatia, uti-"lissimum procul dubio est. Quod "si neget conditio, far serendum "unde lupinum, aut vicia, aut *faba* "sublata sint, et quæ terram faciant "lætiorem." He mentions beans also in another place, as fattening the soil, instead of dung: "Solum "in quo sata est lætificat stercoris "vice." Cato also, where he is speaking of what enrich the earth, begins with *lupinum, faba, vicia. Legumen* is derived *à legendo,* because pulse are gathered by hand, and not reaped according to Varro: "Alii legumina, alii, ut Gallicani "quidam, legaria appellant, utraque "dicta a legendo, quod ea non se-"cantur, sed vellendo leguntur." Pliny has almost the same words, speaking of the *legumina:* "Quæ "velluntur e terra, non subsecan-"tur: unde et legumina appellata, "quia ita leguntur." The epithet *quassante* seems not to have been well understood by the commentators. They generally indeed agree with Servius, in telling us that *quassante* is used for *quassata;* but then they proceed no farther than to tells us, that they suppose the poet alludes to the shaking of the pods with the wind. I have never observed any remarkable shaking in bean pods, nor does their firm adherence to the stalk seem to admit of it. I rather believe the poet alludes to the method used by the Romans, of shaking the beans out of the pods. Pliny just mentions it in his eighteenth book, where he says *faba metitur, deinde concutitur.* Columella has given us a particular account of it. He says they untie a few bundles at a time, at the farther end of the floor, and then three or four men kick them forward, and strike them with sticks or pitchforks, and when they are come the whole length of the floor, they gather the stalks into a heap, and so the beans are shaken out. "Max-"ime ex leguminibus ea, et sine ju-"mentis teri, et sine vento purgari "expeditissime sic poterit. Modi-"cus fasciculorum numerus reso-"lutus in extrema parte areæ col-"locetur, quem per longissimum "ejus, mediumque spatium tres vel "quatuor homines promoveant pe-"dibus, et baculis furcillisve con-"tundant: deinde cum ad alteram "partem areæ pervenerint, in acer-"vum culmos regerant. Nam se-"mina excussa in area jacebunt, su-"perque ea paulatim eodem modo "reliqui fasciculi excutientur. Ac "durissimæ quidem acus resectæ, "separatæque erunt a cudentibus: "minutæ vero, quæ de siliquis cum "faba resederunt, aliter secernen-"tur. Nam cum acervus paleis,

or the small seeds of vetches; or the brittle stalks, and rattling haum of the bitter lupine. For a crop of flax, or oats, or drowsy poppies, burns the land.

Aut tenues fœtus viciæ, tristisque lupini
Sustuleris fragiles calamos, sylvamque sonantem.
Urit enim lini campum seges, urit avenæ,
Urunt lethæo perfusa papavera somno.

" granisque mistus in unum fuerit " conjectus, paulatim ex eo ventila- " bris per longius spatium jactetur, " quo facto, palea, quæ levior est, " citra decidet: faba, quæ longius " emittetur, pura eo perveniet, quo " ventilator eam jaculabitur." I have rendered *quassante, shattered,* which I take to be the true meaning of the word: for it appears by Columella's account, that the pods are broken and shattered to let the beans come out. *Quasso* is frequently used in this sense; and our English word *to quash* is derived from it.

75. *Tenues fœtus viciæ.*] The seeds of vetches, or tares, are very small in proportion to beans and lupines; and therefore the poet has distinguished them by the epithet of *tenues.* They are also reckoned to fertilize the fields: *Et vicia pinguescunt arva,* says Pliny.

Tristis lupini.] This epithet is well chosen, for *lupinus* is derived from λύπη, *tristitia.* The ancient writers of agriculture agree that lupines being sown in a field are as good as dung to it. Columella says they will make the husbandman amends, if he has no other dung: " Jam vero ut ego reor, si deficia- " tur omnibus rebus agricola, lupini " certe expeditissimum præsidium " non deesse, quod cum exili loco " circa Idus Septembris sparserit, et " inaraverit, idque tempestive vo- " mere vel ligone succiderit, vim " optimæ stercorationis exhibebit." Pliny also mentions lupine as an excellent manure: " Inter omnes au- " tem constat nihil esse utilius lupini " segete, priusquam siliquetur, ara- " tro vel bidentibus versa, mani- " pulisve desectæ circa radices ar- " borum ac vitium obrutis. * * * Se- " getem stercorant fruges, lupinum, " faba, vicia." And in the eighteenth book, speaking of lupine, he says; " Pinguescere hoc satu arva " vineasque diximus. Itaque adeo " non egit fimo, ut optimi vicem re- " præsentet."

77. *Urit enim lini campum seges.*] Most authors agree with Virgil, that flax burns or impoverishes the soil. Columella says it is so exceedingly noxious, that it is not safe to sow it, unless you have a prospect of great advantage from it. " Lini semen, " nisi magnus est ejus in ea regione " quam colis proventus, et pretium " proritat, serendum non est; agris " enim præcipue noxium est." Palladius observes also that it exhausts the ground: " Hoc mense lini se- " men seremus, si placet, quod pro " malitia sui serendum non est, " nam terræ uber exhaurit." Pliny quotes Virgil, for this observation: " Virgilius et lino segetem exuri, " et avena, et papavere arbitratur."

78. *Urunt lethæo perfusa papavera somno.*] Poppies were commonly sown by the ancients: not that with the scarlet flowers, which is common in our corn fields, but those sorts which we cultivate in our gardens. That they were cultivated by the ancient Romans, is plain from the directions, which all their writers give about sowing them. That it was not our corn poppy, but that of the gardens, appears from the figure of its head in the hand of many

Sed tamen alternis facilis labor: arida tantum
Ne saturare fimo pingui pudeat sola; neve
Effœtos cinerem immundum jactare per agros.
Sic quoque mutatis requiescunt fœtibus arva:

But to sow every other year is an easy labour. Only be not ashamed to enrich the dry soil with fat dung; nor to spread unclean ashes over the exhausted fields. Thus also the fields rest with changing the grain;

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statues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and slender, as Pliny has justly observed, lib. xx. cap. 18. "Sativum omne magis ro- "tundat capita; at sylvestri longum "ac pusillum." This author therefore seems to contradict himself, when he reckons this red sort, lib. xix. cap. 9. amongst the cultivated poppies. He there mentions three sorts; the white one, of which the ancients used to eat the seeds: the black one, from which opium is obtained: and the *rhœas*, or *erraticum*, which frequently grows amongst barley, resembling rocket, a cubit in height, with a red flower which soon falls off, whence it is called in Greek rhœas. This is a plain description of our *red poppy* or *corn-rose*. I shall set down the author's own words: "Papaveris sativi tria "genera: candidum, cujus semen "tostum in secunda mensa, cum "melle apud antiquos dabatur. Hoc "et panis rustici crustæ inspergitur "affuso ovo inhærens, ubi inferio- "rem crustam apium githque cere- "ali sapore condiunt. Alterum ge- "nus est papaveris nigrum, cujus "scapo inciso lacteus succus exci- "pitur. Tertium genus rhœam vo- "cant Græci, id nostri erraticum. "Sponte quidem, sed in arvis, cum "hordeo maxime nascitur, erucæ "simile, cubitali altitudine, flore "ruffo et protinus deciduo, unde et "nomen a Græcis accepit." The white poppy is cultivated in our physic gardens; the heads being much in use: for of them is made the syrup, which is generally known by the name of *Diacodium*. The black poppy is not only sown in our gardens, but grows wild also in several places. I have found it in great plenty on banks, between Cambridge and Ely. The seeds of it are sold for birds, under the name of maw seed. The beautiful double poppies, so frequent in gardens, are the same species, the fulness of the flowers being only an accidental variety. That poppies, especially the juice flowing from their wounded heads, which is well known under the name of opium, procure sleep, hardly requires to be mentioned. On this account Virgil says they are *lethæo perfusa somno:* and in the fourth Georgick he calls them *lethæa papavera:* and in the fourth Æneid he has *soporiferum papaver*. Lethe is the name of a river in the infernal regions, which causes those who drink of it entirely to forget every thing: whence our poet gives the epithet *lethean* to sleep.

79. *Sed tamen alternis facilis labor.*] He returns to his first precept, about ploughing every other year, and observes that this makes the labour easy; and adds that dunging must not be omitted, if the soil be poor or worn out. This is the generally received interpretation: but Grimoaldus gives another sense to this passage. He takes it to mean that, though you should sow flax, oats, or poppies, which greatly exhaust the ground; yet you may easily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

82. *Mutatis requiescunt fœtibus arva.*] The sense of this passage is, that the change of grain is of service

nor at the same time is there any grace wanting in an unploughed field. It is often also beneficial to set fire to the barren fields,

Nec nulla interea est inaratæ gratia terræ.
Sæpe etiam steriles incendere profuit agros,

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to the ground, and in some measure answers the same end as letting it lie fallow.

83. *Nec nulla interea est inaratæ gratia terræ.*] By *inaratæ* is meant *uncultivated.* He here again encourages the husbandman to let his ground lie fallow a year or two, if he can afford to wait so long: and assures him that his forbearance will be well rewarded. Thus at the beginning of this Georgick, he tells us, that a husbandman, who lets his ground lie fallow two years, will reap such an abundant crop, that his barns will scarce contain it:

Illius immensæ ruperunt horrea messes.

84. *Sæpe etiam, &c.*] In this paragraph he relates the method of burning a barren soil; and assigns four reasons, why it may be of service.

Grimoaldus does not understand this passage as it is commonly understood; that the poet proposes so many different, and even contrary conjectures, concerning the benefit accruing from burning a barren field. He rather thinks that Virgil intends to describe these four cures for so many causes of barrenness. If the soil be poor, burning will make it fat and full of juice: if it be watery, the heat will make the superfluous moisture transpire: if it be a stiff clay, the warmth will open the pores, and relax the stiffness: if it be a spongy and thirsty soil, the fire will bind and condense it. La Cerda quotes Bersmanus for the same interpretation: and approves of it.

Virgil is generally thought not to have intended to speak of burning the ground itself, but only of burning the stubble. Pliny seems to understand him in this sense: "Sunt qui "accendunt in arvo et stipulas, "magno Virgilii præconio." Servius in his comment, on these words, *incendere profuit agros,* says, "Non "agros, sed ea quæ in agris sunt, id "est stipulas vel quisquilias: hoc "est purgamenta terrarum, et alia "inutilia concremare." Grimoaldus also interprets this passage; "Sæ-"penumero etiam herbas, frutices, "et stipulam igne absumpsisse, ad "reparandam sterilium agrorum "fœcunditatem nonnihil confert." Dryden also translates it in this sense:

Long practice has a sure improvement found,
With kindled fires to burn the barren ground;
When the light stubble to the flames resign'd
Is driv'n along, and crackles in the wind.

And Dr. Trapp:

Oft too it has been gainful found to burn
The barren fields with stubble's crackling flame.

He says, "agros atque stipulam "flammis: i. e. agros flammis stipu-"læ." Mr. B— differs from them all, and says, "Virgil speaks of two "different things, of burning the "soil itself before the ground is "ploughed, and of burning the "stubble after the corn is taken off "from arable land." This seems to be the most natural interpretation.

Sæpe.] Servius tells us that some join *sæpe* to *incendere.* If this interpretation be admitted, we must render this passage, "It is bene-"ficial also to set fire often to the "barren fields."

Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt: sive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor:
Seu plures calor ille vias, et cæca relaxat
Spiramenta, novas veniat qua succus in herbas:
Seu durat magis, et venas adstringit hiantes;
Ne tenues pluviæ, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.

and to burn the light stubble with crackling flames: whether by this means the lands receive some hidden powers, and rich nourishment: or whether every vicious disposition is removed by the heat, and the superfluous moisture made to transpire: or whether the warmth opens more passages, and relaxes the hidden pores, through which the juice is derived to the new herbs: or whether it hardens and contracts the gaping veins, and so hinders the small showers, or parching heat of the sun, or the piercing cold of Boreas from scorching it.

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85. *Atque levem stipulam crepitantibus urere flammis.*] It is scarce possible to avoid observing how beautifully the rapidity of this verse, consisting entirely of Dactyls, expresses the swiftness of the flame spreading over a stubble field. Vida quotes this passage, amongst the many beautiful examples of making the sound an echo to the sense:

Hinc etiam solers mirabere sæpe legendo
Sicubi Vulcanus sylvis incendia misit,
Aut agro stipulas flamma crepitante cremari.

86. *Pabula.*] The commentators generally suppose, that when the poet speaks of this nourishment to be derived from the fire, he alludes to the philosophy of Heraclitus; that all things are created out of fire. La Cerda, with better reason, thinks, that he means the nourishment proceeding from the ashes.

92. *Ne tenues pluviæ, rapidive potentia solis acrior.*] This passage has very much perplexed some of the commentators. They think it strange that rain should be said to scorch the ground. La Cerda interprets it "ne pluviæ, quæ tenuitate "sua penetrant, *herbas perdant.*" Dryden translates it,

Lest soaking show'rs should pierce her secret seat.

And Dr. Trapp,

——— Lest drisling show'rs
Should soak too deep. ———

This seems to be taking too great a liberty with Virgil; to suppose an ellipsis, and then to fill it up with what we please. I would rather suppose that by *tenues,* he does not mean *quæ tenuitate sua penetrant;* but, as Servius tells us, some interpret it, *inutiles, jejunæ, macræ,* in opposition to *pingues,* as *tenuis ubi argilla.* If we understand it in this sense, why might not the poet say that the fire, by contracting the gaping veins of the earth, hinders the small showers from scorching the earth: that is, hinders the earth from being scorched or dried, by the smallness of the showers, which are not sufficient to moisten it, but soak through its gaping chinks. This interpretation will be still clearer if with Schrevelius we read *rapidique,* instead of *rapidive:* for then the sense will be that the small showers joined with a very parching heat will dry up the spongy, thirsty soil. They may poetically be said to parch the earth, because they are not sufficient to hinder it from being parched.

93. *Penetrabile frigus.*] Thus Lucretius:

Permanat calor argentum, penetraleque frigus.

He also greatly helps the fields, who breaks the sluggish clods with harrows, and draws the osier hurdles: nor does yellow Ceres look down upon him in vain from high Olympus: and he too, who turns the plough,

Multum adeo, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva: neque illum
Flava Ceres alto nequicquam spectat Olympo:
Et qui, proscisso quæ suscitat æquore terga, 97

Adurat.] Burning applied to cold is not merely a poetical expression; but we find it made use of also by the philosophers. Aristotle says that cold is accidentally an active body, and is sometimes said to burn and warm, not in the same manner as heat, but because it condenses or constrains the heat by surrounding it. Ποιητικὸν δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς κατὰ συμβεβηκὸς, καθάπερ εἴρηται πρότερον· ἐνίοτε γὰρ καὶ καίειν λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, οὐχ ὡς τὸ θερμὸν, ἀλλὰ τὸ συνάγειν, ἢ ἀντιπερίστασιν τὸ θερμόν. Pliny also applies *aduror* to cold: "*Aduri* quoque fervore, aut "*flatu frigidiore:*" and again; "Olei libra, vinique sextario illini- "tur cum oleo coctis foliis partibus "quas *frigus adusserit:*" and in another place; "Leonis adipes cum "rosaceo cutem in facie custodiunt "a vitiis, candoremque servant, et "sanant *adusta nivibus:*" and in another place he says, "Si vero "adusti frigore."

94. *Multum adeo, &c.*] In this passage he recommends the breaking of the clods small, which the writers of agriculture call *occatio.* "Occare, id est comminuere, ne sit "gleba," says Varro. "Pulvera- "tionem faciunt, quam vocant rus- "tici occationem, cum omnis gleba "in vineis refringitur, et resolvitur "in pulverem," says Columella.

95. *Vimineas crates.*] Dr. Trapp translates *rastris* rakes, and *crates* harrows:

> Much too he helps his tilth, who with the rake
> Breaks the hard lumpish clods, and o'er them draws
> The osier harrow.

Rastrum, I think, always signifies *a harrow,* in Virgil; who describes it as something very heavy, which by no means agrees with a *rake.* In this very Georgick we find *iniquo pondere rastri,* and *gravibus rastris. Crates* cannot be *harrows,* which are too solid to be made of osiers or twigs of trees, as the *hurdles* are. Thus we have *arbuteæ crates,* in this Georgick; and *crates salignas,* in the seventh Æneid; and in the eleventh,

> ——— Crates et molle feretrum
> Arbuteis texunt virgis, et vimine querno.

The word is used for any kind of basket work; whence Virgil, in the fourth Georgick, applies it to the structure of a honey-comb; *crates solvere favorum*; and the *crates salignæ,* just quoted, are the basket work of a shield; whence the poet figuratively uses it to express the bones of the breast:

> ——— crudum
> Transadigit costas et *crates pectoris* ensem.

96. *Flava Ceres.*] Ceres is called yellow, from the colour of ripe corn: thus we have in Homer ξανθὴ Δημήτηρ.

97. *Et qui, &c.*] "Ruæus," says Mr. B—, "and after him Mr. Dry- "den, apply this passage to what "goes before; but Virgil means it "only of what follows, namely, "*cross ploughing.* What the poet "speaks of here retains the Roman "name to this day in many parts "of England, and is called *sowing* "*upon the back,* that is, sowing stiff "ground after once ploughing.

Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.
Humida solstitia, atque hyemes orate serenas,

and breaks the ridges obliquely, which he has already turned up, and frequently exercises the earth, and commands the fields. Pray, ye farmers, for moist summers and fair winters;

" Now, says Virgil, he that draws " a harrow, or a hurdle, over his " ground, before he sows it, *multum* " *juvat arva;* for this fills up the " chinks, which otherwise would " bury all the corn: but then, says " he, *Ceres* always *looks kindly upon* " *him who ploughs his ground cross* " *again,* and then *exercises it fre-* " *quently;* that is, often repeats the " labour of ploughing. What made " Ruæus and others mistake this " place is, that they did not observe " that *Et qui, proscisso, &c.* must " be construed *qui et perrumpit, et* " *exercet, et imperat.*" This observation is very ingenious; but I am afraid we shall find it difficult to produce an authority for making *et qui* to be the same with *qui et.* Grimoaldus interprets this passage thus: " Neque vero illi minus propitia " futura illa est, qui, &c." In this sense Dryden translates it:

——— Nor Ceres from on high
Regards his labours with a grudging eye;
Nor his, who ploughs across the furrow'd grounds,
And on the back of earth inflicts new wounds.

This way too there seems to be a difficulty in the grammatical construction; for we must place the words thus: " Neque flava Ceres " spectat illum; et *illum* qui, &c." La Cerda's interpretation seems to be most natural: he couples *qui* with the other *qui* in ver. 94. Thus the sense will be: " Ille juvat arva, " qui frangit glebas, et *ille juvat* " *arva,* qui perrumpit, &c." Ruæus follows La Cerda; for he interprets *et qui* thus: " Valde etiam " prodest ille, qui." Dr. Trapp interprets it to the same purpose: " Et ille etiam juvat arva, qui." *Neque illum flava Ceres alto nequicquam spectat Olympo* must therefore be understood to be in a parenthesis.

Proscisso.] Beroaldus, in his notes upon Columella, tells us that *proscindere* means the first ploughing of the land: " Quod vere semel ara- " tum est, a temporis argumento " vervactum vocatur, dicitur et pro- " scissum, et proscindere appellant, " cum primum arant terram." Servius gives us the same interpretation: " Propria voce usus est, cum " enim primo agri arantur, quando " duri sunt, proscindi dicuntur; " cum iterantur, obfringi; cum ter- " tiantur, litari."

98. *Perrumpit.*] The King's, one of the Arundelian, both Dr. Mead's manuscripts, Servius, La Cerda, and several of the old printed copies have *prorumpit.* Pierius owns that many of the ancient manuscripts have *perrumpit;* but admits *prorumpit,* on the authority of the Medicean manuscript, in which *prorumpit* is altered to *perrumpit* with a different ink. The Cambridge manuscript has *perrumpat;* and in the Bodleian manuscript it is *perrupit.*

99. *Exercet tellurem.*] Thus Horace; " Paterna rura bobus *exercet* " suis:" and Pliny; " alii tellurem " exercent:" and Columella; " fre- " quenter solum exercendum est."

Arvis.] The Bodleian manuscript has *armis,* which no doubt is an error of the transcriber.

100. *Humida solstitia, &c.*] Having spoken sufficiently of preparing

for nothing is so advantageous to the corn, nothing makes the field so fruitful,

Agricolæ; hyberno lætissima pulvere farra,

the ground, he now begins to speak of sowing it; and advises the farmers, in the first place, to pray for moist summers and fair winters.

La Cerda has proved by a great number of instances, that the purest Latin writers meant only the summer solstice by *solstitium*, and that they called the winter solstice *bruma*. Columella indeed calls the winter solstice *brumale solstitium:* but *solstitium* alone, I believe, was never used, but to express the summer solstice. We have the word *solstitium* no where else in Virgil, except in the seventh Eclogue:

> Muscosi fontes, et somno mollior herba,
> Et quæ vos rara viridis tegit arbutus umbra;
> *Solstitium* pecori defendite: jam venit æstas
> Torrida: jam læto turgent in palmite gemmæ.

This is apparently meant of the summer solstice. It will not perhaps be displeasing to the learned reader, if I quote some passage of Pliny, which confirm La Cerda's observation. In lib. ii. cap. 19. he says; "Sol autem ipse quatuor differentias habet, bis æquata nocte diei, vere et autumno, et in centrum incidens terræ octavis in partibus arietis ac libra: bis permutatis spatiis, in auctum diei, *bruma* octava in parte capricorni: noctis vero, *solstitio* totidem in partibus cancri." In lib. xviii. cap. 25. he says; "Cardo temporum quadripartita anni distinctione constat, per incrementa lucis. Augetur hæc a *bruma*, et æquatur noctibus verno æquinoctio diebus xc. horis tribus. Deinde superat noctes ad *solstitium* diebus xciii. horis xii. usque ad æquinoctium autumni. Et tum æquata die procedit ex eo ad *brumam* diebus lxxxix. horis iii. Horæ nunc in omni accessione æquinoctiales, non cujuscunque diei significantur: omnesque eæ differentiæ fiunt in octavis partibus signorum. *Bruma* capricorni, ab viii. calend. Januarii fere: æquinoctium vernum, arietis: *solstitium*, cancri: alterumque æquinoctium, libræ, qui et ipsi dies raro non aliquos tempestatum significatus habent. Rursus hi cardines singulis etiamnum articulis temporum dividuntur, per media omnes dierum spatia. Quoniam inter *solstitium* et æquinoctium autumni fidiculæ occasus autumnum inchoat die xlv. At ab æquinoctio eo ad *brumam*, vergiliarum matutinus occasus hyemem die xliii. Inter *brumam* et æquinoctium die xlv. flatus favonii vernum tempus." In cap. 28. of the same book he says; "*Solstitium* peragi in viii. parte cancri, et viii. calendas Julii diximus. Magnus hic anni cardo, magna res mundi. In hoc usque a *bruma* dies creverunt sex mensibus." Servius therefore must be mistaken, who takes *humida solstitia* to mean the winter solstice, and imagines that the epithet *humida* is added as a distinction from the summer solstice, and therefore interprets this passage thus: "Solstitia illa quæ humida sunt naturaliter, id est hyberna, O Agricolæ, et hyemes serenas orate."

Pliny accuses our poet of a mistake in this advice, and says it was only a luxuriance of his wit: "Qui dixit hyemes serenas optandas, non pro arboribus vota fecit. Nec per solstitia imbres vitibus conducunt. Hyberno quidem pulvere lætiores fieri messes, lux-

Lætus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenæ?

as winter dust: Mysia does not boast of any tillage that is so beneficial, and in such seasons even Gargarus admires its own harvests. Why should I speak of him, who, as soon as he has sown the seed, immediately falls upon the field, and levels the ridges of the barren sand?

"uriantis ingenii fertilitate dictum "est." But Virgil is sufficiently justified by its being an universally received opinion amongst the ancient Roman husbandmen. We are told by Macrobius, that in a very old book of verses, which is said to be the most ancient of all the Latin books, the following words are to be met with: "Hyberno pulvere, "verno luto, grandia farra Camille "metes." From this old saying Virgil no doubt derived his advice to the farmers, to pray for moist summers and fair winters.

Orate.] It is *optate* in one of the Arundelian manuscripts, and in La Cerda. Pliny seems also to have read *optate*; for in the passage, which I just now quoted, he says, "Qui dixit hyemes serenas *optan-* "*das.*"

102. *Nullo tantum se Mysia, &c.*] It is Mœsia in the Bodleian manuscript, in Servius, and in several old editions; some of the old editions have Mesia. The Cambridge manuscript has Messia. Fulvius Ursinus tells us that the old Colotian manuscript has Mysia, which reading is admitted also by Macrobius. Pierius says it is Mysia in the Roman manuscript, and in another very ancient one. Heinsius and several of the best editors have Mysia. According to Pliny, Mœsia is the name of a province joining to Pannonia, and running down with the Danube to the Euxine sea. But Mysia is a part of Asia minor joining to the Hellespont. In this province were both a mountain and a town called Gargarus, famous for great plenty of corn. Thus we find in Ovid:

Gargara quot segetes, quot habet Methymna racemos:
Æquora quot pisces, fronde teguntur aves;
Quot cælum stellas, tot habet tua Roma puellas.

104. *Quid dicam, &c.*] In this beautiful passage, the poet advises to break the barren clods immediately after the seed is sown; and then to overflow the ground. He recommends also the feeding down of the young corn, to prevent its too great luxuriance: and mentions the draining of a marshy soil.

105. *Male pinguis arenæ.*] Ruæus says, that *male pinguis* is not put for *sterilis* in this place, but that it signifies *male, intempestive, et frustra compacta et conglobata.* He observes that *arena* is often put for any sort of earth, as in the fourth Georgick it is used for the mud of the Nile, which is fat:

Et viridem Ægyptum nigra fœcundat arena.

But however it is certain that *male* joined with an adjective has the same signification with *non.* Thus in the second Æneid, *statio male fida carinis* is the same as *non fida;* and in the fourth Æneid, *alloquitur male sana sororem* is the same as *insana* or *non sana:* therefore *male pinguis* in this passage may well be interpreted *non pinguis,* notwithstanding what Ruæus has said to the contrary.

and then brings down rills of water over it? And when the parched field lies gasping with dying herbs, behold he draws down the water from the brow of a hill by descending channels: the water, as it falls, makes a hoarse murmur along the smooth stones, and refreshes the thirsty fields with its bubbling streams. Why should I speak of him, who, lest the heavy ears should weigh down the stem, feeds down the luxuriant corn in the tender blade, as soon as it is even with the furrow? or of him who drains the collected moisture of the marsh from the soaking sand? especially in doubtful months, when the river has overflowed its banks, and covered all the country round with mud,

Deinde satis fluvium inducit, rivosque sequentes? 106
Et cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per lævia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenera depascit in herba;
Cum primum sulcos æquant sata? quique paludis
Collectum humorem bibula deducit arena? 114
Præsertim incertis si mensibus amnis abundans
Exit, et obducto late tenet omnia limo,

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106. *Deinde satis fluvium, &c.*] Virgil is thought in these lines to have imitated the following passage of Homer, in the 21st Iliad:

Ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
Ἀμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύει,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων.
Τῷ μέν τε προρέοντος, ὑπὸ ψηφῖδες ἅπασαι
Ὀχλεῦνται, τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
Χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα.

So when a peasant to his garden brings
Soft rills of water from the bubbling springs,
And calls the floods from high, to bless his bow'rs,
And feed with pregnant streams the plants and flow'rs;
Soon as he clears whate'er their passage stay'd,
And marks their future current with his spade,
Swift o'er the rolling pebbles, down the hills
Louder and louder purl the falling rills,
Before him scatt'ring, they prevent his pains,
And shine in mazy wand'rings o'er the plains.

Mr. Pope.

Rivosque sequentes.] It is *rivosque fluentes* in the Roman manuscript, according to Pierius.

109. *Elicit.*] Pierius says it is *eligit* in the Roman manuscript.

112. *Luxuriem segetum tenera depascit in herba.*] The former precept, of breaking the clods, and watering them, related to a barren soil. Here he speaks of an inconvenience attending a rich soil, the too great luxuriance of the corn; and advises to feed it down, while it is young. He seems to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn, and feed it down, to keep it from running too much to leaf. Ἐν δὲ ταῖς ἀγαθαῖς χώραις πρὸς τὸ μὴ φυλλομανεῖν, ἐπινέμουσι καὶ ἐπικείρουσι τὸν σῖτον. Pliny says the same thing: "Luxuria segetum castigatur dente pecoris in herba duntaxat."

113. *Quique paludis, &c.*] He now speaks of draining a marshy land.

115. *Si.*] In the King's manuscript it is *cum.*

Incertis mensibus.] Months wherein the weather is uncertain; as in spring and autumn.

Unde cavæ tepido sudant humore lacunæ.
Nec tamen, hæc cum sint hominumque boumque labores
Versando terram experti, nihil improbus anser,
Strymoniæque grues, et amaris intuba fibris 120
Officiunt, aut umbra nocet. Pater ipse colendi

whence the hollow ditches sweat with warm moisture. Though all these constant labours of men and oxen attend the culture of the earth, yet these are not all, for the wicked goose, and Strymonian cranes, and succory with bitter roots, are injurious, and shade is hurtful to the corn. Jupiter himself

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118. *Nec tamen, &c.*] Having spoken of these labours which attend the culture of the earth, the poet adds that these are not all; for birds that infest the corn are to be scared away, weeds are to be rooted up, and trees to be lopped, that overshade the field. Hence he takes occasion to make a beautiful digression concerning the golden and silver ages.

Boum.] One of Dr. Mead's manuscripts has *bovum* throughout the book.

119. *Anser.*] The goose is injurious wheresoever it comes by plucking every thing up by the roots. Columella quotes the following words to this purpose from Celsus: "Anser neque sine aqua, nec sine "multa herba facile sustinetur, "neque utilis est locis consitis, quia "quicquid tenerum contingere pot- est carpit." Palladius has almost the same words, and adds that the dung of geese is hurtful: "Anser sane nec sine herba, nec sine aqua facile sustinetur: locis consitis inimicus est, quia sata et morsu lædit et stercore." This notion, of the dung of geese burning up the grass where they feed, still prevails amongst our country people. But I have observed that grass will grow as well under their dung, as under that of other animals. The many bare places, which are found where geese frequent, are occasioned by their drawing up the grass by the roots.

120. *Strymoniæ grues.*] The cranes are said to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris intuba fibris.] *Intybum*, or *Intybus*, is commonly translated Endive: but the plant which Virgil means is Succory. Columella, when he recommends *intubum* to be sown for geese, tells us, it must be that sort which the Greeks call σέρις: "Sed præcipue genus intubi, quod "σέριν Græci appellant." Dioscorides tells us there are two sorts of σέρις, one wild, and the other cultivated: the wild sort is called πίκρις and succory: Σέρις ἄγρια καὶ ἥμερος· ὧν ἡ μὲν ἄγρια πίκρις, ἡ καὶ κιχώριον καλουμένη. It is called πίκρις no doubt from its bitterness: whence Virgil describes it to be *amaris fibris*. It is a very common weed about the borders of our corn fields; and may be two ways injurious. The spreading of its roots may destroy the corn; and, as it is a proper food for geese, it may invite those destructive animals into the fields where it grows. La Cerda, in his note on this passage, takes occasion to correct an error which has crept into the editions of Pliny. In lib. viii. cap. 27. he says, "Fastidium pur- "gant——anates, anseres, cæte- "ræque aquaticæ herba *siderite*." That judicious commentator observes that we ought to read *seride* instead of *siderite*.

121. *Umbra nocet.*] That trees overshading the corn are injurious

would have the method of tillage not to be easy, and first of all commanded the fields to be cultivated with art, to whet the minds of mortals with care: and would not suffer his reign to rust in sloth. Before the reign of Jupiter, no husbandmen subdued the fields: nor was it lawful to mark out lands, or distinguish them with bounds: all things were in common: and the earth of her own accord produced every thing more freely, without compulsion. He gave a noxious power to horrid serpents,

Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi passus sua regna veterno.
Ante Jovem nulli subigebant arva coloni:
Nec signare quidem, aut partiri limite campum
Fas erat. In medium quærebant: ipsaque tellus
Omnia liberius nullo poscente ferebat.
Ille malum virus serpentibus addidit atris,

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to it, is known to every body. The poet has said the same thing in his tenth Eclogue:

Nocent et frugibus umbræ.

Pater ipse colendi haud facilem esse viam voluit.] That the husbandman may not repine at so many obstacles thrown in his way, after all his labour, the poet in a beautiful manner informs him, that Jupiter himself, when he took the government of the world upon him, was pleased to ordain, that men should meet with many difficulties, to excite their industry, and prevent their minds from rusting with indolence and sloth.

122. *Primus per artem movit agros.*] Mr. B— has justly observed, that this does not mean that Jupiter invented tillage, but that "he made it necessary to stir the "ground, because he filled it with "weeds, and obliged men to find "out ways to destroy them." Servius seems to think that *movit* may be interpreted *jussit coli.* The poet tells us presently afterwards, that Ceres was the inventor of husbandry. Dryden was not aware of this when he wrote,

Himself invented first the shining share,
And whetted human industry by care:
Himself did handicrafts and arts ordain.

Ovid also ascribes the invention of agriculture to Ceres, in the fifth book of his Metamorphosis:

Prima Ceres unco glebam dimovit aratro:
Prima dedit fruges, alimentaque mitia terris:
Prima dedit leges: Cereris sumus omnia munus.

125. *Ante Jovem nulli subigebant arva coloni.*] Thus Ovid:

Ipsa quoque immunis rastroque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus.

126. *Nec.*] It is *ne* in the Roman manuscript, according to Pierius, which is no unelegant reading.

127. *In medium quærebant.*] *In medium* signifies *in common.* Thus Seneca, speaking of the golden age, says, "Cum in medio jacerent be-"neficia naturæ promiscue utenda:" and after having quoted this passage from Virgil, he adds: "Quid "hominum illo genere felicius? In "commune rerum natura frueban-"tur: sufficiebat illa, ut parens, in "tutelam omnium."

Ipsaque tellus omnia liberius nullo poscente ferebat.] Thus Hesiod:

—— Καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
Αὐτομάτη, πολλόν τε καὶ ἄφθονον.

129. *Malum virus.*] *Malum* is not a superfluous epithet; for *virus* is

Prædarique lupos jussit, pontumque moveri:
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:
Ut varias usus meditando extunderet artes
Paulatim, et sulcis frumenti quæreret herbam:
Ut silicis venis abstrusum excuderet ignem.
Tunc alnos primum fluvii sensere cavatas:
Navita tum stellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.

and commanded the wolves to prowl, and the sea to swell: and shook the honey from the leaves of trees, and concealed the fire, and withheld the wine, which ran commonly before in rivulets: that experience might gradually strike out various arts by frequent thinking, and seek the blades of corn in furrows: that it might strike the hidden fire out of the veins of flints. Then did the rivers first feel the hollowed alders: then did the sailor first give numbers and names to the stars, the Pleiades, the Hyades, and the bright bear of Lycaon.

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used in a good as well as a bad sense. The Greeks used φάρμακον in the same manner: thus we find in Homer.

Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

See the note on *virosa Castorea*, ver. 58.

131. *Mellaque decussit foliis.*] The poets feign, that, in the golden age, the honey dropped from leaves of trees. Thus Ovid:

Flavaque de viridi stillabant ilice mella.

Our poet, speaking, in the fifth Eclogue, of the restoration of the golden age, says that the oaks shall sweat honey:

Et duræ quercus sudabunt roscida mella.

It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Hesiod: Κρύψε δὲ πῦρ.

132. *Et passim rivis currentia vina repressit.*] It is feigned that there were rivers of milk and wine in the golden age. Thus Ovid:

Flumina jam lactis jam flumina nectaris ibant.

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr. Mead's manuscripts. *Ut* is certainly right.

Extunderet.] Pierius says it is *excuderet* in several ancient manuscripts: but in the Roman, the Medicean, and other good copies, it is *extunderet*. The King's, one of the Arundelian, and one of Dr. Mead's manuscripts have *excuderet:* in the Bodleian it is *exfoderet*. *Extunderet* is admitted by most of the editors.

135. *Ut.*] So I find it in the Cambridge, and one of Dr. Mead's manuscripts. Pierius says it is *ut* in all the ancient copies he had seen. Servius, Heinsius, some of the old printed editions, and Masvicius read *ut*. In most of the modern editions it is *et*.

136. *Alnos.*] The alder-tree delights in moist places, and on the banks of rivers. One of these trees that was grown hollow with age, falling into a river, may be imagined to have given the first hint towards navigation.

137. *Tum.*] In the old Nurenberg edition it is *dum*.

138. *Pleïadas, Hyadas, claramque Lycaonis Arcton.*] This line seems to be an imitation of Hesiod:

Πληϊάδες θ', Ὑάδές τε, τό, τε σθένος Ὠρίωνος.

Then was the taking of wild beasts in toils, and the deceiving with bird-lime, and the encompassing of great forests with dogs discovered. And now one seeking the deep places lashes the broad river with a casting net, and another drags his wet lines in the sea.

Tum laqueis captare feras, et fallere visco
Inventum, et magnos canibus circumdare saltus. 140
Atque alius latum funda jam verberat amnem,
Alta petens; pelagoque alius trahit humida lina.

Or of Homer,

Πληϊάδας θ', Ὑάδας τε, τό, τε σθένος Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν.

The Pleiades are seven stars in the neck of the bull, not in the tail, as we find in Pliny, lib. ii. cap. 41. "In *cauda* tauri septem, quas appellavere vergilias." They are fabled to have been the seven daughters of Atlas, king of Mauritania, whence they are called also by Virgil *Atlantides*. The Latin writers generally call them Vergiliæ, from their rising about the vernal equinox. *Pleiades* is generally thought to be derived from πλέω, to *sail*, because their rising pointed out the time in those days proper to adventure to sea. Others derive this name from πλείονες, *many*, because they appear in a cluster; thus we find Manilius call them *sidus glomerabile*. The Hyades are seven stars in the head of the bull. This name is derived from ὕω, *to rain*, because they are thought to bring rain at their rising and setting. The old Romans, thinking *hyades* to be derived from ὗς, *a sow*, called these stars *suculæ*; as we are informed by Cicero: "Ejus (Tauri) caput stellis consper-"sum est frequentibus:

"Hæc Græci stellas: Hyadas vocitare suerunt:

"A pluendo: ὕειν enim est pluere. "Nostri imperite suculas; quasi a "suibus essent, non ab imbribus no-"minatæ." Pliny makes the same observation: "Quod nostri a similitudine cognominis Græci propter "sues impositum arbitrantes, impe-"ritia appellavere suculas." Servius mentions another etymology, that these stars represent the form of the Greek letter Υ, and are therefore called Ὑάδες. It is certain that the five principal stand in the shape of that letter. Callisto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards translated her into the constellation called by the Greeks Ἄρκτος, by the Romans *Ursa major*, and by us the *Great Bear*. See the whole fable in the second book of Ovid's Metamorphosis.

139. *Laqueis.*] It is *laqueo* in one of Dr. Mead's manuscripts.

140. *Inventum, et magnos.*] In one of the Arundelian manuscripts it is *inventum: magnos*. In one of Dr. Mead's it is *inventum est: magnos*.

Canibus circumdare saltus.] Thus we have in the tenth Eclogue:

——— Non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.

141. *Verberat amnem.*] This *lashing the river* is a beautiful description of the manner of throwing the casting net.

142. *Alta petens.*] Servius tells us that some make the point after *amnem*; and make *alta petens* to belong to the sea-fishing. But in this case, I believe Virgil would hardly have put the *que* after *pelago:* I believe the line would rather have run thus:

Alta petens alius pelago trahit humida lina.

Tum ferri rigor, atque argutæ lamina serræ;
Nam primi cuneis scindebant fissile lignum.
Tum variæ venere artes: labor omnia vicit
Improbus, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes atque arbuta sacræ

Then the tempering of steel was invented, and the blade of the grating saw; for in the first age they clave the splitting wood with wedges. Then various arts were discovered. Incessant labour and necessity pressing in difficult affairs overcame all things. Ceres first taught mankind to plough the ground, when mast and arbutes began to fail in the sacred wood,

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Humida lina.] La Cerda observes that *linum* is often used for a *net*. Mr. B— says, "The sea-fishing is "finely painted; for in this business "the lines are so long, by reason "of the depth of the water, that the "fisherman's employment seems to "be nothing else but *trahit humida* "*lina.*" Whether Virgil intends, by these words, to express the drag-net, or fishing with the hook, I shall not venture to determine.

144. *Primi.*] The King's, the Cambridge, and one of the Arundelian manuscripts, have *primum*: but *primi* seems more poetical. Thus,

——— Tuque O cui *prima* frementem
Fudit equum tellus.

And,

Prima Ceres ferro mortales vertere terram
Instituit.

Scindebant.] It is *findebant* in the Cambridge manuscript: but this must be a mistake; for *findebant fissile lignum* is by no means worthy of Virgil.

145. *Vicit.*] In most of the manuscripts and printed editions it is *vincit*. Pierius says it is *vicit* in the Roman manuscript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which shews it is to be expunged. It is *vicit* in one of the Arundelian manuscripts: all the rest which I have collated, have *vincit*. Heinsius, who made use of one of the best copies, reads *vicit*.

148. *Arbuta.*] Virgil uses *arbutum* for the fruit in this place. In the second Georgick he uses *arbutus* for the tree; and in the third, he makes *arbutum* to signify the tree. The Greek writers call the tree κόμαρος, and the fruit μημαίκυλον. Pliny calls the fruit *unedo*. The commentators observe that Horace uses *arbutus* for the fruit.

Impune tutum per nemus *arbutos*
Quærunt latentes, et thyma.

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to understand that he meant the trees themselves. Lucretius uses *arbuta* for the fruit in two places; in one of which we find *glandes atque arbuta*, as in this passage of Virgil. The arbute or strawberry-tree is common enough in our gardens. The fruit has very much the appearance of our strawberry, but is larger, and has not the seeds on the outside of the pulp, like that fruit. It grows plentifully in Italy, where the meaner sort of people frequently eat the fruit, which is but a very sorry diet. Hence the poets have supposed the people of the first age to have lived on acorns and arbutes in the woods, before the discovery of corn. Thus Lucretius:

Quod sol, atque imbres dederant, quod terra crearat
Sponte sua, satis id placabat pectora donum,
Glandiferas inter curabant pectora quercus
Plerumque, et quæ nunc hyberno tempore cernis
Arbuta phœniceo fieri matura colore.

and Dodona denied them sustenance. Soon was labour added to the corn: that noxious blights should eat the stalks, and that the lazy thistle should be dreadful in the corn fields:

Deficerent sylvæ, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Esset robigo, segnisque horreret in arvis

And Ovid:

Arbuteos fœtus montanaque fraga legebant.

149. *Deficerent.*] Pierius says, that in several very ancient manuscripts it is *defuerant;* but he thinks, not without reason, that *deficerent* is better.

Dodona.] See the note on *Chaoniam glandem,* ver. 8.

151. *Robigo.*] The blight is a disease, to which corn is very subject: Theophrastus calls it ἐρυσίβη. Many modern writers take *robigo* to signify *smut,* which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a disease of the stalk: *ut mala* culmos *esset robigo;* and Pliny tells us it is a disease, not only of corn, but of vines: "Cæleste "frugum vinearumque malum, nullo "minus noxium est robigo:" and the title of a chapter in Columella is, *Ne robigo vineam vexet.* Varro also invokes the god *Robigus,* to keep the *robigo* from corrupting the corn and *trees:* "Robigum ac Flo-"ram, quibus propitiis, neque *ro-*"*bigo* frumenta, atque *arbores* cor-"rumpit, neque non tempestive flo-"rent." But smut is a disease to which vines are not subject. Pliny informs us farther that *robigo* and *carbunculus* are the same: and his description of the *carbunculus* seems plainly enough to belong to blights. He says the vines are burnt thereby to a coal; no storm does so much damage, for that affects only some particular spots; but they lay waste whole countries: "In hoc temporis "intervallo res summa vitium agitur, "decretorio uvis sidere illo, quod "caniculum appellavimus. Unde "carbunculare dicuntur, ut quodam "uredinis carbone exustæ. Non "comparantur huic malo, grandines, "procellæ, quæque nunquam an-"nonæ intulere caritatem. Agro-"rum quippe mala sunt illa: car-"bunculus autem regionum late pa-"tentium."

Segnisque horreret in arvis carduus.] Thistles are well known to be very injurious to the corn. Our common thistle not only sends forth creeping roots, which spread every way, and sends up suckers on all sides: but is propagated also by a vast number of seeds, which, by means of their winged down, are carried to a considerable distance. Dr. Woodward has calculated, that one thistle seed will produce at the first crop twenty-four thousand, and consequently five hundred and seventy-six millions of seeds at the second crop. What particular species of thistle Virgil meant is not certain: perhaps it was the *Carduus solstitialis,* or *Saint Barnaby's thistle,* which, according to Ray, is very frequent and troublesome in the corn fields in Italy. "Monspelii in satis "nihil abundantius, nec minus fre-"quens in Italia, unde incremento "segetum aliquando officit, et mes-"sorum manus pedesque vulnerat." The epithet *segnis* is generally interpreted *inutilis, infœcundus:* I have ventured to translate it *lazy,* with Mr. B—. I believe Virgil called the thistle lazy, because none but a lazy husbandman would suffer so pernicious a weed to infest his corn. Servius interprets *horreret, abunda-*

Carduus: intereunt segetes: subit aspera sylva, the corn is lost: in its room arises a prickly wood of burrs and caltrops: and amongst the shining corn
Lappæque tribulique: interque nitentia culta 153

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ret, ut totum agrum impleret: I take it in this place to signify *to appear terrible or horrid.* Virgil uses it, in the eleventh Æneid, to express a serpent's erecting his scales:

Saucius at serpens sinuosa volumina versat,
Arrectisque *horret* squamis, et sibilat ore
Arduus insurgens.

In the same book he applies it to the scales of a breast-plate:

Jamque adeo Rutulum thoraca indutus ahenis
Horrebat squamis.

In the seventh Æneid he applies it to rocks:

——— Tetricæ *horrentes* rupes.

In the ninth, to the spoils of a lion:

——— *Horrentisque* leonis
Exuvias.

In many places, he uses it to express the terrible appearance of the spears of an army. In the seventh Æneid we find,

——— Atraque late
Horrescit strictis seges ensibus.

In the tenth,

Mille rapit densos acie atque *horrentibus* hastis.

And

——— *Horrentes* Marte Latinos.

And in the twelfth,

—— Strictisque seges mucronibus *horret* Ferrea.

Thus it may be used with great propriety to express a thistle, which is so horribly armed all over with strong prickles.

152. *Intereunt segetes.*] This transition to the present tense is very beautiful.

153. *Lappæ.*] *Lappa* seems to have been a general word, to express such things as stick to the garments of those that pass by. We use the word *burr* in the same manner: though what is properly so called is the head of the *Bardana major*, or burdock. The *Lappa* of Pliny is certainly the ἀπαρίνη of Theophrastus; for he has translated the very words of this author. The passage of Theophrastus is at the beginning of the fourteenth chapter of the seventh book of his History of Plants: Ἴδιον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην, ἡ καὶ τῶν ἱματίων ἀντέχεται διὰ τὴν τραχύτητα. καὶ ἔστι δυσαφαίρετον, ἐν τούτῳ γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἄνθος ὃ πρωϊὸν, ἔδδὲ ἐκφαῖνον, ἀλλ' ἐν ἑαυτῷ πεπτόμενον καὶ σπερμογονῦν· ὥστε παρόμοιον εἶναι τὸ συμβαῖνον· ὥσπερ ἔπὶ τῶν γαλέων καὶ ῥίνων. The words of Pliny are, "Notabile et in Lappa quæ adhæ-"rescit, quoniam in ipsa flos nas-"citur, non evidens, sed intus oc-"cultus, et intra se germinat, velut "animalia quæ in se pariunt." The ἀπαρίνη of the Greeks is not our *burdock*, but a little herb, with a burry seed, which is very common in our hedges, and is called *cleavers, clivers,* or *goose grass.* Theophrastus, in the eighth chapter of the same book, mentions ἀπαρίνη amongst those herbs, which lie on the ground unless they are supported; which agrees with the *cleavers,* but not with the *burdock:* Ἔνια δὲ περιαλλόκαυλα, καθάπερ ἡ πιτυίνη, καὶ ἡ ἀπαρίνη, καὶ ἁπλῶς ὧν ὁ καυλὸς λεπτὸς, καὶ μαλακὸς, καὶ μακρός· διὸ καὶ φύονται ταῦτα ὡς ἐπὶ τὸ πᾶν ἐν ἄλλοις. Dioscorides is so particular in his de-

the unhappy darnel, and the wild oats prevail. But unless you pursue the ground diligently with harrows,

Infelix lolium, et steriles dominantur avenæ.
Quod nisi et assiduis terram insectabere rastris,

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scription of the ἀπαρίνη, that he leaves no room to doubt of its being the *cleavers*. He says it has many small, square, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the seeds hard, white, round, hollow in the middle, like a navel. The herb sticks to one's clothes, and the shepherds make use of it to get hairs out of their milk: Ἀπαρίνη, οἱ δὲ ἀμπελόκαρπον, οἱ δὲ ὀμφαλόκαρπον, οἱ δὲ φιλάνθρωπον καλοῦσιν, οἱ δὲ ἐξον. κλῶνες πολλοί, μικροί, τετράγωνοι, τραχεῖς. φύλλα δὲ ἐκ διασήματος κυκλοτερῶς περικείμενα, ὥσπερ τὰ τῆ ἐρυθροδάνε. ἄνθη λευκά. σπέρμα σκληρὸν, λευκὸν, στρογγύλον, ὑπόκοιλον, ἐκ μέσε ὡς ὀμφαλός. προσέρχεται δὲ καὶ ἱματίοις ἡ πόα. χρῶνται δὲ αὐτῆ καὶ οἱ ποιμένες ἀντὶ ἡδμε ἐπὶ τῆ γάλακτος, πρὸς ἔκλυψιν τῶν ἐν αὐτῷ τριχῶν. Pliny says almost the same words concerning the *aparine*: "Aparinen aliqui om-" phalocarpon, alii philanthropon " vocant, ramosam, hirsutam, qui-" nis senisve in orbem circa ramos " foliis per intervalla: semen rotun-" dum, durum, concavum, subdulce. " Nascitur in frumentario agro, aut " hortis pratisve, asperitate etiam " vestium tenaci." Hence it appears, either that Pliny has treated of the same plant, under the different names of *Lappa* and *Aparine*; or else that he misunderstood Theophrastus, and applied what he had said of the *aparine* to the *lappa*. We find in the last quotation from Pliny, that the *Aparine* was a weed amongst their corn, so that perhaps the *Lappa* of Virgil was our *cleavers*.

Tribuli.] The *tribulus* or *land caltrop* is an herb with a prickly fruit, which grows commonly in Italy, and other warm countries. It is the name also of an instrument used in war, to annoy the horse. This instrument has τρεῖς βολὰς, three spikes, whence the Greek name τρίβολος is derived.

This fiction of the poets, that Jupiter caused the earth to produce these prickly weeds, seems to have been borrowed from Moses. We are told in the third chapter of Genesis, that when God cursed the earth, he said it should bring forth *thorns and thistles*, as it is in our translation. The LXX have ἀκάνθας καὶ τριβόλους. The Hebrew words seem to signify any prickly, troublesome weeds: for קוץ, which is rendered a thorn, is derived from the verb קוץ, which signifies *to make uneasy*; and דרדר, which is rendered a thistle, or τρίβολος, is derived from דרר, *freedom*, because it grows freely in uncultivated places.

154. *Infelix lolium, et steriles dominantur avenæ.*] Virgil has this very line in his fifth Eclogue:

> Grandia sæpe quibus mandavimus hordea sulcis
> Infelix lolium, et steriles dominantur avenæ.

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no less frequent in many places. They are not the common oats degenerated by growing wild, but a quite different species: the chaff of them is hairy, and the seed is small, like that of grass. It was the general opinion of the ancients that wheat and barley degenerated into these weeds: but they are specifically different, and rise from their own seeds. The word *dominantur* is very proper; for these weeds grow so tall, that they overtop the corn.

155. *Quod nisi et assiduis, &c.*] Here the poet concludes with a par-

Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisque vocaveris imbrem:
Heu magnum alterius frustra spectabis acervum;
Concussaque famem in sylvis solabere quercu.
Dicendum et quæ sint duris agrestibus arma:
Queis sine nec potuere seri nec surgere messes.
Vomis, et inflexi primum grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra,
Tribulaque, traheæque, et iniquo pondere rastri:

and make a noise to scare the birds, and restrain the overshading boughs with your sickle, and call down the showers with prayers: alas, you shall behold another's large heap in vain, and relieve your hunger in the woods with shaking an oak. I must also mention the arms which belong to the laborious husbandmen: without which the corn can neither be sown, nor spring up. In the first place the share, and the heavy timber of the crooked plough, and the slow rolling carts of Eleusinian Ceres, and threshing instruments, and sleds and harrows of unwieldy weight:

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ticular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to destroy the weeds, because succory is injurious, *amaris intuba fibris officiunt.* Pierius says, that in the Medicean manuscript, instead of *terram insectabere rastris,* it is *herbam insectabere rastris:* the same reading is in the Bodleian manuscript. He says the birds are to be scared away, because geese and cranes are troublesome: *improbus anser Strymoniæque grues officiunt.* He advises to restrain the overshading boughs, because shade is hurtful to the corn, *umbra nocet.* He puts the husbandman in mind of praying for showers, because they depend on the will of the gods. He had spoken before of praying for seasonable weather.

Humida solstitia atque hyemes *orate* serenas
Agricolæ.

158. *Spectabis.*] It is *exspectabis* in the Medicean manuscript, according to Pierius. It is the same in the Bodleian manuscript.

159. *Concussa.*] It is *excussa* in one of Dr. Mead's manuscripts.

160. *Dicendum, &c.*] Here the poet begins to describe the various instruments, with which a husbandman ought to be provided.

162. *Robur.*] *Robur* is the name of a particular sort of oak: but it is used also for any solid timber. Thus we find it, in the twelfth Æneid, applied to the wood of a wild olive-tree:

Forte sacer Fauni foliis *oleaster* amaris
Hic steterat.————
Viribus haud ullis valuit discludere morsus
Roboris Æneas.

In this place I take it to mean the beam, or solid body of the plough.

163. *Tardaque Eleusinæ matris volventia plaustra.*] This line beautifully describes the slow motion of the cart. Ceres is called *Eleusina mater,* from *Eleusis,* an Athenian town, where Ceres was hospitably received by Celeus, and in return, taught his people the art of husbandry. The Eleusinians, in honour of this goddess, instituted the Eleusinian feasts, which were very famous. It was death to disclose any of their mysteries. In the feasts of Ceres at Rome, her statue was carried about in a cart or waggon.

164. *Tribula.*] The *tribulum* or *tribula* was an instrument used by the ancients to thresh their corn. It was a plank set with stones, or pieces of iron, with a weight laid upon it, and so was drawn over the

add to these the mean osier furniture of Celeus, arbute hurdles, and the mystic fan of Bacchus: all which you must carefully provide long beforehand, if you have a due regard for divine husbandry. In the first place the elm is forcibly bent in the woods into a plough-tail, and receives the form of the crooked plough. To the end of this are joined a beam eight feet in length, two earth boards, and share-beams, with a double back.

Virgea præterea Celei, vilisque supellex, 165
Arbuteæ crates, et mystica vannus Iacchi:
Omnia quæ multo ante memor provisa repones,
Si te digna manet divini gloria ruris.
Continuo in sylvis magna vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic a stirpe pedes temo protentus in octo, 171
Binæ aures, duplici aptantur dentalia dorso.

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corn by oxen. Varro has given us the description of it: "Id fit e tabula lapidibus, aut ferro asperata, "quo imposito auriga, aut pondere "grandi, trahitur jumentis junctis, "ut discutiat e spica grana." *Tribulum* is derived from τρίβω, *to thresh*. Hence we may see why the first syllable of *tribulum* is long; but that of *tribulus* short. I mentioned, in the note on *tribuli*, ver. 153, that *tribulus*, the name of a plant, and of an instrument used in war, is so called from its having τρεῖς βολὰς, three spikes. Now the compounds of τρεῖς have the first syllable short; as τρίπους, of which we have frequent instances in Homer. I shall mention only one, in the twenty-third Iliad:

Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην.

But the first syllable of τρίβω is long; of which we have an instance a few lines after, in the same Iliad:

Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε καποῖσι.

Traheæ.] The *trahea* or *traha* is a carriage without wheels. It was used to beat out the corn, as well as the *tribulum*. This appears from Columella: "At si competit, ut in area "teratur frumentum, nihil dubium "est, quin equis melius, quam bubus "ea res conficiatur, et si pauca juga "sunt, adjicere tribulam et traham "possis, quæ res utraque culmos fa-"cillime comminuit."

Iniquo pondere rastri.] See the note on ver. 95.

165. *Celei.*] Celeus was the father of Triptolemus, whom Ceres instructed in husbandry.

166. *Arbuteæ crates.*] See the notes on ver. 95 and 148.

Mystica vannus Iacchi.] The fan is an instrument used to cleanse the corn: thus Columella; "Ipsæ au-"tem spicæ melius fustibus tundun-"tur, *vannisque expurgantur.*" It is called *mystica*, because it was used in the mysteries of Bacchus. *Iacchus* was a name of Bacchus seldom made use of, but on solemn and sacred occasions.

169. *Continuo in sylvis, &c.*] Here the poet gives us a description of the plough, in which we find that the custom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the share-beam were fastened.

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Hesiod calls it ἰσοβοεύς, which is derived from ἰσὸς, *a mast*, and βοὺς, *an ox*. He says it is made either of bay or elm:

Δάφνης δ' ἢ σ[κ]ελίης ἀκιώτα[τ]ον ἰσοβοῆος.

172. *Aures.*] These must be the earth-boards, which being placed on each side of the share-beam, serve to make the furrows wider, and the

Cæditur et tilia ante jugo levis, altaque fagus,
Stivaque, quæ currus a tergo torqueat imos :

The light lime-tree also is cut down beforehand for the yoke, and the tall beech, and the staff, to turn the bottom of the carriage behind :

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ridges higher. Palladius tells us that some ploughs had earth-boards, and others not. " Aratra simplicia, " vel si plana regio permittit, *aurita*, " quibus possint contra stationes hu- " moris hyberni, sata celsiore sulco " attolli."

Duplici dentalia dorso.] *Dentale* is the share-beam, a piece of wood to which the share is fixed. But why they are said to have a double back seems not to be very clear. The commentators generally agree that by *double* is meant *broad*, and quote some authorities for this interpretation. Servius indeed tells us, that most of the plough-shares in Italy have a wing on each side; " cujus " utrumque eminet latus: nam fere " hujusmodi sunt omnes vomeres in " Italia." On this account Virgil might have called the share double, but why the board should be said to have a double back, I do not readily comprehend. A passage in Hesiod seems to be of some use in removing this difficulty. It is agreed on all hands, that Virgil had Hesiod's plough before him when he made this description. The Greek poet speaking of the *γύης*, which all interpret *dentale*, says it is fastened to the plough-tail, and at the same time nailed to the pole:

—— Φέρειν δὲ γύην, ὅτ' ἂν εὕρῃς,
Εἰς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν,
Περίνιον, ὅς γὰρ βασὶν ἀρῶν ὀχυρώταλός ἐστιν,
Εὖτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύμασι πήξας,
Γόμφοισιν πελάσας προσαρήρεται ἰσοβοῆι.

Now if we suppose the *dentale* or share-beam to have been made with two legs, one of which was fastened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faster together; it will easily appear, that Virgil means these two legs by his *duplex dorsum*. Hesiod speaks of two sorts of ploughs, one with the plough-tail and share-beam of one piece, and another, where they are joined. He advises to have both these in readiness, that if one should break, the other may be at hand.

Δοιὰ δὲ ῥίσθαι ἄροτρα, πονησάμενος κατὰ οἶκον,
Αὐτόγυον, καὶ πηκτόν. ἐπεὶ πολὺ λώϊον ἅπτως.
Εἰ χ' ἕτερόν γ' ἄξαις, ἕτερόν γ' ἐπὶ βυσὶ βάλοιο.

173. *Altaque fagus, stivaque.*] *Stiva* is the plough-staff, which with us is generally fixed to the share-beam, in the same manner as the *buris*, or tail, so that we have two tails or handles to our ploughs: but sometimes it is a loose staff, with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it.

The grammatical construction of this passage does not seem very clear. *Cæditur* is made to agree with *tilia*, *fagus*, and *stiva*. We may say *tilia cæditur*, and *fagus cæditur*; but to say at the same time *stiva cæditur* seems to be absurd: for this makes the staff a tree, by coupling it with lime and beech. Besides *que* and *quæ* coming close together offend the ear, and I believe there is not another instance of their coming thus together any where in Virgil. I believe instead of *stivaque* we ought to read *stivæ*; which will make the sense clearer, and the verse better:

Cæditur et tilia ante jugo levis, altaque fagus
Stivæ, quæ currus a tergo torqueat imos.

" The light lime-tree also is cut " down beforehand for the yoke,

and the wood is hung up in chimneys, to be seasoned by the smoke.

Et suspensa focis explorat robora fumus. 175

" and the tall beech for the staff, to " turn the bottom of the carriage " behind." The Bodleian manuscript has *stiva que currus.*

Currus.] " I do not know whe- " ther any edition justifies the alter- " ation I have made in this line, of " *currus* to *cursus.* The reason of " my doing it is because *cursus* is in- " telligible, and explains the use of " the handle, or plough staff; *cursus* " *torqueat imos,* the handle serves to " keep the plough up, which other- " wise would run down too deep in " the ground. Mr. Dryden finding " this passage difficult to explain, " has left it quite out of his transla- " tion. All that the commentators " have said concerning *currus* in " this place is very perplext." Mr. B—.

The poet is thought by some to mean a wheel-plough, by the word *currus,* which is derived from *curro, to run;* and Servius informs us, that in Virgil's country, the ploughs run upon wheels: we have wheel-ploughs in many parts of England.

175. *Explorat.*] The King's, the Bodleian, and one of the Arundelian manuscripts, have *exploret.* Servius, La Cerda, Schrevelius, and several printed editions have the same reading. Pierius seems willing to admit *exploret:* though at the same time he says it is *explorat* in the Roman manuscript, and in the very ancient oblong one. Heinsius and Ruæus read *explorat.* It is the same in the other Arundelian, the Cambridge, and both Dr. Mead's manuscripts.

I have here inserted the figure of a modern Italian plough, which seems to differ but little from that which Virgil has described. It seems to have no *stiva,* distinct from the *buris;* and it has a coulter, which Virgil does not mention. And indeed Pliny, who describes the coulter, seems to speak as if it was not in all ploughs. " Vomerum plura " genera. Culter vocatur, præden- " sam, prius quam proscindatur, " terram secans, futurisque sulcis " vestigia præscribens incisuris, quas " resupinus in arando mordeat vo- " mer."

After my notes on this passage were printed, I had the favour of a letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and description of the plough which is now used about Mantua and Venice. There is a plough used in many parts of England, which differs very little from this; but yet, I believe, it will be no small satisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are fastened together with three wooden pins at B.

C, C, are two transverse pieces of wood, which serve to hold the handles together at the back.

D is a piece of wood fastened to the left handle, or *Sinistrella,* at E, and to the beam F.

F is the beam, or *Pertica,* which is fastened to the left handle, at G.

H is the plough-share, into which the *Dentale,* or share-beam, seems to be inserted.

I is the coulter, being a piece of iron, square in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an iron chain, fastened at one end to the plough-pillow, or *Mesolo* N; and, at the other, to the beam

Possum multa tibi veterum præcepta referre;
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,

I can recite to you many precepts of the ancients, unless you decline them, and are loth to be informed of small things. In the first place, the floor is to be smoothed with a huge rolling stone,

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by an iron hammer M; the handle of which serves for a pin, and the more forward you place the hammer, the deeper the share goes into the ground.

O O, are two pieces of wood fastened to the pillow, which serve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with pricked lines is a strong plank, which is fastened to D, and to the left handle. This being placed sloping serves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he says there should be two: but in this plough there seems to be but one.

I do not question, but that the Mantuan plough was in Virgil's time more simple than that here described: but let us compare a little the poet's description with the figure now before us. Let the left handle A A, be supposed to be the *Buris*, the right handle A A, to be the *Stiva*, and A E, A B, to be the two *Dentalia*. Here then we see the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huic a stirpe*, we see the pole is inserted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the share go lighter or deeper, which may be a modern improvement. The two handles may very well be supposed to be meant by the double back, to which the two share-beams are joined. Upon this supposition we must make some alteration in interpreting the two following verses:

Huic a stirpe pedes temo protentus in octo:
Binæ aures, duplici aptantur dentalia dorso.

"From the bottom of this a beam "is protended, eight feet in length: "and two earth-boards, and share-"beams are fitted to the double "back." The wheels were probably fixed immediately to the beam, and shew the propriety of the word *currus*, as is already observed in the note on ver. 174.

176. *Possum multa tibi, &c.*] After the mention of the instruments of agriculture, he gives instructions concerning the making of the floor.

Veterum præcepta.] He means Cato and Varro, who wrote before him; and from whom he has taken the directions relating to the floor.

178. *Area.*] Cato directs the floor to be made in the following manner: dig the earth small, and sprinkle it well with lees of oil, that it may be well soaked. Beat it to powder, and smooth it with a rolling stone or a rammer. When it is smooth, the ants will not be troublesome, and when it rains it will not grow muddy: "Aream ubi fru-"mentum teratur sic facito: Con-"fodiatur minute terra, amurca "bene conspergatur, ut combibat "quam plurimum. Comminuito "terram, et cylindro aut pavicula "coæquato. Ubi coæquata erit, "neque formicæ molestæ erunt, et "cum pluerit lutum non erit." Varro is more large in his description of the floor; and mentions not

and to be wrought with the hand, and consolidated with binding chalk: to keep weeds from growing up, and to preserve it from growing dusty and chapping. Then various plagues mock your hopes: the little mouse often has built its house under the ground, and made its granaries: or the blind moles have digged their chambers: the toad also is found in hollow places, and other vermin, which the earth produces in abundance: and the weavel destroys the great heap of corn, and the ant also, which is afraid of a needy old age.

Et vertenda manu, et creta solidanda tenaci:
Ne subeant herbæ, neu pulvere victa fatiscat.
Tum variæ illudunt pestes: sæpe exiguus mus
Sub terris posuitque domos, atque horrea fecit;
Aut oculis capti fodere cubilia talpæ:
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt: populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectæ.

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only the ants, but mice and moles: "Aream esse oportet—solida terra "pavitam, maxime si est argilla, ne "æstu pæminosa, in rimis ejus "grana oblitescant, et recipiant "aquam, et ostia aperiant muribus "ac formicis. Itaque amurca solent "perfundere: ea enim herbarum "est inimica et formicarum: et tal- "parum venenum."

Cum primis ingenti æquanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius observes that *cum primis* is the same with *in primis*. "*Apprime* crebrius est: *cum* "*prime* rarius: traductumque ex "eo est, quod *cum primis* dicebant, "pro eo quod est *in primis*." Those who read *primum*, insert *est* either after *primum* or *ingenti*. Pierius says that in the Medicean, and most of the ancient copies, it is *cum primis ingenti æquanda* without *est*.

Cylindro.] The *Cylinder* seems to have been a stone, not unlike that with which we roll our gardens. Palladius speaks of a fragment of a pillar being used for a roller. "Ju- "nio mense area paranda est ad tri- "turam, cujus primo terra radatur, "deinde effossa leviter mistis paleis, "et amurca æquatur insulsa. Quæ "res a muribus et formicis frumenta "defendit. Tunc premenda est ro- "tundo lapide, vel columnæ quo- "cunque fragmento, cujus volutatio "possit ejus spatia solidare."

181. *Illudunt.*] Pierius says it is *illudant* in the Roman and several other ancient manuscripts. One of Dr. Mead's manuscripts has *illudant:* it is the same in the editions of Heinsius and Paul Stephens. Servius and most of the editors admit *illudunt.*

Exiguus mus.] Quintilian justly observes, that not only the diminishing epithet, but the ending of the verse with one syllable, beautifully expresses the littleness of the animal: "Risimus, et merito, nuper poëtam "qui dixerat,

"*Prætextam in cista mures roscre Camilli.*

"At Virgilii miramur illud,

"*Sæpe exiguus mus.*

"Nam epitheton exiguus, aptum "proprium effecit ne plus expec- "taremus, et casus singularis magis "decuit, et clausula ipsa unius syl- "labæ non usitata, addit gratiam."

183. *Oculis capti talpæ.*] The poet speaks according to the vulgar opinion, when he says the moles are blind: but it is certain that they have eyes, though they are small ones.

186. *Curculio.*] Some read *Curgulio:* others *Gurgulio.*

Contemplator item, cum se nux plurima sylvis — Observe also when the walnut-tree

187. *Contemplator item, &c.*] In this passage he shews the husbandman how he may form a judgment of his future harvest.

Nux.] The commentators seem to be unanimous in rendering *nux* the *almond-tree:* but I cannot discover upon what grounds. I believe *nux* has never been used, without some epithet, to express an *almond-tree.* That it is used for a *walnut-tree,* is plain from Ovid's poem *de Nuce.* Virgil says in the second Georgick, that the *nux* is ingrafted on the *arbutus:*

Inseritur vero ex fœtu nucis arbutus horrida.

That this is to be understood of the *walnut,* appears from Palladius:

Arbuteas frondes vastæ nucis occupat umbra
Pomaque sub duplici cortice tuta refert.

Palladius could not mean the almond, when he spoke of a *great shade,* which is very applicable to the walnut. In another place he has a chapter *de Nuce Juglande,* where he says expressly, that the walnut is ingrafted on the arbute: "Inseritur, ut plerique asserunt, "mense Februario, in Arbuto." We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

Mopse novas incide faces: tibi ducitur uxor.
Sparge marite *nuces;* tibi deserit Hesperus Œtam.

——————Prepare the lights,
O Mopsus, and perform the bridal rites.
Scatter thy *nuts* among the scrambling boys:
Thine is the night; and thine the nuptial joys.

Dryden.

The ancient custom of throwing nuts amongst the boys at weddings, is well known. We learn from Pliny that these nuts were walnuts: and that they were used in the nuptial ceremonies, because the fruit is so well defended with a thick rind, and a woody shell: "Ab his locum "amplitudine vindicaverunt, quæ "cessere autoritati, nuces juglandes, "quanquam et ipsæ nuptialium "Fescenniorum comites, multum "pineis minores universitate, eæ-"demque portione ampliores nu-"cleo. Necnon et honor his na-"turæ peculiaris, gemino pro tectis "operimento, pulvinati primum ca-"lycis, mox lignei putaminis. Quæ "causa eas nuptiis fecit religiosas, "tot modis fœtu munito, quod est "verisimilius, quam quia cadendo "tripudium sonumve faciant."

Plurima.] Servius interprets this word *longa,* and thinks it is designed to express the long shape of the almond. Dr. Trapp understands it to mean the tallness of the tree:

Observe too, when in woods the almond *tall*
Blossoms with flow'rs, and bends its smelling boughs.

I take it to signify *very much,* or plentifully: in which sense it is to be understood in the following passage of the second Georgick:

Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro *plurima* fluxit.

Here Ruæus interprets the three last words *auro multum abundavit:* and Dr. Trapp translates these lines;

The same blest region veins of silver shews,
Rivers of brass; and flows in *copious gold.*

A few lines after we find

Indicio est, tractu surgens oleaster eodem
Plurimus.

shall put on its bloom plentifully in the woods, and bend down its strong smelling branches: if it abounds in fruit, you will have a like quantity of corn, and a great threshing with much heat. But if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff. I have seen some medicate their seeds before they sow; and steep them in nitre and black lees of oil, to cause a fuller produce in the deceitful pods. And though they have been moistened over a gentle fire to quicken them, and long tried, and examined with much labour,

Induet in florem, et ramos curvabit olentes:
Si superant fœtus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore.
At si luxuria foliorum exuberat umbra,
Nequicquam pingues palea teret area culmos.
Semina vidi equidem multos medicare serentes,
Et nitro prius, et nigra perfundere amurca,
Grandior ut fœtus siliquis fallacibus esset.
Et quamvis igni exiguo properata maderent,
Vidi lecta diu, et multo spectata labore

Dr. Trapp does not translate *oleaster plurimus* the wild olive *tall*, but

> This the wild olives shew, when *thick* they rise
> On the same mould.

I believe May is the only translator, who has given *plurima* the true sense, in the passage under our consideration:

> Consider thou when nut-trees *fully* bloom.

188. *Ramos olentes.*] The strong smell of the branches is more applicable to the walnut than to the almond. The very shade of the walnut was thought by the ancients to be injurious to the head. Pliny says in lib. xvii. cap. 12. "Jam "quædam umbrarum proprietas, "Juglandium gravis et noxia, etiam "capiti humano, omnibusque juxta "satis." And in lib. xxiii. cap. 8. he says, "Arborum ipsarum folio- "rumque vires in cerebrum pene- "trant."

191. *Exuberat.*] In one of the Arundelian and one of Dr. Mead's manuscripts, it is *exsuperat*. But this must be an error of the transcribers; for the second syllable in *exuperat* is short; as in the second Æneid:

> Sanguineæ exuperant undas,

192. *Nequicquam.*] Servius, and after him La Cerda, interprets *nequicquam pingues* to be the same as *non pingues:* which I believe is not the sense in this place. *Nequicquam* frequently occurs in Virgil: but seldom is used for *not*. See the note on ver. 403.

Palea.] Some copies have *paleæ:* but *palea* is generally received.

193. *Semina vidi equidem, &c.*] In this place he adds a precept relating to beans: that they should be picked every year, and only the largest sown; without which care all the artful preparations made by some husbandmen is in vain.

I have interpreted this passage to relate to beans, on the authority of Pliny, who says, "Virgilius ni- "tro et amurca perfundi jubet *fa-* "*bam:* sic etiam grandescere pro- "mittit."

194. *Perfundere.*] Schrevelius reads *profundere.*

195. *Siliquis fallacibus.*] The mention of *pods* shews that the poet speaks of pulse. The pods are called *deceitful*, because they often grow to a sufficient size, when upon examination they prove almost empty.

197. *Vidi lecta diu.*] Columella reads *vidi* ego *lecta diu*. One of Dr. Mead's manuscripts has *vidi lecta* manu.

Degenerare tamen; ni vis humana quotannis
Maxima quæque manu legeret. Sic omnia fatis
In pejus ruere, ac retro sublapsa referri:
Non aliter, quam qui adverso vix flumine lembum
Remigiis subigit; si brachia forte remisit,
Atque illum in præceps prono rapit alveus amni.
Præterea tam sunt Arcturi sidera nobis,
Hœdorumque dies servandi, et lucidus anguis;
Quam quibus in patriam ventosa per æquora vectis
Pontus, et ostriferi fauces tentantur Abydi.

yet have I seen them degenerate, unless a man picked out the largest of them one by one every year. Thus every thing by fate degenerates and runs backwards: just as when any one is rowing with difficulty against a stream, if he happens to slacken his arms, immediately the tide drives him headlong down the river. Besides we ought as much to observe the stars of Arcturus, and the days of the kids, and the shining dragon; as those, who returning homewards through the stormy main, venture in the Euxine sea, and the straits of oyster-breeding Abydos.

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200. *Retro sublapsa referri.*] Thus in the second Æneid:

Ex illo fluere ac *retro sublapsa referri*
Spes Danaum.

203. *Atque.*] Aulus Gellius observes that *atque* is to be rendered *statim* in this passage: "Et præterea pro alio quoque adverbio "dicitur, id est *statim*, quod in his "Virgilii versibus existimatur obscure et insequenter particula ista "posita esse."

204. *Præterea, &c.*] In this passage the poet inculcates the necessity of understanding Astronomy: which he says is as useful to the farmer, as to the sailor.

204. *Arcturi.*] Arcturus is a star of the first magnitude in the sign Bootes, near the tail of the Great Bear. Its name is derived from ἄρκτος, *a bear*, and οὐρὰ, *a tail*. The weather is said to be tempestuous about the time of its rising: "vehementissimo significatu," says Pliny, "terra marique per dies quinque:" and in another place; "Arcturi "vero sidus non ferme sine procellosa grandine emergit."

205. *Hœdorum.*] The kids are two stars on the arm of Auriga. They also predict storms, according to Aratus:

Εἰ δέ τοι ἠνίοχόν τε καὶ ἀστέρας ἠνιόχοιο
Σκέπτεσθαι δοκέοι καίτοι φάτις ἤλυθεν αἰγὸς
Αὐτῆς ἡ δ' ἐρίφων, οἵτ' εἶν ἁλὶ πορφυρεούσῃ
Πολλάκις ἐσκέψαντο κεδαιομένης ἀνθρώπους.

And Pliny: "Ante omnia autem "duo genera esse cælestis injuriæ "meminisse debemus. Unum quod "tempestates vocamus, in quibus "grandines, procellæ, cæteraque si"milia intelliguntur: quæ cum ac"ciderint vis major appellatur. Hæc "ab horridis sideribus exeunt, ut "sæpius diximus, veluti Arcturo, "Orione, Hœdis."

Anguis.] The dragon is a northern constellation. See the note on ver. 244.

207. *Pontus.*] This is commonly taken to mean the Hellespont: but that is to be understood by the straits of Abydos, *fauces Abydi*. I take it to mean the Black or Euxine sea, which has the character of being very tempestuous.

Ostriferi Abydi.] Abydos is situated on the Asiatic side of the Hellespont. It was famous for oysters: thus Ennius:

Mures sunt Æni, aspera *ostrea* plurima *Abydi*.

And Catullus:

Hunc lucum tibi dedico, consecroque, Priape,

When Libra has made the hours of the day and sleep equal, and now divides the world between light and darkness, then work your bullocks, ye ploughmen, and sow barley in the fields, till about the last shower of the impracticable winter solstice.

Libra dies somnique pares ubi fecerit horas,
Et medium luci, atque umbris jam dividit orbem:
Exercete, viri, tauros; serite hordea campis,
Usque sub extremum brumæ intractabilis imbrem.

Qua domus tua Lampsaci est, quaque sylva Priape.
Nam te præcipue in suis urbibus colit ora Hellespontia, cæteris *ostreosior* oris.

208. *Libra dies, &c.*] Here Virgil exemplifies his precept relating to Astronomy.

The time, which he mentions for sowing barley, is from the autumnal equinox to the winter solstice. This perhaps may seem strange to an English reader; it being our custom to sow it in the spring. But it is certain that in warmer climates they sow it at the latter end of the year: whence it happens that their barley harvest is considerably sooner than their wheat harvest. Thus we find in the book of Exodus, that the flax and the barley were destroyed by the hail, because the barley was in the ear, and the flax was in seed, but the wheat and the rye escaped, because they were not yet come up.

Dies.] Amongst the ancient Romans the genitive case of the fifth declension ended in *es:* thus *dies* was the same with what we now write *diei.* Sometimes it was written *die:* which all the editors receive in this place. I have restored *dies,* on the authority of A. Gellius, who says that those, who saw Virgil's own manuscript, affirmed, that it was written *dies.* "Q. Ennius in "sexto decimo annali *dies* scripsit "pro *diei* in hoc versu:

"*Postrema longinqua dies confecerit ætas.*

"Ciceronem quoque affirmat Cæsel-"lius in oratione, quam pro P. Sestio "fecit, *dies* scripsisse, pro *diei,* quod "ego impensa opera conquisitis ve-"teribus libris plusculis ita, ut Cæ-"sellius ait scriptum inveni. Verba "sunt hæc Marci Tullii: *Equites* "*vero daturos illius* dies *pœnas.* Quo "circa factum hercle est, ut facile "iis credam, qui scripserunt idio-"graphum librum Virgilii se in-"spexisse; in quo ita scriptum est:

"*Libra* dies *somnique pares ubi fecerit* "*horas:*

"id est, *Libra diei somnique.*"

209. *Dividit.*] So I find it in both the Arundelian manuscripts, and in Heinsius, and several of the old editions. Servius, and after him most of the editors read *dividet.*

210. *Hordea.*] Servius informs us that Bavius and Mævius were greatly offended at Virgil, for using *hordea* in the plural number: and expressed their resentment in the following verse:

Hordea qui dixit, superest ut tritica dicat.

Hence it seems that the objections, which those ancient critics made to Virgil, were only grammatical cavils.

211. *Usque sub extremum brumæ intractabilis imbrem.*] *Bruma* certainly means the winter solstice: but what Virgil means by the last shower of it I must acknowledge myself unable to explain. Pliny understands our poet to mean that barley is to be sown between the autumnal equinox and the winter solstice. "Virgilius triticum et far "a vergiliarum occasu seri jubet, "hordeum inter æquinoctium au-

Nec non et lini segetem, et Cereale papaver — It is also time to cover flax in the ground, and the poppy of Ceres,

"tumni et brumam." The same author tells us expressly that barley is to be sown only in dry weather: "Hordeum, nisi sit siccum, ne se-"rito." Palladius speaks of sowing barley in September, October, and November; but says it is full late to sow it in December: "Decembri "mense seruntur frumenta, triti-"cum, far, hordeum, quamvis hor-"dei satio jam sera sit." These directions of Pliny and Palladius seem by no means to agree with Virgil's extending the sowing time to the last shower of the solstice. The autumnal equinox, in Virgil's time, was about the twenty-fourth of September; and the winter solstice about the twenty-fifth of December. Hipparchus, according to Columella, places it on the seventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth: "Bruma Capricorni ab "VIII. Calend. Januarii fere."

The poet calls the winter solstice *intractabilis*, because the cold, which comes at that season, begins to put a stop to the labours of the ploughman. That the cold begins to be severe at that time, even in Italy, we have the testimony of Lucretius:

> Tandem bruma nives adfert, pigrumque rigorem
> Reddit, Hyems sequitur, crepitans ac dentibus Algus.

212. *Lini.*] Columella and Palladius agree with Virgil about the time of sowing flax. Columella says it is from the first of October to the seventh of December: "Se-"ritur a Calendis Octobris in or-"tum Aquilæ, qui est VII. Idus "Decembris." Palladius says the time for sowing of it is October: "Hoc mense lini semen seremus." And again, under December, he says, "Hoc etiam mense adhuc "lini semen spargi poterit, usque "ad VII. Idus Decembris." Pliny differs from all these writers, and says it is sown in the spring: "Vere "linum, et avenam, et papaver;" and in another place, "Vere satum "æstate vellitur." The time of sowing flax with us is in March.

Cereale papaver.] I have spoken of poppies at large, in the note on ver. 78. Pliny speaks of sowing them in the spring, as we have seen in the preceding note. Columella agrees with Virgil: "Chæ-"rephyllum, itemque olus atriplicis, "quod Græci vocant ἀτραφάξιν, circa "Calendas Octobris obrui oportet "non frigidissimo loco. Nam si "regio sævas hyemes habet, post "Idus Februarias semine disserenda "sunt, suaque de sede partienda. "Papaver et anethum eandem ha-"bent conditionem sationis, quam "chærephyllum et ἀτραφάξις." Palladius says the time of sowing poppies is in September: "Nunc pa-"paver seritur locis siccis, et calidis: "potest et cum aliis oleribus semi-"nari."

Many are the reasons assigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius assigns the following reasons: either because it is eaten like corn; or because Ceres made use of poppies to forget her grief, and was thrown thereby into a sleep, when she had watched a long time on account of the rape of Proserpine; or because Mycon the Athenian, who was beloved by Ceres, was transformed into a poppy; or because it was sprinkled upon bread. La Cerda quotes the authority of Eusebius, in his third book *de Præ-*

and immediately to begin your harrowing, Tempus humo tegere, et jamdudum incumbere rastris, 213

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paratione Evangelica, that Ceres was accounted the inventress of poppies. Ruæus has the same quotation: but I fear he took it implicitly from La Cerda. I wish these commentators had given us the words of Eusebius: for I cannot find any passage in that author, which agrees with what they have said. I find, in the third book of Eusebius, a quotation from Porphyry, where he says the statues of Ceres are adorned with ears of corn, and that poppies are added, as a symbol of fruitfulness: Διὸ καὶ κατέσπαι τὸ βρέτας αὐτῆς τοῖς σάχυσι, μήκωνές τε περὶ αὐτὴν τῆς πολυγονίας σύμβολον. La Cerda gives another reason: that Ceres relieved her hunger with poppies, as appears from the fourth book of Ovid's *Fasti.* We are there told, that, when Celeus invited Ceres to refresh herself in his cottage, his little boy was sick, and could get no rest; upon which Ceres gathered some poppies, to cure him, and tasted them herself unawares. She declined eating with Celeus, and gave the poppies to the boy with warm milk:

Dux comiti narrat, quam sit sibi filius æger;
Nec capiat somnos, invigiletque malis.
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.
Dum legit; oblito fertur gustasse palato,
Longamque imprudens exoluisse famem.
* * * * * * * * * * * * *
Mox epulas ponunt, liquefacta coagula lacte,
Pomaque, et in teneris aurea mella favis.
Abstinet alma Ceres, somnique papavera causas
Dat tibi cum tepido lacte bibenda puer.

La Cerda quotes Brodæus for another reason: that poppies were sown amongst the corn, for the sacrifices of Ceres. Again he quotes Brodæus, and also Turnebus, who observe that the statues of that goddess are frequently adorned with poppies. Lastly, he quotes a reason assigned by Mancinellus, that there is a sort of poppy called θυλακῖτις, of which a wholesome sort of bread may be made. The reason assigned by Probus, because poppies are common amongst the corn which is under the protection of Ceres, cannot be right; because the poppy heads, which are so common on the statues of Ceres, plainly belong to the cultivated sort, not to that which grows amongst the corn. Ruæus thinks the best reason is because it appears from Pliny, that the seeds of white poppies were frequently eaten by the ancients: "Vel potius, "quia *papaveris candidi semen tostum* "*in secunda mensa cum melle apud* "*antiquos dabatur, et panis rustici* "*crusta eo inspergebatur,* juxta Plin. "lib. xix. 8. idque ad delicias et "famem excitandam: unde *vescum* "*papaver,* id est, *edule* dicitur G. "iv. 131." This indeed shews why our poet called the poppy *vescum papaver:* but I think it does not seem to explain the epithet *Cereale,* This is certain that poppies were consecrated by the ancients to Ceres, and that most of her statues are adorned with them.

213. *Rastris.*] So I find it in the King's, the Bodleian, and both the Arundelian manuscripts. Pierius found the same reading in the Medicean, and several other ancient copies. Servius, Heinsius, and most of the editors, read *aratris.* Virgil had already spoken of ploughing the ground, and sowing barley, flax, and poppies. It is not probable therefore that he should conclude

Dum sicca tellure licet, dum nubila pendent.
Vere fabis satio: tum te quoque, Medica, putres

whilst the dry ground gives you leave, and the clouds yet hang over. Spring is the time for sowing beans: and thee also, O Medick, the rotten

with a repetition of ploughing. But the sense is very clear, if, according to these ancient manuscripts, we understand him to speak of harrowing. Mr. B— has translated him in this sense:

> Nor should the *harrow's* labour ever end,
> Whilst dry the glebe, whilst clouds as yet impend.

Dr. Trapp also in his note upon this passage says *rastris* is much better than *aratris*.

214. *Dum sicca tellure licet, dum nubila pendent.*] Ruæus differs from the rest of the commentators, in his interpretation of this verse. He thinks that the poet does not mean, that this is to be done before the rainy season begins, but that those days are to be chosen, which prove dry and fair. "Plerique post Ser-"vium, interpretantur: antequam "pluat, dum imber imminet, nec-"dum venit pluviosa tempestas. "Ego sic: quoties, in illa ipsa plu-"viosa tempestate, terra erit paulo "siccior, et imber suspensus. Et "vero poëta sationem illam assignat "Autumno, cujus ultima pars plu-"viosa est: eandemque sationem "profert *usque sub extremum brumæ* "*imbrem:* non igitur jubet præve-"niri tempestatem imbriferam; sed "illius tempestatis eos eligi dies qui "sicci magis ac sereni erunt."

Several of the old printed editions have *jacet* instead of *licet*.

215. *Vere fabis satio.*] I do not find any of the ancient writers of agriculture to agree with Virgil about the time of sowing beans. Varro says they are sown about the latter end of October: "Fabam op-"time seri in vergiliarum occasu." Columella says it is not right to sow them after the winter solstice; but that the worst time of all is in the spring: "Post brumam parum "recte seritur, pessime vere, quam-"vis sit etiam trimestris faba, quæ "mense Februario seratur; quinta "parte amplius, quam matura, sed "exiguas paleas, nec multam sili-"quam facit." Palladius says beans are sown at the beginning of November: "In hujus principio fabam "spargimus." Pliny mentions their being sown in October: "Seritur "ante vergiliarum occasum, legu-"minum prima, ut antecedat hye-"mem." But Pliny's words, which follow immediately, shew that, in Virgil's own country, beans were sown in the spring: "Virgilius eam "per ver seri jubet, circumpadanæ "Italiæ ritu." We find by this passage, that those, who lived near the Po, did not always sow at the same time with the rest of Italy. Hence it is no wonder, if we do not always find an exact agreement between our poet, and the other Latin writers.

Medica.] This plant has its name from Media, because it was brought from that country into Greece, at the time of the Persian war, under Darius, according to Pliny: "Me-"dica externa, etiam Græciæ, ut a "Medis advecta per bella Persa-"rum, quæ Darius intulit." It is of late years brought to us from France and Switzerland, and sown to good advantage under the name of *Lucern*. Ray affirms, that the *Lucern* or *Luzerne* of the French is the *Onobrychis*, known to us under the name of *Saint-Foin*, or, as it is corruptly called, *Cinquefoil:* and that

clods receive, and millet requires an annual care, Accipiunt sulci; et milio venit annua cura:

the *Medica* is called by the French *Saint-foin, Foin de Burgogne,* and *grand Treffle.* Hence, he observes, appears the mistake of our seedsmen and farmers, who sow the *Onobrychis,* instead of the *Medica,* under the name of *Saint-foin.* But I suspect that learned author was misinformed, because Tournefort has given *Luserne* for the French name of *Medica,* and *Saint-foin* for that of *Onobrychis.* The names by which our English botanists have called the *Medica,* are *Burgundy Trefoil,* and *Medick fodder.* Pliny says it is sown in May; but Palladius says the season is in April: "Aprili mense in areis, quas "ante, sicut diximus, præparasti, "Medica serenda est." The best manner of cultivating this useful plant in England is described at large by Mr. Miller, in his *Gardener's Dictionary,* under the article of *Medica.*

Putres sulci.] *Putris* signifies *rotten* or *crumbling.* Thus we find, near the beginning of this Georgick, *putris* used to express the melting or crumbling of the earth upon a thaw:

Vere novo, gelidus canis cum montibus humor
Liquitur, et zephyro *putris* se gleba resolvit.

In the second Georgick, it is used to express a loose crumbling soil, such as we render the earth by ploughing:

Et cui putre solum, namque hoc imitamur arando.

Perhaps Virgil may mean, in this place, a soil that has been well dunged. Columella says the ground must first be ploughed in October, and suffered to *rot* all the winter, and *dunged* in the spring: "Locum in "quo Medicam proximo vere satu-"rus es, proscindito circa calendas "Octobris, et eum tota hyeme pu-"trescere sinito—Postea circa Mar-"tium mensem tertiato, et occato.—"Deinde vetus stercus injicito." In another place he says *pinguis* and *putris* are the same: "Idem pinguis ac "putris." And we find the ancients to agree, that the ground was to be dunged for sowing Medick. Pliny says the ground must be well laboured in autumn and dunged: "Solum, in quo seratur, elapidatum "purgatumque subigitur autumno: "mox aratum et occatum integitur "crate iterum et tertium, quinis die-"bus interpositis, et fimo addito." Palladius agrees with Pliny, except with regard to the time of preparing the ground, which he says is in February: "Nunc ager, qui acceptu-"rus est Medicam, de cujus natura, "cum erit serenda, dicemus, iteran-"dus est, et, purgatis lapidibus, di-"ligenter occandus. Et circa Mar-"tias Calendas, subacto sicut in hor-"tis solo, formandæ sunt areæ latæ "pedibus decem, longæ pedibus "quinquaginta, ita ut eis aqua mi-"nistretur, et facile possint ex utra-"que parte runcari. Tunc injecto "antiquo stercore in Aprilem men-"sem reserventur paratæ." With us a loose sandy soil seems to agree very well with it.

216. *Milio venit annua cura.*] This expression of the *annual care* of millet is used by the poet to shew that the Medick lasts many years, Pliny says it lasts thirty: "Tanta dos "ejus est, cum uno satu amplius "quam tricenis annis duret." Columella and Palladius says it lasts ten: "Eximia," says Columella, "est "herba medica, quod cum semel se-"ritur, decem annis durat." The words of Palladius are, "Quæ semel "seritur, decem annis permanet."

Candidus auratis aperit cum cornibus annum — when the bright bull opens the year with his golden horns,

Seneca, in his eighty-sixth Epistle, reproves our poet, for placing the time of sowing beans, medick, and millet in the same season, and says he saw the farmers gathering beans and sowing millet about the latter end of June. Hence he takes occasion to observe, that Virgil does not confine himself to truth, but only endeavours to divert his readers: "Virgilius noster non quid "verissime, sed quid decentissime, "diceretur, adspexit; nec agricolas "docere voluit, sed legentes delec- "tare. Nam, ut omnia alia trans- "feram, hoc quod hodie mihi necesse "fuit reprehendere, ascribam:

"*Vere fabis satio est: tunc te quoque Medica putres*
"*Accipiunt sulci, et milio venit annua cura.*

"An uno tempore ista ponenda sint: "et an utriusque verna sit satio, hinc "æstimes licet. Junius mensis est "quo tibi scribo, jam proclivus in "Julium. Eodem die vidi fabam "metentes, milium serentes." But Virgil does not say that beans and millet are sown precisely at the same time. He says that beans are sown in the spring, that is, in February or March, and that millet is sown when the sun enters *Taurus*, that is, about the seventeenth of April, and when the dog sets, that is, about the end of the same month. This agrees with what other authors have said. Pliny says, millet is sown before the rising of the Pleiades, that is, according to Columella, before the seventh of May: "Frumenti ipsius "totidem genera per tempora satu "divisa. Hyberna, quæ circa ver- "giliarum occasum sata terra per "hyemem nutriuntur, ut triticum, "far, hordeum. Æstiva, quæ æstate "ante vergiliarum exortum serun- "tur, ut milium." Palladius says, that in warm and dry countries, millet is sown in March: "Calidis "et siccis regionibus panicum sere- "mus, et milium;" but that in cold and wet places it is sown in May: "Maio mense, locis frigidis, et "humectis, panicum seremus, et "milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the bull's opening the year, Virgil means the sun's entering into *Taurus;* which, according to Columella, is on the seventeenth of April: "De- "cimo quinto calendas Maias sol "in Taurum transitum facit." April is said to have its name *ab aperiendo*, whence the poet uses the expression *aperire annum.* Servius thinks this passage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year;* because the bull does not rise with his horns, but with his back. La Cerda adheres to the former interpretation, and supports it with the authority of Manilius, who uses an expression something like it, of the bull's bearing the sun upon his horns. This poet speaks also of that sign's beginning the labours of the ploughman: as this seems to have some relation to what Virgil has said, I shall set down the whole passage:

Taurus simplicibus donavit rura colonis:
Pacatisque labor veniet, patientia laudis,
Sed terræ tribuet partus: summittit aratris
Colla, jugumque suis poscit cervicibus ipse,
Ille suis Phœbi portat cum cornibus orbem,
Militiam indicit terris, et segnia rura
In veteres revocat cultus dux ipse laboris,
Nec jacet in sulcis solvitque in pulvere pectus.
Seranos Curiosque tulit, facilesque per arva

and the dog sets, giving way to the backward sign. Taurus, et averso cedens Canis occidit astro.

Tradidit, eque suo dictator venit aratro.
Laudis amor, tacitæ mentes, et corpora tarda
Mole valent, habitatque puer sub fronte cupido.

218. *Averso cedens canis occidit astro.*] Servius says some read *averso,* others *adverso.* Pierius says it is *adverso* in the Roman and Lombard manuscripts; but *averso* in others. In the Medicean, he says, it is *averso incedens.* The King's, both Dr. Mead's, and one of the Arundelian manuscripts have *adverso.* The other Arundelian and the Cambridge manuscript have *averso.* The Bodleian has *verso.* La Cerda and several of the old editors read *adverso.* Heinsius, Ruæus, and many others prefer *averso.* The commentators are greatly divided about the meaning of this passage. Servius interprets it two different ways: if we admit *adverso,* it is to be rendered *the dog with the adverse constellation,* because with the dog arises Sirius, who is *adverse,* or injurious to mankind; if we admit *averso, cum* must be understood, and the sense will be, *when the dog giving place sets with the backward sign,* that is, the ship, which rises backwards. Grimoaldus seems to understand it to mean that the dog is obscured by the sun when he enters *Taurus:* "Cum canis in scor-"pione constitutus propter tauri so-"lem tenentis vicinitatem occulitur "et obscuratur." According to this interpretation, the sun must be the *adversum astrum.* La Cerda seems to adhere to the first interpretation of Servius: "Cum canis "heliace occidit, qui habet astrum "adversum contrariumque morta-"libus." Ruæus, according to Servius's second interpretation, takes the ship to be the *aversum astrum:* but instead of understanding *cum,* with Servius, he takes *averso astro* to be the dative case, governed of *cedens.* Thus the sense will be, *the dog sets, giving place to the backward sign, or ship.* I rather believe, that Virgil meant the bull by the *aversum astrum:* for that constellation is known to rise backwards. Thus Manilius:

Aversus venit in cælum.

It seems more natural to suppose that Virgil should mean the bull, which he had just mentioned, than the ship, which he has not once named in the whole poem. Dryden translates this passage:

When with the golden horns, in full career,
The bull beats down the barriers of the year;
And Argos and the Dog forsake the northern sphere.

Mr. B—'s translation is reconcilable with the sense which I have proposed:

When with his horns the bull unbars the year;
And frighten'd flies the dog, and shuns the adverse star.

Dr. Trapp has followed Ruæus:

——When now with golden horns
The shining bull unlocks the op'ning year,
And, setting, to the ship the dog gives way.

The sun enters Taurus, according to Columella, on the seventeenth of April, as I observed at the beginning of this note. According to the same author, the dog sets with the sun on the last day of the same month: "Pridie calendas Maias "canis se vespere celat." Pliny says, that, according to the Bœotians and Athenians, it is on the twenty-sixth

At si triticeam in messem, robustaque farra
Exercebis humum, solisque instabis aristis: 220
Ante tibi Eoæ Atlantides abscondantur,

But if you work the ground for a wheat harvest, and for strong spelt, and labour only for the bearded ears, let the morning Pleiades first be hidden,

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of April; but, according to the Assyrians, on the twenty-ninth: "Sexto "calendas Maii Bœotiæ et Atticæ "canis vesperi occultatur, fidicula "mane oritur: quinto calendas As- "syriæ Orion totus absconditur, "tertio autem canis."

219. *Triticeam in messem.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded sort. Hence *arista*, which signifies the *beard*, is often used by the poets for *wheat:* but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all. Cicero, in his *Cato major*, speaking of the pleasures of husbandmen, gives a beautiful description of the growth of corn, and mentions the beard as a palisade, to defend the grain: "Me quidem "non fructus modo, sed etiam ip- "sius terræ vis, ac natura delectat: "quæ cum gremio mollito ac "subacto semen sparsum accepit: "primum occæcatum cohibet: ex "quo occatio, quæ hoc efficit, no- "minata est: deinde tepefactum va- "pore, et complexu suo, diffundit, "et elicit herbescentem ex eo viri- "ditatem: quæ nixa fibris stirpium, "sensim adolescit, culmoque erecta "geniculato, vaginis jam quasi pu- "bescens includitur, e quibus cum "emerserit, fundit frugem, spicæ "ordine structam, et contra avium "minorum morsum munitur vallo "aristarum." I shall add another proof, that the *triticum* was bearded: all the statues and medals of Ceres, that ever I saw, have no other corn represented on them than that which is bearded.

Farra.] See the note on *Farra*, ver. 73.

220. *Aristis.*] *Arista* is the beard of corn: "Spica ea, quæ mutilata "non est, in ordeo et tritico, tria "habet continentia, granum, glu- "mam, aristam: et etiam primitus "cum spica oritur, vaginam. Gra- "num dictum quod est intimum "solidum: gluma, qui est follicu- "lus ejus: arista, quæ, ut acus te- "nuis, longa eminet e gluma; pro- "inde ut grani theca sit gluma, "apex arista.——Arista dicta quod "arescit prima." *Varro de Re Rust.* lib. i. cap. 48.

221. *Eoæ Atlantides abscondantur.*] Atlas had seven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celæno, Electra, Sterope, Taygete, and Maia;

'Αλκυόνη, Μερόπητε, Κελαινώ τ', 'Ηλεκτρήτε,
Καὶ Στερόπη, καὶ Τηϋγέτη, καὶ πότνια Μαῖα.

See the note on ver. 138.

By the epithet *Eoæ*, Virgil does not mean *setting in the east*, as some have imagined, but in the morning, at sun rising: that is, when the Pleiades go down below our western horizon, at the same time that the sun rises above our eastern horizon. Hesiod, according to Pliny, computed this to be at the autumnal equinox; Thales, twenty-five days after; Anaximander, twenty-nine; and Euctemon, forty-eight: "Occa- "sum matutinum vergiliarum He- "siodus, nam hujus quoque nomine "extat Astrologia, tradidit fieri, "cum æquinoctium autumni con- "ficeretur, Thales XXV die ab æqui- "noctio, Anaximander XXIX, Euc- "temon XLVIII." Columella, in the second chapter of his eleventh book,

and let the Gnossian star of the blazing crown emerge, Gnosiaque ardentis decedat stella coronæ,

says they begin to set at sun-rising on the 21st of October: "Duodecimo calendas Novembris solis exortu vergiliæ incipiunt occidere." In the eighth chapter of his second book, he comments on this very passage of Virgil. He there says the Pleiades set on the thirty-first day after the autumnal equinox, which happens on the twenty-third of September: wherefore the time of sowing wheat must be understood to be six and forty days from the setting of the Pleiades, which is before the twenty-fourth of October, to the time of the winter solstice. "Absconduntur autem altero et trigesimo die post autumnale æquinoctium, quod fere conficitur nono calendas Octobris, propter quod intelligi debet tritici satio dierum sex, et quadraginta ab occasu vergiliarum, qui fit ante diem nonam calendarum Novembris, ad brumæ tempora." I believe instead of *ante diem nonam*, we should read *ad diem nonam;* for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are just six and forty days to the twenty-fourth of December, which he reckons to be the winter solstice: "Nono calendas Januarii brumale solstitium, sicut Chaldæi observant." According to Pliny, the winter solstice is December the twenty-fifth.

222. *Gnosiaque ardentis decedat stella coronæ.*] *Gnosus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theseus, and afterwards deserted by him in the island of Naxos, where Bacchus fell in love with her and married her. At the celebration of their nuptials, all the gods made presents to the bride; and Venus gave her a crown, which Bacchus translated into the heavens, and made a constellation. One of the stars of this constellation is brighter than the rest, and rises before the whole constellation appears. Thus Columella reckons the bright star to rise on the eighth of October, and the whole constellation on the thirteenth or fourteenth: "Octavo idus Octobris coronæ clara stella exoritur.—Tertio et pridie idus Octobris corona tota mane exoritur." Pliny tells us, that, according to Cæsar, the bright star rises on the eighth of October, and the whole constellation on the fifteenth; "Octavo idus Octobris Cæsari fulgens in corona stella oritur.—— Idibus corona tota." Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Αὐτοῦ καὶκεῖνος, στέφανος, τὸν ἀγαυὸς ἔθηκε
Σὴμ' ἔμεναι Διόνυσος, ἀποιχομένης Ἀριάδνης,
Νώτῳ ὑποστρέφεται πεκμηκότος εἰδώλοιο
Νώτῳ μὲν στέφανος τετελάει.

Manilius has mentioned the superior brightness of one of these stars.

At parte ex alia claro volat orbe corona
Luce micans varia, nam stella vincitur una
Circulus in medio radians, quæ proxima fronte
Candidaque ardenti distinguit lumina flamma
Gnosia desertæ fulgent monumenta puellæ.

I have translated *decedat, emerge,* because the commentators agree, that Virgil means by that word the heliacal rising of the crown; that is, when the constellation, which before had been obscured by the superior light of the sun, begins to depart from it,

Debita quam sulcis committas semina, quamque
Invitæ properes anni spem credere terræ.
Multi ante occasum Maiæ cœpere: sed illos
Expectata seges vanis elusit aristis. 226

before you commit the due seeds to the furrows, and before you hasten to trust the hope of the year to the unwilling earth. Many have begun before the setting of Maia: but the expected crop has deceived them with empty ears.

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and to appear in the eastern horizon before sun rising. I must own I have some doubt about this interpretation; because Virgil never uses *decedere*, when applied to the sun, but for the setting of it. In the first Eclogue we find,

Et sol crescentes *decedens* duplicat umbras:

in this Georgick,

—— Emenso cum jam *decedet* Olympo:

and in the fourth Georgick,

Te veniente die, te *decedente* canebat.

Therefore as *decedere* does signify to *set*, the poet should rather seem to mean the heliacal setting of the constellation, than the heliacal rising of it. Pliny would have the heliacal rising to be called emersion, and the heliacal setting to be called occultation: "Aut enim adventu solis "occultantur stellæ et conspici de- "sinunt, aut ejusdem abscessu pro- "ferunt se. Emersum hoc melius "quam exortum consuetudo dix- "isset: et illud occultationem potius "quam occasum." One of Dr. Mead's manuscripts has *descendat* instead of *decedat*, which is manifestly wrong. Dryden however has translated it in that sense:

And the bright Gnossian diadem downward bend.

Mr. B— has criticised on this line of Dryden, and seems to understand the poet to mean the heliacal setting of the crown: "Mr. Dryden in this "place, and in many others here- "after, discovers his little know- "ledge of the lowest degree of "astronomy. Ariadne's crown does "not bend downward, at the time "Virgil mentions, but rises with "the sun; and as the sun's great "light soon makes that star imper- "ceptible, this Virgil very poeti- "cally describes by

"*Gnossiaque ardentis decedat stella coronæ.*"

But this learned Gentleman, in his translation of this very passage, has represented the poet as speaking of the heliacal rising:

First let the sisters in the morn go down,
And from the sun retire the Gnossian crown.

225. *Ante occasum Maiæ.*] Maia is one of the Pleiades: the poet puts a part for the whole. He speaks here against sowing too early: and we are informed by Columella, that it was an old proverb amongst the farmers, that an early sowing often deceives our expectation, but seldom a late one: "Vetus est agricolarum "proverbium, maturam sationem "sæpe decipere solere, seram nun- "quam, quin mala sit."

226. *Aristis.*] See the notes on ver. 219 and 220. The King's, the Bodleian, one of the Arundelian, and both Dr. Mead's manuscripts have *avenis*. The other Arundelian, and the Cambridge manuscript have *acervis*. Pierius says the Roman manuscript has *illusit aristis*, and some others *clusit aristis*. But he prefers *avenis*, as it is in the Medicean copy, because *avena* is a degeneracy of corn. Heinsius reads *aristis*: which I take to be the true reading: because I do not find that any ancient writer has ascribed the

But if you would sow either tares, or mean kidney-beans, and do not despise the care of the Egyptian lentil, the setting of Bootes will give you no obscure direction.

Si vero viciamque seres, vilemque faselum,
Nec Pelusiacæ curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

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growth of wild oats to the early sowing of corn. Besides *vanis avenis*, sounds too like a jingle to agree with the style of Virgil. It must be confessed however, that there is a passage in Tibullus, something like this, which seems to countenance the reading of *avenis*:

Neu seges eludat messem fallacibus herbis.

227. *Vilem faselum.*] The kidney-beans are said to have been very common among the Romans: and therefore the poet is thought to have given them the epithet of vile, mean, or common. He might use this epithet perhaps, because they might be sown in any sort of soil; as Pliny tells us. This author tells us also, that the Romans eat the seeds in the shells, as we do now: "Siliquæ —— faseolorum cum ipsis "manduntur granis. Serere eos "qua velis terra licet ab idibus "Octobris in calendas Novembris."

228. *Pelusiacæ lentis.*] *Pelusium* is a town of Egypt, which gives name to one of the seven mouths of the Nile. He calls the lentil Pelusian, or Egyptian, because the best are said to grow in that country.

229. *Bootes.*] This is a northern constellation, near the tail of the Great Bear. Arcturus, as has been already observed, is a part of this constellation. Thus Aratus:

Ἐξόπιθεν δ' ἑλίκης φέρεται ἑλάοντι ἐοικὼς
Ἀρκτοφύλαξ, τόν ῥ' ἄνδρες ἐπικλείουσι Βοώτην,
Οὔνεχ' ἁμαξαίης ἐπαφώμενος εἴδεται ἄρκτου
Καὶ μάλα τοῖος ἁρίδηλος· ὑπὸ ζώνῃ δὲ οἱ αὐτὸς
Ἐξ ἄλλων Ἀρκτοῦρος ἑλίσσεται ἀμφαδὸν ἀστήρ.

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: "Quarto "calendas Novembris Arcturus ves-"pere occidit." Let us see now how far the other ancient writers agree with our poet. As for vetches or tares, Columella mentions two times of sowing them; the first for fodder, about the time of the autumnal equinox; the second for seed, about January: "Viciæ autem duæ sationes "sunt. Prima quam pabuli causa "circa æquinoctium autumnale se-"rimus, septem modios ejus in "unum jugerum. Secunda quæ sex "modios, mense Januario, vel etiam "serius jacimus, semini progeneran-"do." The first of these times is about a month sooner than the acronical setting of Arcturus; that is, when Arcturus sets with the sun. The second time Virgil has expressed, by advising the sowing time to be extended to the middle of the frost. The middle of winter, according to Columella, is on the fourth of January: "Pridie nonas "Januarii media hyems." Pliny mentions three seasons: the first about the setting of Arcturus, when they are designed for seed: the second in January: the third in March, for fodder: "Sationis ejus "tria tempora: circa occasum Arc-"turi, ut Decembri mense pascat, "tunc optime seritur in semen. "Secunda satio mense Januario est: "novissima Martio, tum ad frondem "utilissima." The first of these times is the same with that which Virgil mentions. The second agrees with Columella. The third seems not to have been mentioned by the poet: unless we may suppose that by

Incipe, et ad medias sementem extende pruinas.
Idcirco certis dimensum partibus orbem 231
Per duodena regit mundi Sol aureus astra.

Begin and extend your sowing time to the middle of the frosts. For this purpose the golden sun governs the orb of the world divided into certain parts, through twelve constellations.

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the setting of Bootes, he designed to express both the acronical and the cosmical setting of Arcturus. The cosmical setting, that is, the setting at sun-rising, of Arcturus then happened in March. Palladius follows Columella: for he mentions September as the first time of sowing: "nunc viciæ prima satio est, et fæni "græci cum pabuli causa seruntur:" and January, as the other time: "hoc mense ultimo, colligendi se- "minis causa, non pabuli secandi, "vicia seritur." As for kidney beans, I think, Palladius alone has mentioned the time of sowing them, which he settles to be from the beginning to the middle of October, which is about a fortnight sooner than the time prescribed by Virgil: "Seremus sisamum usque ad idus "Octobres, et faselum." As for lentils, they all agree that November is the time; only Columella adds, that there is a second season in February: "Sationes ejus duas serva- "mus, alteram maturam per mediam "sementim, seriorem alteram mense "Februario." Pliny's words are, "Ex leguminibus autem Novembri "seruntur lens, et in Græcia pisum." Palladius, under the month of November, says, "Nunc seritur prima "lenticula."

230.] After this line, in one of the Arundelian manuscripts is added,

Tempus humo tegere, et jamdudum incumbere aratris.

which is a repetition of ver. 213. It is observable, that this very manuscript, in the proper place of this verse, has *rastris* instead of *aratris*.

231. *Idcirco, &c.*] In these lines the poet, having, in honour of agriculture, supposed the sun to make his annual journey, for the sake of that art, takes occasion to describe the five Zones, the Zodiac, the Northern Pole, and the Antipodes, in a most beautiful and poetical manner.

232. *Mundi.*] The commentators are much divided about the interpretation of this passage. The most general opinion is that *mundi* follows *astra;* which makes the sense to be this: *the sun governs the earth through twelve constellations of the world.* Mr. B—— contends that *mundi* should follow *Sol;* and so renders it *the golden sun of the world.* "Id- "circo," says he, "sol aureus mundi "(as in the beginning of this book, "clarissima mundi lumina) regit "orbem [suum] dimensum certis "partibus, per duodena astra." Thus, according to Mr. B—— *orbem* signifies the *course of the sun;* according to the general opinion, it is the globe of the earth. Ruæus places *mundi* after *astra,* in his interpretation: Dr. Trapp says, "it "may relate either to *orbem* or *astra*: "rather to the latter." I believe we must read *orbem mundi,* and understand it of the turning round of the heavens. We have those words used in this sense in Manilius:

——Nunc sidera ducit,
Et rapit immensum *mundi* revolubilis *orbem.*

According to the ancient philosophy, the earth is placed in the centre of the world, and the heavens turn round it once in four and twenty hours. Thus Pliny: "Formam "ejus in speciem *orbis* absoluti glo-

Five zones go round the heavens, of which one is always red with the bright sun, and always glowing with fire:

Quinque tenent cælum Zonæ: quarum una corusco
Semper sole rubens, et torrida semper ab igni:

" batam esse, nomen in primis et " consensus in eo mortalium, orbem " appellantium, sed et argumenta " rerum docent ... Hanc ergo formam ejus, æterno et irrequieto " ambitu inenarrabili celeritate, vi" ginti quatuor horarum spatio circumagi solis exortus et occasus " haud dubium reliquere ... Nec de " elementis video dubitari, quatuor " ea esse. Ignium summum, inde " tot stellarum collucentium illos " oculos. Proximum spiritus, quam " Græci nostrique eodem vocabulo " aëra appellant. Vitalem hunc, et " per cuncta rerum meabilem, toto" que consertum: hujus vi suspen" sam, cum quarto aquarum ele" mento, librari medio spatio tel" lurem ... Inter hanc cælumque, eo" dem spiritu pendent, certis dis" creta spatiis, septem sidera, quæ " ab incessu vocamus errantia, quum " errent nulla minus illis: eorum " medius Sol fertur amplissima mag" nitudine ac potestate: nec tempo" rum modo terrarumque, sed side" rum etiam ipsorum cælique rector. " Hunc mundi esse totius animum, " ac planius mentem, hunc princi" pale naturæ regimen ac numen cre" dere decet opera ejus æstimantes."

233. *Quinque tenent cælum Zonæ.*] This description of the five zones is thought to be taken from Eratosthenes. I shall set down his words as I find them quoted by Fulvius Ursinus, and la Cerda.

Πέντε δὲ οἱ ζῶναι περιηγέες ἐσπείρηνται,
Αἱ δύο μὲν γλαυκοῖο κελαινότεραι κυάνοιο.
Ἡ δὲ μία ψαφαρήτε, καὶ ἐκ πυρὸς εἶναι ἐρυθρή,
Τυπτομένη φλογμοῖσιν, ἐπεί ῥα ἐμοῖραν ὑπ' αὐτὴν
Κεκλιμένοι ἀκτῖνες ἀειθερέες πυρόωσιν.
Αἱ δὲ δύο ἑκάτερθε πόλοιο περιπεπηγυῖαι
Αἰεὶ κρυμαλέαι, ἀεὶ δ' ὕδατι μογέουσαι,
Οὐ μὲν ὕδωρ, ἀλλ' αὐτὸς ἀπ' οὐρανόθεν κρύσταλλος
Κεῖται ἀναπέσχε περίψυκτος δὲ τέτυκται.
Ἀλλὰ τὰ μὲν χερσαῖα, καὶ ἀμβατὰ ἀνθρωποῖσιν
Δοιαὶ δ' ἄλλαι ἔασιν ἐναντίαι ἀλλήλαισιν
Μεσσηγὺς θερεός τε καὶ ὑετίου κρυσάλλου.

Under the *torrid* or *burning* zone lies that part of the earth, which is contained between the two tropics. This was thought by the ancients to be uninhabitable, because of the excessive heat; but later discoveries have shewn it to be inhabited by many great nations. It contains a great part of Asia, Africa, and South America. Under the two *frigid* or cold zones lie those parts of the earth, which are included within the two polar circles, which are so cold, being at a great distance from the sun, as to be scarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Greenland, &c. Within the antarctic circle, near the south pole, no land has yet been discovered: though the great quantities of ice found there make it probable that there is more land near the north than the south pole. Under the two temperate zones are contained those parts of the globe, which lie between the tropics, and polar circles. The temperate zone, between the arctic circle and the tropic of Cancer, contains the greatest part of Europe and Asia, part of Africa, and almost all North America. That between the antarctic circle and the tropic of Capricorn contains part of South America, or the Antipodes.

234.] The old Nurenberg edition has *est* after *igni*.


North Pole
Arctic Circle
NORTH AMERICA
ATLANTIC OCEAN
Tropic of Cancer
EQUINOCTIAL
SOUTH AMERICA
Tropic of Capricorn
Antarctic Circle
South Pole
North Pole
Arctic
Atlas
Equator
PERSIA
Persepolis
AFRICA
ETHIOPIA
EQUINOCTIAL
Tropic of Cancer
Tropic of Capricorn
Antarctic Circle
South Pole





Quam circum extremæ dextra lævaque trahuntur,
Cærulea glacie concretæ atque imbribus atris.
Has inter mediamque duæ mortalibus ægris
Munere concessæ divûm. Via secta per ambas,
Obliquus qua se signorum verteret ordo.
Mundus ut ad Scythiam Riphæasque arduus arces

on each side of which to right and left two others are drawn, stiff with blue ice and dark showers. Between these and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique course of the signs to turn in. As the world is elevated at Scythia and the Riphæan hills,

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236. *Cærulea.*] Pierius says it is *cæruleæ*, in most of the ancient copies: and that it was *cerulee* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelian manuscripts has *cæruleæ*. If this reading be admitted, we must alter the pointing thus:

Quam circum extremæ, dextra lævaque trahuntur
Cæruleæ: glacie concretæ atque imbribus atris.

So *glacie concretæ atque imbribus atris* must be understood as the cause that these zones are blue. Pierius farther observes, that some manuscripts have *cæruleæ et glacie;* which reading, though he does not approve, yet he thinks it a confirmation of *cæruleæ*. In the King's manuscript it is *cærulea et glacie.*

238. *Munere concessæ divûm. Via secta per ambas, obliquus qua se signorum verteret ordo.*] So I point this verse with Heinsius: most of the editors have a comma or a semicolon after *divûm.* Here the poet describes the zodiac, which is a broad belt spreading about five or six degrees on each side of the ecliptic line, and contains the twelve constellations or signs. They are *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces.* The ecliptic line cuts the equinoctial obliquely in two opposite points, whence the poet calls the zodiac *obliquus signorum ordo.* It traverses the whole torrid zone, but neither of the temperate zones; so that *per ambas* must mean *between*, not *through* them. Thus presently after, speaking of the Dragon, he says it twines *per duas Arctos:* now that constellation cannot be said to twine *through* the two Bears, but between them. The zodiac is the annual path of the sun, through each sign of which he passes in about the space of a month. He is said to be in one of those signs, when he appears in that part of the heavens, where those stars are, of which the sign is composed.

240. *Mundus ut ad Scythiam, &c.*] He speaks here of the two poles of the world. He says the north pole is elevated, because that only is visible in these parts of the earth: and for the same reason he speaks of the south pole, as being depressed. These lines seem to be an imitation of Aratus:

Καί μιν πειραίνουσι δύω πόλοι ἀμφοτέρωθεν
Ἀλλ' ὁ μὲν οὐκ ἐπιόπτος, ὁ δ' ἀντίος ἐκθορέεσθαι,
Ὑψόθεν ὠκεανοῖο. δύω δέ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.

The ancient Scythia was the most northern part of the known world, being what we now call Muscovy, and the Muscovite Tartary. Lybia

so it is depressed at the south of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghosts see under their feet. At the north pole the vast Dragon twines with a winding course, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the ocean. At the south pole, either, as some report, still night dwells in eternal silence,

Consurgit, premitur Lybiæ devexus in austros.
Hic vertex semper nobis sublimis; at illum
Sub pedibus Styx atra videt, Manesque profundi.
Maximus hic flexu sinuoso elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes æquore tingi.
Illic, ut perhibent, aut intempesta silet nox

---

is an ancient name for Africa, the southern part of which reaches to the tropic of Capricorn.

244. *Maximus hic flexu, &c.*] These lines also are an imitation of Aratus:

Τὰς δὲ δι' ἀμφοτέρας, οἵη ποταμοῖο ἀπορρώξ,
Εἰλεῖται μέγα δᾶυμα, δράκων, περί τ' ἀμφί τ' ἰαγὼς
Μυρίος, αἱ δ' ἄρα οἱ στείρης ἐκάτερθε φύονται
Ἄρκτοι, κυανέου περιφυλαγμέναι ὠκεανοῖο.

This description of the Dragon winding, like a river, at the north pole, between the two Bears, is no less just than beautiful. One of the Arundelian manuscripts has *labitur*.

246. *Arctos Oceani metuentes æquore tingi.*] "I beg leave," says Mr. B——, "to suppose, that this "line cannot be of Virgil's writing, "but that it is slid into the text from "the marginal note of some gram- "marian or other. There is such "a jingle betwixt *oceani* and *tingi*, "and the sense, if any sense at all "can be affixed to it, is so forced, "that it seems to me not in any "wise to belong to the author of "the Georgicks." For my part, I see no reason to question the authority of this verse: nor is it left out in any manuscript, or printed edition, that I have seen. Virgil, no doubt, had in his view Homer's description of the northern constellations on the shield of Achilles; to which he has more than once alluded:

Πληϊάδας θ', ὑάδας τε, τό τε σθένος Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
Ἥ τ' αὐτοῦ στρέφεται, καί τ' Ὠρίωνα δοκεύει.
Οἴη δ' ἄμμορός ἐστι λοετρῶν ὠκεανοῖο.

The Pleiads, Hyads, with the northern team;
And great Orion's more refulgent beam;
To which, around the axle of the sky,
The bear revolving, points his golden eye,
Still shines exalted on th' ætherial plain,
Nor bathes his blazing forehead in the main.

Mr. Pope.

One of the Arundelian manuscripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempesta silet nox.*] Virgil alludes, in this passage, to that doctrine of Epicurus, that the sun might possibly revive and perish every day, if which opinion be admitted, there can be no Antipodes, nor can the sun go to light another hemisphere. This opinion of Epicurus is to be found in his epistle to Pythocles, preserved by Diogenes Laërtius; Ἐν τοῖς περὶ φύσεως βιβλίοις δείκνυμεν, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων, καὶ κατὰ ἄναψιν γινέσθαι δύνασθαι καὶ κατὰ σβέσιν. The reader cannot but observe how justly this verse expresses the still silence of the night. Mr. B—— has been


Aquarius
Aquila
Lyra
Cygnus
Cepheus
Cassiopea
Perseus
Andromeda
Triangulum
Aries
Taurus
Hoedi
Auriga
Gemini
Cancer
Leo
Ursa Min.
Ursa Maj.
Draco
Bootes
Corona Borealis
Arcturus
Virgo

Semper, et obtenta densantur nocte tenebræ;
Aut redit a nobis Aurora, diemque reducit:
Nosque ubi primus equis oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper.
Hinc tempestates dubio prædiscere cælo

and thickens the gloomy darkness; or else Aurora returns from us to them, and brings back the day: and when the sun first rising breathes on us with his panting horses, there bright Vesper lights up the late fires. Hence we are able to foresee storms in doubtful weather;

more careful to preserve this beauty, than any other of the translators:

There, as they say, or rests the soft, still night.

249. *Aut redit a nobis Aurora.*] Here he proposes the contrary doctrine: that the sun goes to light another hemisphere, when he leaves our horizon. This is not inconsistent with the Epicurean philosophy: for we see, in the preceding note, that Epicurus proposes the other opinion, only as a possibility: and Lucretius mentions both opinions:

At nox obruit ingenti caligine terras,
Aut ubi de longo cursu Sol extima cæli
Impulit, atque suos efflavit languidus ignes
Concussos itere, et labefactos aëre multo:
Aut quia sub terras cursum convertere cogit
Vis eadem, supra terras quæ pertulit, orbem.

And day may end, and tumble down the west,
And sleepy night fly slowly up the east;
Because the sun having now performed his round,
And reach'd with weary flames the utmost bound
Of finite heav'n, he there puts out the ray,
Wearied and blunted all the tedious day
By hind'ring air, and thus the flames decay.
Or else that constant force might make it move
Below the earth, which whirl'd it round above.

CREECH.

250. *Primus equis oriens afflavit anhelis.*] Some interpret this of the morning, as if it referred to *Aurora*, just mentioned: but the gender of *primus* is a sufficient argument against this interpretation. I take *Sol* to be understood; as it must in the fifth Æneid; where we have the same words, without any mention of *Aurora*:

Jamque vale: torquet medios nox humida cursus,
Et me sævus equis oriens afflavit anhelis.

251. *Accendit lumina Vesper.*] Virgil is commonly understood to speak here of *lighting candles*: because *Vesper*, or the evening star, is the forerunner of the night. This is so low an idea, that I cannot think it ever entered into the mind of our poet. To conclude so sublime a piece of poetry with the mention of lighting candles, would be a wretched anticlimax. Surely Virgil still keeps amongst the heavenly bodies, and as *Vesper* is the first star that appears, he describes him poetically, as lighting up the rest. In other places this star is called *Hesperus*.

252. *Hinc tempestates, &c.*] After this beautiful description of the heavens, the poet adds an account of the usefulness of this knowledge to husbandmen.

Hinc.] One of Dr. Mead's manuscripts has *hic*.

Tempestates.] See the note on ver. 27.

Prædiscere.] Pierius says it is *prædicere* in the Roman manuscript, but he does not approve of it. La Cerda however has admitted this reading.

hence we know the time of harvest and the season of sowing; and when it is proper to cut the faithless sea with oars; when to draw out the armed fleets, or to fell the pine-tree in the woods in a proper season: nor is it in vain that we observe the setting and rising of the signs, and the year divided equally into four different seasons. Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry. Then the ploughman

Possumus: hinc messisque diem, tempusque serendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere classes,
Aut tempestivam sylvis evertere pinum.
Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam siquando continet imber,
Multa, forent quæ mox cælo properanda sereno,
Maturare datur. Durum procudit arator

253. *Messisque diem.*] In some copies it is *mensisque diem*; but the best authority seems to be for *messis*.

256. *Tempestivam sylvis evertere pinum.*] In several of the old manuscripts and printed editions we find *in sylvis*; but the leaving out of the preposition is more conformable to the style of our poet.

Dryden has translated these words, *or when to fell the furzes.* He must certainly have meant *firs:* for the *furze*, otherwise called *gorse*, and *whin*, is a prickly shrub, which grows commonly on our heathy grounds, and bears no sort of resemblance to a fir or pine. There is some pretence for translating *pinus* a *fir*, as Mr. B— has done: because that tree which we commonly know under the name of the *Scotch fir* is really a species of *pine*.

By *tempestivam* the poet means the proper season for felling timber. This season we are told by Cato is when the seed is ripe: "Robus, "materies item pro ridica, ubi sol- "stitium fuerit ad brumam semper "tempestiva est. Cætera materies "quæ semen habet, cum semen "maturum habet, tum tempestiva "est." Dr. Trapp has translated *tempestivam, seasoned.*

Or when in woods to fell the *seasoned* pine.

But I believe we never use that epithet for timber, which is not yet cut down.

257. *Nec frustra,* &c.] Here the poet urges still farther the usefulness of astronomical knowledge. He observes, that many works are to be performed by the husbandman; the proper time for doing which depends upon a knowledge of the seasons.

259. *Frigidus imber.*] The poet does not seem to mean that these works are to be done when any sudden shower happens; but when the winter season comes on, which he had before expressed by *brumæ intractabilis imbrem.*

261. *Maturare.*] It is here opposed to *properare: maturare* signifies to do a thing at leisure, in a proper season: but *properare* signifies to do it in a hurry. Virgil's sense therefore in this place is, that the farmer has time to prepare these things in winter; but that if he should neglect this opportunity till the season of the year calls him out to work in the field, he will then be so busy, that he cannot have time to do them as he ought. Aulus Gellius observes, that in his time the signification of *mature* was corruptly used for *hastily:* "*Mature* nunc "significat *propere* et *cito*, contra

Vomeris obtusi dentem: cavat arbore lintres:
Aut pecori signum, aut numeros impressit acervis.
Exacuunt alii vallos, furcasque bicornes,

sharpens the hard point of the blunt share; scoops troughs out of trees; or marks his cattle, or numbers his sacks. Some sharpen stakes and two-horned forks,

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" ipsius verbi sententiam. Aliud " enim est *mature* quam quod di- " citur *propere*. Propterea P. Ni- " gidius homo in omnium bonarum " artium disciplinis egregius, *Ma- " ture*, inquit, *est quod neque citius " est neque serius: sed medium quid- " dam et temperatum est.* Bene atque " proprie Nigidius. Nam et in fru- " gibus et in pomis *matura* dicuntur " quæ neque cruda et immitia sunt, " neque caduca et decocta, sed tem- " pore suo adulta maturaque. Quo- " niam autem id, quod non segniter " fiebat, *mature* fieri dicebatur, pro- " gressa plurimum verbi significatio " est, et non jam quod non segnius, " sed quod festinatius fit, id fieri *ma- " ture* dicitur, quando ea, quæ præ- " ter sui temporis modum properata " sunt, *immatura* verius dicantur. " Illud vero Nigidianum rei atque " verbi temperamentum divus Au- " gustus duobus Græcis verbis ele- " gantissime exprimebat. Namque " et dicere in sermonibus et scribere " in epistolis solitum esse aiunt, " σπεῦδε βραδέως. Per quod monebat " ut ad rem agendam simul adhi- " beretur et industriæ celeritas et " diligentiæ tarditas, ex quibus duo- " bus contrariis fit *maturitas*. Vir- " gilius quoque, siquis animum at- " tendat, duo ista verba *properare* " et *maturare* tanquam plane con- " traria scitissime separavit in hisce " versibus: *Frigidus agricolam, &c.* " elegantissime ista duo verba di- " visit. Namque in præparatu rei " rusticæ per tempestates pluvias, " quoniam otium est, maturari pot- " est: per serenas, quoniam tempus " instat, properari necessum est."

262. *Cavat arbore lintres.*] Most of the commentators think *lintres* means boats in this place; which were anciently scooped out of trees. Thus Virgil speaks of hollowed alders, when he mentions the beginning of navigation:

Tunc *alnos* primum fluvii sensere cavatas.

But I believe navigation was so far improved in Virgil's time, that the Romans made no use of hollow trees for boats. Therefore I rather think he meant troughs, which seem more immediately to concern the farmer than boats.

263. *Pecori signum.*] The way of marking the cattle was by burning them; as we find in the third Georgick:

Post partum cura in vitulos traducitur omnis:
Continuoque notas, et nomina gentis *inurunt.*

Numeros impressit acervis.] I take the poet to mean numbering the sacks of corn; perhaps in order to signify the quantity contained in each. For I cannot understand how the heaps of corn can be said to be imprinted with numbers. Dr. Trapp, in his note on this passage, says, " *Sacks,* or if you please " *stacks. Acervis.* It is uncertain " whether he speaks of corn *threshed* " or *unthreshed:* of *barns,* or of " *granaries.*"

264. *Exacuunt alii vallos.*] Servius interprets *vallos* the banks and ditches which are made round vineyards: " Fossas et muros de terra " factos, et glebis, qui fiunt in cir- " cuitu cohortium et vinearum." He takes *exacuunt* to mean the

and prepare willow twigs to bind the bending vine. Now the light basket is woven with bramble twigs. Now parch your corn with fire, now grind it with stones. Nay, even on sacred days, divine and human laws permit some works to be done. No strictness ever forbad to drain the fields,

Atque Amerina parant lentæ retinacula viti. 265
Nunc facilis rubea texatur fiscina virga:
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quædam exercere diebus
Fas et jura sinunt. Rivos deducere nulla

---

cleaning of the ditches, and repairing of the banks. But this interpretation seems to be greatly forced: and besides it is no work for wet weather: nor is it possible to be done within doors, which Virgil plainly expresses:

Frigidus agricolam si quando *continet* imber.

Valli certainly mean the stakes or poles, which serve to prop the vines.

265. *Amerina retinacula.*] Ameria is the name of a city in Italy where the best willows were said to grow in abundance. It is a sort of willow with slender red twigs, according to Columella: "Nec refert cujus "generis vimen seras, dum sit lentissimum: putant tamen tria esse "genera præcipue salicis, Græcæ, "Gallicæ, Sabinæ, quam plurimi "vocant Amerinam. Græca flavi "coloris est, Gallica obsoleti purpurei, et tenuissimi viminis. Amerina salix gracilem virgam, et rutilam gerit."

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace:

Inde Rubos fessi pervenimus.

Servius thinks that by *Rubea virga* is meant such twigs as grow about *Rubi*. Indeed it seems natural for the poet to mention these two cities of Italy, *Ameria* and *Rubi*, just together. But at the same time it must be confessed, that *Rubi* is not any where, that I can find, celebrated for willows or osiers. I rather believe the poet meant twigs of *brambles*, because the *bramble*, *rubus*, is mentioned by Pliny amongst the bending twigs, which are fit for such purposes as Virgil is here speaking of. "Siquidem et "genistæ, et populi, et ulmi, et san-"guinei frutices, et betulæ, et ha-"rundo fissa, et harundinum folia, "ut in Liguria, et vitis ipsa, *reci-"sisque aculeis, Rubi alligant*, et "intorta corylus." Mr. B— is the only translator, who has followed this last interpretation:

Now with the *bramble* weave the basket's round.

267. *Nunc torrete igni fruges.*] He speaks here not of baking, but of parching the corn, in order to grind it. We have the same expression in the first Æneid:

——————Frugesque receptas
Et torrere parant flammis, et frangere saxo.

268. *Quippe etiam,* &c.] Here the poet enumerates those works which are lawful to be done on festival days.

269. *Rivos deducere.*] Most of the translators have erred about this passage. May translates it, *To dig a dyke:* Dryden, *to float the meadows:* Mr. B——,

To lead the torrent o'er the thirsty plain.

To dig ditches, or to float the ground, was not allowed by the high priests to be done on holydays. But to drain and cleanse ditches was lawful, as we find in Columella:

Religio vetuit, segeti prætendere sepem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli
Vilibus aut onerat pomis; lapidemque revertens
Incusum, aut atræ massam picis urbe reportat.
Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenidesque satæ: tum partu terra nefando

to defend the corn with a hedge, to lay snares for birds, to fire the thorns, and to dip the bleating flock in the wholesome river. The driver also of the slow-paced ass often loads his ribs with oil or common fruit; and when he returns from the city, brings back with him an indented millstone, or a mass of black pitch. The very moon has given some days in different degrees lucky for work. Avoid the fifth: pale Orcus and the Furies were born on that day: then did the earth with a horrid labour

---

"Feriis autem ritus majorum etiam "illa permittit.—Piscinas, lacus, "fossas veteres tergere, et purgare." And indeed the true meaning of *rivos deducere* is *to drain:*

——— Quique paludis
Collectum humorem bibula *deducit* arena.

For *floating* is called *inducere:*

Deinde satis fluvium *inducit* rivosque sequentes.

See verse 106, and 113, of this Georgick. Dr. Trapp has justly translated these words; "*To drain* "*the fields.*"

270. *Segeti prætendere sepem.*] Columella differs from Virgil, in this particular: "Quanquam Pon- "tifices negent segetem feriis sepiri "debere."

272. *Balantumque gregem fluvio mersare salubri.*] Columella observes, upon this passage, that it was unlawful to wash the sheep on holy days, for the sake of the wool: but that it was allowed to wash them, to cure them of their diseases. Hence Virgil mentions the *wholesome river,* to shew that he meant it by way of medicine: "Vetant "quoque lanarum causa lavari oves, "nisi propter medicinam. Virgi- "lius, quod liceat feriis flumine "abluere gregem, præcepit, et id- "circo adjecit, *fluvio mersare salubri.* "Sunt enim vitia, quorum causa "pecus utile sit lavare." *Balantum gregem* is here used for *sheep,* with great propriety: for it is observable that sheep make a great bleating, when they are washed.

274. *Vilibus pomis.*] *Vilis* signifies *common, mean,* or *cheap. Pomum* is used by the ancients not only for *apples,* but for all esculent fruits. *Fruit* is used by botanists to signify the seeds of any plant, with their covering: but in common acceptation it agrees exactly with what the ancients meant by *Pomum.* See my *First Lecture of a Course of Botany,* page 19, 20, 21.

Lapidem incusum.] This Servius interprets a stone cut with teeth, for a hand-mill to grind corn. The King's and the Bodleian manuscript, and some of the old printed editions have *incussum.*

276. *Ipsa dies, &c.*] Now the poet gives an account of those days, which were reckoned lucky and unlucky by the ancients.

277. *Quintam fuge.*] The fifth day is set down as unlucky by Hesiod:

Πέμπτας δ' ἐξαλίασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί.
Ἐν πέμπτῃ γὰρ φάσιν Ἐρινύας ἀμφιπολεύειν,
Ὅρκον τιννυμένας, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.

278. *Tum.*] One of Dr. Mead's manuscripts has *cum.*

bring forth Cœus and Iapetus, and fierce Typhœus, and the brethren who conspired to destroy heaven. Thrice truly did they endeavour to lay Ossa upon Pelion, and to roll the shady Olympus upon Ossa: thrice did Jupiter scatter asunder the heaped mountains with his thunderbolt.

Cœumque Iapetumque creat, sævumque Typhoëa,
Et conjuratos cælum rescindere fratres. 280
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum:
Ter pater extructos disjecit fulmine montes.

279. *Cœumque, Iapetumque creat, sævumque Typhoëa.*] These are said also by Hesiod to be the sons of the earth. Virgil imitates the Greek poet in mentioning Cœus and Iapetus without any epithet.

Κοῖόν τε, Κρεῖόν θ', Ὑπερίονά τ', Ἰαπετόν τε.

But he bestows the epithet of *sævus* on Typhoëus: and indeed Hesiod gives a terrible description of this giant.

281. *Ter sunt conati imponere Pelio Ossam.*] The fable of the war of the giants against the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them:

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτάρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη.

Heav'd on Olympus tott'ring Ossa stood;
On Ossa Pelion nods with all his wood.
Mr. Pope.

Olympus seems the fittest for the foundation, being the biggest of the three mountains. Longinus brings these verses of Homer, as an instance of the sublime, and observes, that the poet, not content with barely mentioning this attempt of the giants, immediately adds that they had almost effected what they designed: Καί νύ κεν ἐξετέλεσσαν. But, with all due submission to that excellent critic, I think the sublimity of this passage is rather diminished than augmented by the following line:

Καὶ νύ κεν ἐξετέλεσσαν εἰ ἥβης μέτρον ἵκοντε.

"They would have brought to pass "what they designed, if they had "arrived to their full strength." Surely what idea soever this gives of the strength of the giants, it diminishes the power of Jupiter and the rest of the gods, who with so much difficulty subdued a few boys, who had not yet arrived to their full strength. Virgil has enlarged the idea of Homer, by saying that the giants made this attempt three times before they could be subdued. The labour of the giants in heaping mountain upon mountain is very beautifully expressed in the numbers of this verse:

Ter sunt conati imponere Pelio Ossam.

It is impossible to read it without a pause.

283. *Disjecit.*] Pierius says it is *dejecit* in the Roman manuscript. The same reading is in the Cambridge, the Arundelian, and one of Dr. Mead's manuscripts. Virgil has used *dejicit* in this Georgick:

——— Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit.

But there he is speaking of single mountains. *Disjecit* seems more proper in this place, to express the scattering asunder of these mountains. And we find in Strabo, that

Septima post decimam felix et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere: nona fugæ melior, contraria furtis.
Multa adeo gelida melius se nocte dedere,
Aut cum sole novo terras irrorat Eous.

The seventeenth is lucky to plant the vine, and to tame oxen, and to begin to weave. The ninth is better for flight, but adverse to theft. Many things also may be done better in the cool night, or when the morning bedews the earth at sun-rising.

Ossa was really thought to have been torn from Olympus: Ὑπὸ δὲ σεισμῶν ῥήγματος γενομένου (τὰ νῦν καλούμενα Τέμπη) καὶ τὴν Ὄσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου. This might give the poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima post decimam.*] Servius mentions three different interpretations of these words: 1. The seventeenth is lucky: 2. the seventh is lucky, but not so lucky as the tenth: 3. the fourteenth is lucky, that is the seventh doubled, which comes after the tenth. This last is so forced an interpretation, that I cannot be persuaded that Virgil could mean any thing so obscure. It must however be confessed that Hesiod has set down the fourteenth day as lucky for taming cattle:

——— Κούρῃ δέ τε τετρὰς
Μέσση. τῇδέ τε μῆλα, καὶ εἰλίποδας ἕλικας βοῦς,
Καὶ κύνα καρχαρόδοντα, καὶ οὐρῆας ταλαεργοὺς
Πρηύνειν, ἐπὶ χεῖρα τιθείς.

The last words agree with *prensos domitare*. The second interpretation is generally received: and indeed Hesiod says the seventh and the tenth days are both lucky:

Πρῶτον ἔνη, τετράς τε, καὶ ἑβδόμη, ἱερὸν ἦμαρ.

and

Ἐσθλὴ δ' ἀνδρογόνος δεκάτη.

But he no where says that the seventh is inferior to the tenth; nor does he mention either of them as fortunate for any part of husbandry. I prefer the first interpretation, because it seems the most plain. Hesiod allows it also to be one of the lucky days:

Μέσση δ' ἑβδομάτη Δημήτερος ἱερὸν ἀκτὴν
Εὖ μάλ' ὀπιπτεύοντα ἐϋτροχάλῳ ἐν ἀλωῇ
Βάλλειν. ὑλοτόμον τε ταμεῖν θαλαμηΐα δοῦρα,
Νηΐά τε ξύλα πολλὰ, τά τ' ἄρμενα νηυσὶ τέλονται.

Et.] One of the Arundelian manuscripts has *est*. Pierius says it is *est* in the Lombard manuscript, but it is altered from *et* with a different hand.

Vitem.] Pierius says it is *vites* in the Lombard manuscript. It is the same in the King's and both Dr. Mead's manuscripts, and in several printed editions.

287. *Multa adeo, &c.*] The poet proceeds to mention what sort of works are to be done in the night, both in winter and summer.

Gelida melius.] Thus it is in the Medicean and other ancient manuscripts, according to Pierius: and in all the manuscripts, which I have collated, except one of Dr. Mead's. Heinsius, La Cerda, Ruæus, and most of the editors have *gelida melius*. In some few editions it is *melius gelida*.

288. *Aut.*] Pierius says it is *vel* in some ancient manuscripts: but that most copies have *aut*. One of Dr. Mead's manuscripts also has *vel*.

Irrorat.] In one of the Arundelian manuscripts it is *irrigat*.

Eous.] Servius and most of the commentators interpret this the *Morning Star*. Some take it to

By night the light stubble, by night the parched meadows are better cut: the clammy dew is never known to fall in the night. Some sit up late by the light of a winter fire, and point torches with a sharp knife: whilst their wives, easing their long labour with singing, run through the loom with the rattling reed, or boil away the moisture of the sweet must over the fire, and scum with leaves the wave of the trembling kettle. But reddened Ceres is cut down in the heat of noon,

Nocte leves melius stipulæ, nocte arida prata
Tondentur: noctes lentus non deficit humor.
Et quidam seros hyberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succiditur æstu,

---

mean one of the horses of the sun of that name. He is mentioned by Ovid:

Interea volucres Pyroeis, et *Eous*, et
Æthon,
Solis equi, quartusque Phlegon.

289. *Nocte leves melius stipulæ.*] Heinsius is almost singular, in printing the words in this order. Pierius however observes that the same disposition is in all the ancient manuscripts which he had seen: and that it is more elegant than the common reading.

Nocte arida prata tondentur.] Pliny also observes that a dewy night is fittest for mowing: "Noc- "tibus roscidis secari melius."

290. *Noctes.*] In some manuscripts it is *noctis:* which may be either the genitive case singular, or the accusative plural. Pierius proves it is the accusative plural, from a passage in Arusianus Messus, *de Elocutionibus Virgilii:* where, observing that *deficit illam rem* is an elegant expression, he quotes the authority of Virgil, who wrote *Noctes lentus non deficit humor.*

292. *Faces inspicat.*] The torches of the ancients were sticks cut to a point.

295. *Dulcis musti Vulcano decoquit humorem.*] Must is the new wine before it is fermented. We find in Columella, that it was usual to boil some of the must till a fourth part, or a third, or even sometimes half was evaporated. This Virgil expressses by *decoquit humorem.* The use of this boiled must is to put into some sorts of wine to make them keep. Columella is very copious on this subject, in lib. xii. cap. 19, 20, 21. He recommends the sweetest must for this purpose: thus *dulcis* is no idle epithet to *musti* in this passage.

La Cerda observes that *Vulcan* is never used by Virgil for *fire;* but when he would express a large fire. This is certain, that Columella directs the fire to be gradually increased to a considerable heat.

296. *Undam trepidi aheni.*] The wave of the trembling kettle is a poetical expression; the boiling of a pot resembling the waves of the sea. Pierius says it is *trepidis despumat aënis* in the Roman manuscript, and *trepidi* in the Medicean and some other manuscripts. The Cambridge manuscript has *trepidi:* in the other manuscripts which I have consulted it is *tepidi.* Servius, Heinsius, La Cerda, Masvicius, and several good editors read *trepidi.* Ruæus and many others prefer *tepidi.*

297. *At rubicunda Ceres, &c.*] From the mention of works to be done in the night, he passes to those which are to be done in the day time, both in summer and winter:

Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus: hyems ignava colono.

and the roasted corn is threshed in the heat of noon. Plough naked, and sow naked: winter is a time of leisure for the husbandman.

and enlarges upon the enjoyments of husbandmen in the winter season:

By *rubicunda Ceres* the poet means the standing corn, which is of a reddish yellow, or golden colour, when ripe.

Succiditur.] Mr. B— would fain read *succingitur.* "Several copies," says he, "have *saccinditur,* but it is "a very improper expression to say "corn is hewed down: but Ceres "represented by a sheaf of corn is "very poetically said to be girt or "bound." In consequence of this criticism, he translates this line thus:

But bound is Ceres at the noon of heat.

I do not find any other authority than this gentleman's conjecture, for reading *succingitur.* All the manuscripts and printed copies which I have seen have *succiditur,* which signifies *is cut down.* The participle of this verb is applied by Virgil, in the ninth Æneid, to a flower cut down by a plough:

Purpureus veluti cum flos *succisus* aratro
Languescit moriens.

Cædo and its compounds are frequently applied by Columella to the cutting down of hay and corn. The title of the nineteenth chapter of his second book is, *Quemadmodum* succisum *fœnum tractari et condi debeat.* In that chapter we find *cum fœnum* cecidimus. In the twenty-first chapter, which treats of harvest, we find *si tempestive* decisa *sint:* and *sin autem spicæ tantummodo* recisæ *sunt.*

298. *Et medio tostas æstu terit area fruges.*] Thus Columella: "Quod si falcibus seges cum parte "culmi demessa sit, protinus in "acervum, vel in nubilarium con-"geritur, et subinde *opportunis soli-*"*bus torrefacta* proteritur."

I make use of the word *thresh* in my translation, as being most familiar to the English reader: though it is certain that the Romans seldom made use of a flail or stick to beat out their corn. I have already described the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor, to tread the corn out with their feet. Varro, immediately after his description of the *tribulum,* adds: "Apud alios exteritur grege "jumentorum inacto, et ibi agitato "perticis, quod ungulis e spica ex-"teruntur grana." Columella mentions all these ways, of threshing, treading, and rubbing with the *tribulum.* "Sin autem spicæ tantum-"modo recisæ sunt, possunt in "horreum conferri, et deinde per "hyemem, vel baculis excuti vel "exteri pecudibus. At si competit, "ut in area teratur frumentum, "nihil dubium est, quin equis "melius, quam bubus ea res confi-"ciatur, et si pauca juga sunt, adji-"cere tribulam et traham possis, "quæ res utraque culmos facillime "comminuit."

299. *Nudus ara, sere nudus.*] Thus Hesiod:

——Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
Γυμνὸν δ' ἀμᾶσθαι.

By saying these works should be performed naked, the poets mean that they ought to be done when the weather is exceeding hot. According to Pliny, Cincinnatus was found ploughing naked, when the dictatorship was brought to him: "Aranti quatuor sua jugera in Va-"ticano, quæ prata Quintia appel-

In cold weather the farmers generally enjoy what they have gotten: and rejoicing one with another make mutual feasts. The genial winter invites them, and dissolves their cares. As when the laden ships have just reached the port, and the joyful mariners have crowned their sterns. But yet then is the season to gather acorns, and bay berries, and bloody myrtle berries.

Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter se læti convivia curant.
Invitat genialis hyems, curasque resolvit:
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tum stringere tempus,
Et lauri baccas, oleamque, cruentaque myrta.

" lantur, Cincinnato viator attulit " dictaturam, et quidem, ut traditur, " *nudo*, plenoque pulveris etiamnum " ore. Cui viator, vela corpus, in- " quit, ut proferam Senatus Popu- " lique Romani mandata."

Colono.] Pierius says that in the Medicean copy it is *colono est.*

304. *Puppibus et læti nautæ imposuere coronas.*] This whole line is repeated in the fourth Æneid, ver. 418.

305. *Quernas glandes.*] *Glans* seems to have been used by the Romans in the same sense that we use *Mast.* Thus the fruit of the beech is called *glans;* " Fagi *glans* nuclei " similis," says Pliny. But strictly speaking it means only such fruits as contain only one seed, which is covered at the lower part with a husk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans.* " Glandem," says Pliny, " quæ proprie intelligitur, " ferunt robur, quercus, esculus, " cerrus, ilex, suber."

Stringere.] This word signifies to gather with the hand: thus we find in the ninth Eclogue:

—— Hic ubi densas
Agricolæ *stringunt* frondes.

306. *Lauri baccas.*] Translators frequently confound the laurel and the bay; as if they were the same tree, and what the Romans called *Laurus.* Our laurel was hardly known in Europe, till the latter end of the sixteenth century; about which time it seems to have been brought from Trebizond to Constantinople, and from thence into most parts of Europe. The laurel has no fine smell, which is a property ascribed to the *Laurus*, by our poet in the second Eclogue:

Et vos, o Lauri, carpam, et te proxime, myrte,
Sic positæ, quoniam *suaves* miscetis *odores:*

and in the sixth Æneid:

Odoratum Lauri nemus.

Nor is the laurel remarkable for crackling in the fire: of which there is abundant mention with regard to the *Laurus:* Thus Lucretius:

Aridior porro si nubes accipit ignem,
Uritur ingenti sonitu succensa repente:
Lauricomos ut si per montes flamma vagetur,
Turbine ventorum comburens impete magno.
Nec res ulla magis, quam Phœbi Delphica Laurus
Terribili sonitu flamma crepitante crematur.

But if the cloud be dry, and thunder full,
Rises a crackling blaze, and spreads o'er all;
As when fierce fires, press'd on by winds, do seize
Our laurel groves, and waste the virgin trees;
The leaves all crackle; she that fled the chace
Of Phœbus' love, still flies the flames' embrace.

CREECH.

Tum gruibus pedicas et retia ponere cervis,
Auritosque sequi lepores; tum figere damas,
Stuppea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudunt.
Quid tempestates autumni, et sidera dicam? 311
Atque ubi jam breviorque dies, et mollior æstas,

Then is the season to lay snares for cranes, and nets for stags and to pursue the long eared hares: then is the season for the Balearic slinger to pierce the does, when the snow lies deep, when the rivers roll down the ice. Why should I speak of the storms and constellations of autumn,

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These characters agree very well with the bay-tree, which seems to be most certainly the *Laurus* of the ancients; and is at this time frequent in the woods and hedges in Italy. The first discoverers of the laurel gave it the name of *Laurocerasus*, because it has a leaf something like a bay, and a fruit like a cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their vinous juice. There are several species of myrtle; but Ray informs us that he observed no other sort in Italy, than the common myrtle, or *myrtus communis Italica C. B.*

309. *Balearis.*] The Balearides are two islands near Spain, now known by the names of Majorca and Minorca. The inhabitants of these islands are said to have been famous for slinging: their name being derived from βάλλειν.

311. *Quid tempestates autumni, &c.*] The poet having barely mentioned the stormy seasons: the latter end of spring, and the beginning of autumn, proceeds to an elegant description of a storm in the time of harvest.

Tempestates autumni, et sidera.] The Autumn was reckoned to begin about the twelfth of August, at the cosmical setting of Fidicula and the Dolphin: which was accounted a stormy season, according to Columella: "Pridie Idus Augusti fidis "occidit mane, et autumnus incipit. ". . Idibus Augusti delphini occasus "tempestatem significat. Decimo "nono Calendas Septembris ejusdem "sideris matutinus occasus tempe- "statem significat. Decimo tertio "Calendas Septembris sol in virgi- "nem transitum facit. Hoc et se- "quenti die tempestatem significat, "interdum et tonat. Hoc eodem "die fidis occidit. Decimo Calen- "das Septembris ex eodem sidere "tempestas plerumque oritur et plu- "via." Homer mentions the Autumn as a stormy season:

Ὣς δ' ὑπὸ λαίλαπι πᾶσα πελαινὴ βέβριθε χθὼν
Ἤματ' ὀπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ Ζεύς.

—— When in Autumn Jove his fury pours
And earth is loaden with incessant show'rs.
Mr. Pope.

One of the Arundelian manuscripts has *frigora* instead of *sidera.*

312. *Atque ubi jam breviorque dies, et mollior æstas.*] One of Dr. Mead's manuscripts has

Atque ubi jam breviorque dies, *jam* mollior æstas,

which is not amiss. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with *mollior æstas*, unless we suppose *æstas* to be put poetically for warm weather, as it seems to be in the second Georgick:

Prima vel autumni sub frigora, cum rapidus sol
Nondum hyemem contingit equis, jam præterit æstas.

and what vigilance is necessary in men, when the days grow shorter, and the heat more moderate? Or when the showery spring concludes, when the spiky harvest now bristles in the fields, and when

Quæ vigilanda viris? vel cum ruit imbriferum ver:
Spicea jam campis cum messis inhorruit, et cum

313. *Vel cum ruit imbriferum ver.*] One of Dr. Mead's manuscripts has *et* instead of *vel*. Servius interprets *ruit, præcipitatur, in fine est.* The latter end of the spring is about the end of April, and beginning of May, which is a rainy season, according to Columella: "Decimo "quinto Calendas Maias sol in tau- "rum transitum facit, pluviam sig- "nificat. Decimo quarto Calendas "Maias suculæ se vesperi celant, "pluviam significat. Undecimo Ca- "lendas Maias ver bipartitur, pluvia "et nonnunquam grando. Decimo "Calendas Maias vergiliæ cum sole "oriuntur, africus vel auster, dies "humidus. Nono Calendas Maias "prima nocte fidicula apparet, tem- "pestatem significat. Quarto Ca- "lendas Maias auster fere cum plu- "via. Tertio Calendas Maias mane "capra exoritur, austrinus dies, in- "terdum pluviæ.... Quinto Nonas "Maias centaurus totus apparet, "tempestatem significat. Tertio "Nonas Maias idem sidus plu- "viam significat.... Septimo Idus "Maias Æstatis initium, favonius, "aut corus, interdum etiam pluvia." Lucretius mentions both Autumn and Spring, as stormy seasons:

Autumnoque magis stellis fulgentibus alta
Concutitur cæli domus undique, totaque tellus;
Et cum tempora se Veris florentia pandunt.

Now Spring and Autumn frequent thunders hear;
They shake the rising and the dying year.

CREECH.

314. *Spicea jam campis, &c.*] Some understand the poet to speak of the ripe corn in this passage. But he plainly means the first appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he speaks of the *milky corn*, and the *green stems*, puts it out of all question.

Inhorruit.] Servius interprets this *intremiscit*, in which he is followed by Ruæus. Dr. Trapp adheres to this interpretation:

—— When the *trembling* ears
Wave with the wind.

He observes upon this passage, that "*trembling* in animals being the "effect of *fear*; the word *inhorruit* "is elegantly transferred to corn, "&c. *trembling* with the wind." See the note on *segnisque horreret in arvis carduus*, ver. 151. Virgil has used *inhorruit*, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth Æneids, he uses it to express a horrid darkness overspreading the sea in a storm:

—— Cæruleus supra caput astitit imber
Noctem hyememque ferens: et *inhorruit* unda tenebris.

In the tenth Æneid he uses it to describe a wild boar erecting his bristles:

——Postquam inter retia ventum est,
Substitit, intremuitque ferox, et *inhorruit* armos.

Thus I take it in this place to signify the *bristling* of the bearded ears of corn; as Mr. B— has translated it:

Or when the harvest *bristles* into ears.

Frumenta in viridi stipula lactentia turgent? 315
Sæpe ego cum flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prœlia vidi,
Quæ gravidam late segetem ab radicibus imis
Sublime expulsam eruerent: ita turbine nigro

the milky corn swells on the green stem? Often have I seen, when the husbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle stems, all the fury of the winds engage, and tear up the heavy corn by the very roots far and near, and toss it on high, just as a black whirlwind

315. *Lactentia.*] The Bodleian and one of Dr. Mead's manuscripts have *lactantia.* Servius observes that *lactans* signifies that which yields milk, *lactens* that which receives milky nourishment.

316. *Sæpe ego cum flavis, &c.*] The meaning of the poet seems to be that the storms of Autumn and Spring have nothing extraordinary in them, being usually expected in those seasons. Therefore he chooses to enlarge upon those storms which he has often seen even in the time of harvest: and describes the terrible effects of them in a very poetical manner.

317. *Fragili jam stringeret hordea culmo.*] *Stringere* signifies to gather with the hand, as is observed in the note on that word, ver. 305. Servius seems to take it in this sense. But Ruæus interprets it to *bind:* "Et jam ligaret hordea paleis fra-"gilibus." Most of our translators implicitly follow this interpretation. Dryden translates this verse:

Ev'n while the reaper fills his greedy hands,
And *binds* the golden sheaves *in brittle bands.*

Thus he takes *fragili culmo* to mean the *band of the sheaf.* I rather believe the poet means the stem or straw of the growing barley by *culmus,* and uses the epithet *fragilis* to express its ripeness; as he adds *flavis* to *arvis* in the foregoing verse, for the same reason. Mr. B— leaves out the brittle straw, and says only,

——And now bound the grain.

Dr. Trapp follows Dryden:

——And *bound*
His sheaves with *brittle straw.*

May understood it in the same sense which I have given it:

——When corn was ripe to mow,
And now in dry, and brittle straw did grow.

318. *Concurrere.*] It is *consurgere* in one of Dr. Mead's manuscripts, and in the Roman manuscript, according to Pierius. But *concurrere* is a better word: and we have the authority of Pliny that it is the word which Virgil used in this place: "Etenim prædicta ratione vento-"rum, ne sæpius eadem dicantur, "transire convenit ad reliqua tem-"pestatum præsagia, quoniam et "hoc placuisse Virgilio magnopere "video. Siquidem in ipsa messe "sæpe *concurrere* prælia ventorum "damnosa imperitis refert."

320. *Ita turbine nigro, &c.*] This no doubt is to be understood as a simile. The poet, to magnify the storm he is describing, represents it as whirling aloft the heavy corn with its ears and roots, just as an ordinary whirlwind would toss some light empty straw. Ruæus seems to take the whirling up of the light straw to be a part of Virgil's storm: "Quæ dissiparent in auras plenam "segetem extirpatam radicitus, tam "denso nimbo jactabat procella "calamos leves, et stipulas vo-"lantes." Dryden follows Ruæus:

The heavy harvest from the root is torn,
And whirl'd aloft the lighter stubble born.

would carry away the light straw, and flying stubble. Often also an immense flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempest with black showers: the lofty sky pours down,

Ferret hyems culmumque levem, stipulasque volantes. 321
Sæpe etiam immensum cælo venit agmen aquarum;
Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes: ruit arduus æther,

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any sort of countenance.

With such a force the flying rack is driv'n,
And such a winter wears the face of heav'n.

Dr. Trapp translates it as if by *ita turbine* was meant *tali turbine*:

With such a gust a hurricane would drive
Light, flying stubble.

324. *Collectæ ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; because that pole appears elevated to us. But, as Ruæus justly observes, storms generally come from the south; and the poet a few lines afterwards says *ingeminant austri.* Some take *ex alto* to mean the upper regions of the air; of which opinion Dr. Trapp seems to be:

——Gather'd clouds
Brew the black storm *aloft.*

But it seems most probable that Virgil means the sea; out of which the clouds may properly be said to be gathered. In this sense Dryden has translated it:

And oft whole sheets descend of sluicy rain,
Suck'd by the spongy clouds from off the *main.*

and Mr. B—

Oft gather from the *deep* the thick'ning clouds.

Ruit arduus æther.] Servius takes this to signify thunder: *Tonitribus percrepat.* I take it rather to be a poetical description of the greatness of the shower, as if the very sky descended. Virgil uses *ruit,* in the third Æneid for the going down of the sun:

Sol ruit interea, et montes umbrantur opaci.

In the fifth Æneid, he uses it for the falling of a great shower in a tempest:

——Effusis imbribus atra
Tempestas sine more furit: tonitruque tremiscunt
Ardua terrarum, et campi: *ruit* æthere toto
Turbidus imber aqua, densisque nigerrimus austris.

Martial uses *cælum ruebat,* when he is speaking of a very great shower of rain:

Imbribus immodicis cælum nam forte ruebat.

Virgil is thought, in this description of a flood, to have had in his mind a passage in the sixteenth Iliad:

Τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
Πολλὰς δὲ κλιτὺς τότ' ἀποτμήγουσι χαράδρας,
Ἐς δ' ἅλα πορφυρέην μεγάλα ϛενάχουσι ῥέουσαι
Ἐξ ὀρέων ἐπὶ κάς· μινύθει δέ τε ἔργ' ἀνθρώπων.

From their deep beds he bids the rivers rise,
And opens all the floodgates of the skies:
Th' impetuous torrents from their hills obey,

Et pluvia ingenti sata læta, boumque labores
Diluit: implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse pater, media nimborum in nocte, corusca
Fulmina molitur dextra: quo maxima motu

and with a vast quantity of rain washes away the joyful crops, and labours of the oxen: the ditches are filled, and the hollow rivers sounding swell, and the sea boils with tossing waves. Jupiter himself in the midst of the thickest darkness lances the thunders with his fiery right hand: with the violence of which the whole

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Whole fields are drown'd, and mountains swept away;
Loud roars the deluge till it meets the main;
And trembling man sees all his labours vain.

Mr. Pope.

In both poets are mentioned the destruction of the fields, and labours of husbandry, and at last the deluge spending its force upon the sea.

325. *Sata læta, boumque labores.*] We find the same words in the second Æneid, where he alludes to a torrent rushing down from the mountains:

———Rapidus montano flumine torrens
Sternit agros, sternit *sata læta boumque labores.*

328. *Ipse pater,* &c.] The poet has already given us the whirlwind, the rain, and the deluge, which make as terrible description of a storm, as perhaps is to be met with in any other poet. But to increase the horror of his description, he introduces Jupiter himself lancing his thunders, and striking down the mountains; the earth trembling, the beasts flying, and men struck with horror: then the south wind redoubles its violence, the rain increases, and the woods and the shores groan with the violence of the tempest.

Nimborum in nocte.] Thus Lucretius:

Usque adeo tetra nimborum nocte coorta.

In is wanting in one of the Arundelian manuscripts. Pierius observed the same in some ancient manuscripts; but he says it is *nimborum in nocte* in the Medicean and most other copies; and prefers that reading as much more numerous and elegant.

Corusca fulmina molitur dextra.] Servius, and after him some other commentators, make *corusca* agree with *fulmina.* Thus we find in Horace:

Igni coruscó nubila dividens.

Ruæus joins it with *dextra.* This also has a parallel in Horace:

———Rubente
Dextera sacras jaculatus arces.

It appears to me more poetical to say that *Jupiter lances the thunders with his fiery right hand,* than that he *lances the fiery thunders with his right hand.* May has translated it in this sense:

In midst of that tempestuous night great Jove
From a *bright hand* his winged thunder throws.

and Dr. Trapp:

Great Jove himself, amidst the night of clouds,
Hurls with his *red right hand* the forky fire.

Dryden seems to follow the other interpretation:

The father of the gods his glory shrowds,
Involv'd in tempests and a night of clouds,
And from the middle darkness flashing out
By fits he deals his *fiery bolts* about.

earth trembles, the beasts are fled: the hearts of men in all nations are sunk with humble fear: he casts down Athos, or Rhodope, or the high Ceraunia with his burning bolt; the south winds redouble: and the shower thickens exceedingly: now the woods, and now the shores resound with the vast wind.

Terra tremit: fugere feræ: mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant austri, et densissimus imber:
Nunc nemora ingenti vento, nunc littora plangunt.

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and Mr. B——,

Amidst a night of clouds his *glitt'ring fire*,
And rattling thunder hurls th' eternal sire.

330. *Fugere feræ: mortalia corda,* &c.] So I venture to read it with the Cambridge and one of the Arundelian manuscripts. The common reading is *fugere feræ, et mortalia corda,* &c. But the making a pause at *feræ,* and leaving out the conjunction, seems to me more poetical:

Dr. Trapp justly observes that *fugére* being put in the preterperfect tense has a wonderful force: "*We* see, says he, the beasts *scud-* "*ding away;* and they are *gone,* "and *out of sight* in a moment." It is pity that learned gentleman did not preserve the force of this tense in his translation. He has not only used the present tense, but has diminished the strength and quickness of the expression, which Virgil has made to consist only of two words *fugere feræ,* by adding an epithet to beasts, and mentioning the place they fly to:

——*Savage* beasts *to coverts* fly.

Dryden has been guilty of the same oversight:

And flying *beasts in forests seek abode.*

"The Latin, says Mr. B——, is as "quick and sudden as their flight. "*Fugere feræ,* they are all vanished "in an instant. But in Mr. "Dryden's translation, one would "imagine these creatures were "drove out of some inclosed coun- "try, and were searching for en- "tertainment in the next forest." But Mr. B—— did not observe the beauty of the tense:

Far shakes the earth: beasts *fly:* and mortal hearts
Pale fear dejects.

332. *Atho.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead's manuscripts have *Athon,* the other Arundelian manuscript has *Aton.* Pierius observes that it is *Athon* in the Roman, the Medicean, and some other ancient manuscripts. Servius, Heinsius, la Cerda, Ruæus, and most of the good editors have *Atho.* It is certain that the accusative case of Ἄθως is generally Ἄθω, though sometimes it is Ἄθων. Theocritus has Ἄθω, in a verse of the seventh Idyllium, which Virgil is thought in this place to have imitated:

Ἢ Ἄθω, ἢ Ῥοδόπαν, ἢ Καύκασον ἰσχανόωντα.

Athos is a mountain of Macedonia, making a sort of peninsula in the Ægean sea, or Archipelago.

Rhodopen.] Rhodope is a mountain of Thrace.

Alta Ceraunia.] The *Ceraunia* are some high mountains in Epirus, so called because they are frequently stricken with thunder: for κεραυνὸς signifies a thunderbolt.

333. *Densissimus imber.*] One of Dr. Mead's manuscripts has *densissimus æther.*

334. *Plangunt.*] Servius reads

Hoc metuens, cæli menses et sydera serva : 335
Frigida Saturni sese quo stella receptet:
Quos ignis cæli Cyllenius erret in orbes.

In fear of this, observe the monthly signs, and the constellations: observe whither the cold planet of Saturn retires: into what circles of heaven Mercury wanders.

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plangit, and interprets it *resonare facit:* but he acknowledges that others read *plangunt.* Pierius says it is *plangit* in the Roman and some other very ancient manuscripts; and seems to suppose *densissimus imber* to be the nominative case to *plangit.* If this interpretation be admitted, we must render the passage now under consideration thus: "The south winds redouble; and "the exceeding thick shower now "makes the woods, and now the "shores resound." He adds, "that "in the Medicean copy *plangunt* is "paraphrased *scindunt:* thus the "verb must agree both with *auster* "and *imber.*" But to say either that the *shower,* or the *south wind and the shower,* make the woods and shores resound with a *great wind,* seems to me to be a tautology. If we were to admit *plangit,* I should rather with Mr. B—— understand Jupiter: though I think he is mistaken in ascribing this interpretation to Pierius. Masvicius also has admitted *plangit:* but as *plangunt* seems to be full as good as the other reading, and as it is generally received, I have chosen to adhere to it.

335. *Hoc metuens.*] After this description of a tempest, the poet proposes two methods of avoiding such misfortunes: one by a diligent observation of the heavens; the other by a religious worship of the gods, especially of Ceres.

Cæli menses.] By the *months of heaven,* I take the poet to mean the twelve signs of the zodiac, through each of which the sun is about a month in passing.

336. *Frigida.*] Thus Pliny, "Saturni autem sidus gelidæ ac rigentis esse naturæ." Saturn may well deserve the epithet of cold, its orb being at a greater distance from the sun than that of any of the other planets.

Receptet.] Servius commends the skill of Virgil in making choice of this verb, which he thinks is designed to express Saturn's returning twice to each sign: "Sane perite "ait receptet, ut ex frequentativo "verbo nobis ostenderet Saturnum "bis ad unumquodque signum re"verti, quod alii planetæ minime "faciunt. Solus enim est qui et "longius a sole discedat, et bis ad "unumquodque signum revertat." Pliny has quoted this passage of our poet: "Ideo Virgilius erran"tium quoque siderum rationem "ediscendam præcipit, admonens "observandum frigidæ Saturni "stellæ transitum." I cannot think Virgil is to be understood to mean, that we are to observe what part of the zodiac Saturn is in, and thereby to predict a storm. That planet is almost two years and a half in passing through each sign: therefore surely we are not to expect a continuance of the same weather for so long a time. I rather think he means that we should observe the aspects of the planets in general: and mentions Saturn and Mercury for the whole number. Thus in a former verse he mentions Maia, one of the Pleiades, for that whole constellation:

Multi ante occasum Maiæ cœpere.

337. *Ignis Cyllenius.*] By the *Cyllenian fire* he means Mercury, who was said to be born in Cyllene, a mountain of Arcadia.

Erret.] The *wandering* of a

First of all worship the gods, and repeat the annual sacrifices to great Ceres, offering upon the joyful turf, when winter is ended, and spring grows mild. Then the lambs are fat, and then the wines are mellow; then sleep is sweet, and the shades are thick on the hills. Let all thy rural youths adore Ceres: for her do thou mix the honey-comb with milk and soft wine;

In primis venerare Deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hyemis, jam vere sereno.
Tum pingues agni, et tum mollissima vina:
Tum somni dulces, densæque in montibus umbræ.
Cuncta tibi Cererem pubes agrestis adoret:
Cui tu lacte favos, et miti dilue Baccho;

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planet is a very proper expression; the word being derived from πλάνη, *wandering*.

338. *Annua magnæ sacra refer Cereri.*] The poet here gives a beautiful description of the *Ambarvalia;* so called because the victim was led round the fields: *quod victima ambiret arva.* In ver. 345. Virgil mentions it being led three times round.

340. *Casum.*] All the ancient manuscripts which Pierius had seen, except the Medicean, have *casu.* It is *casu* also in the King's, the Bodleian, and in both Dr. Mead's manuscripts.

341. *Tum pingues agni, et tum mollissima vina.*] Pierius says that all the ancient manuscripts he had seen agree in reading *pingues agni et,* without a Synalœpha, and that some have *tunc* and others *tum.* He observes also that in the Medicean copy it is *tunc* in this verse, but in the next it is *Tum somni dulces.* In one of the Arundelian manuscripts it is *Tunc pingues agni tum sunt.* In one of Dr. Mead's it is *Tum pingues agni sunt tum.* In the other it is *Tum pingues agni, et tum:* which reading is admitted by Heinsius, from whom I seldom deviate. The other manuscripts which I have collated, and most of the common editions, have *Tunc agni pingues et tunc.*

344. *Miti dilue Baccho.*] Montfaucon quotes this passage, to shew that Ceres and Bacchus were worshipped jointly. "Virgile marque "aussi le culte des deux dans les "Georgiques, où il parle des trois "tours qu'on faisoit faire à la victime "autour des moissons avant que de "l'immoler. Cette cérémonie des "trois tours étoit encore observée "en d'autres sacrifices, comme nous "verrons plus bas: il met Cerès et "Bacchus ensemble, et dit que dans "la cérémonie on invoquoit Cerès "à haute voix." This learned author seems to have viewed the passage under our consideration too hastily, and to have taken *Baccho* to be put for the name of the god, and to be the dative case, coupled with *cui.* All the commentators agree, and I think it cannot be doubted, that *Baccho* is here put figuratively for wine, and that it is the ablative case, coupled with *lacte.* Nor could that famous antiquary be easily led into this mistake, if he took *Bacchus* in this place to signify wine, by concluding that the sacrifice must be to Bacchus, as well as to Ceres, to whom wine did not use to be offered, as some have imagined. For it is plain, from the account which Cato gives of the sacrifices before harvest, not only that wine was offered to Ceres; but also that Bacchus was not one of the deities, to whom they sacrificed on that occasion. "Pri-"usquam messim facies, porcam "præcidaneam hoc modo fieri opor-

Terque novas circum felix eat hostia fruges,
Omnis quam chorus, et socii comitentur ovantes;
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri torta redimitus tempora quercu,
Det motus incompositos, et carmina dicat.
Atque hæc ut certis possimus discere signis,
Æstusque, pluviasque, et agentes frigora ventos;
Ipse pater statuit, quid menstrua Luna moneret,
Quo signo caderent austri: quid sæpe videntes

and let the happy victim be led thrice round the new fruits, accompanied by the whole crowd of shouting companions; and let them loudly invite Ceres under their roofs: nor let any one put the sickle to the ripe corn, before he has crowned his head with wreaths of oak, and danced in uncouth measures, and sung songs to Ceres. And that we may know these things by manifest tokens, both heat and rain, and cold winds; Jupiter himself has appointed what the monthly moon should advise, what should be a sign of the south-winds falling, what

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"tet. Cereri porca præcidanea, "porco fœmina, priusquam hasce "fruges condantur, far, triticum, "ordeum, fabam, semen rapicium, "thure, vino, Jano, Jovi, Junoni "præfato. . . . . Postea porcam "præcidaneam immolato. Ubi exta "prosecta erunt, Jano struem com- "morato, mactatoque item uti prius "obmoveris. Jovi ferctum obmo- "veto, mactatoque item uti prius "feceras. Item Jano vinum dato, "et Jovi vinum dato, ita uti prius "datum ob struem obmovendam, "et ferctum libandum. Postea *Ce-* "*reri* exta, et *vinum* dato." It is very certain that Ceres and Bacchus were frequently joined together in the same sacrifice; but it is no less certain, that this passage of Virgil is no proof of it.

349. *Torta redimitus tempora quercu.*] They wore wreaths of oak in honour of Ceres, because she first taught mankind the use of corn instead of acorns: thus our poet:

—— Vestro si munere tellus
Chaoniam pingui glandem mutavit arista.

351. *Atque hæc*, &c.] La Cerda, and after him Ruæus, and several other commentators, understand the poet in this passage to say, there are two ways of predicting the weather; one by astrology, to which purpose he mentions the moon; the other by common observation. But he has already insisted sufficiently on the use of the astrological science, and now intends only to shew the husbandman, how, without science, he may be able, in a good measure, to foresee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has justly paraphrased the passage under our consideration to this purpose: "Sed quoniam rustici ho- "mines, et operarii ex Saturni cæ- "terorumque syderum conversioni- "bus parum aut nihil possunt col- "ligere, ea de tempestatum indiciis, "ac prænotionibus dicam, quæ sunt "pene ad vulgarem popularemque "sensum accommodata, &c."

352. *Pluviasque.*] It is *pluvias* without *que*, in one of Dr. Mead's manuscripts, and in the old Nurenberg edition: Grimoaldus also has the same reading.

353. *Moneret.*] It is *moveret* in one of Dr. Mead's manuscripts, and in some of the old printed editions.

354. *Quo signo.*] "Vel *quo sub* "*sidere*; vel melius *quo indicio* in-

the husbandman often observing, should keep their herds nearer the stall. When the winds are rising, either the straits of the sea work and begin to swell, and a dry crackling is heard in the mountains; or the far resounding shores begin to echo, and the murmur of the groves to thicken.

Agricolæ, propius stabulis armenta tenerent.
Continuo ventis surgentibus aut freta ponti 356
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longe
Littora misceri, et nemorum increbrescere murmur.

"telligi posset ventos deficere," says Ruæus. I have already observed that Virgil has no astrological meaning in this passage: whence we must prefer with Ruæus this latter interpretation. Dr. Trapp adheres to the former:

——— *Beneath what star;*
Auster's rough blasts should fall.

Caderent.] La Cerda observes, that from the context of Virgil it appears, that *caderent* must signify not the ceasing or falling of the wind, but its rushing down, to occasion storms. He quotes a passage of Terentius Varro *in Sesquiulysse*, to confirm this interpretation: *Adversi venti ceciderunt, quod si pergunt diutius mare volvere, vereor,* &c. I cannot find that Virgil has ever used *cado* in this sense: but he has used it for the ceasing of the wind in the ninth Eclogue:

Et nunc omne tibi stratum silet æquor, et omnes,
Aspice, ventosi *ceciderunt* murmuris auræ.

Mr. B——'s translation agrees with La Cerda:

——When southern tempests rise.

Quid.] Both the Arundelian and one of Dr. Mead's manuscripts have *quod.* Servius has the same reading, and it is in some of the old printed editions. Pierius says it is *quid* in the Roman and Medicean manuscripts.

356. *Continuo ventis,* &c.] Here the poet gives us the signs of the winds rising.

It is more easy to admire than describe the beauty of these lines of our poet. The very motion of the swelling sea is expressed in these words, which seem to rise gradually with the waves:

———Freta ponti
Incipiunt agitata tumescere.

We hear the crackling of the mountains in

———Aridus altis
Montibus audiri fragor:

and the rustling of the woods in

—Nemorum increbrescere murmur.

These beauties are too frequent in Virgil to escape the observation of most readers: but it would be unpardonable in a commentator not to take notice of them.

The swelling of the sea, the resounding of the coasts, and the roaring of the mountains are mentioned as prognostics of wind by Aratus, whom Virgil has imitated in his predictions of the weather:

Σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
Γιγνέσθω· καὶ μακρὸν ἐπ' αἰγιαλοὶ βοόωντες,
Ἀκταί τ' ἠνάλιοι, ἐπόν τ' ἴδιοι ἠχήσσασι
Γίγνονται, κορυφαί τε βοώμεναι οὔρεος ἄκρης.

357. *Aridus fragor.*] Pierius says it is *arduus* in the Roman manuscript. *Aridus fragor* means a dry crackling sound, like that of trees, when they break.

Jam sibi tum a curvis male temperat unda carinis,
Cum medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad littora: cumque marinæ
In sicco ludunt fulicæ: notasque paludes
Deserit, atque altam supra volat ardea nubem.
Sæpe etiam stellas, vento impendente, videbis
Præcipites cælo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus.

Now can the wave hardly forbear the bending ships, when the cormorants fly swiftly from the middle of the sea, and come crying to the shore: and when the sea-coots play on the dry land: and the heron forsakes the well known fens and flies above the lofty clouds. When wind impends, you shall also often see the stars fall headlong from heaven, and long tracts of flame whiten after them through the shade of night.

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360. *Jam sibi tum a curvis.*] In all the manuscripts I have consulted the preposition *a* is omitted; as also in many printed editions. Pierius says it is *a curvis* in the Roman manuscript. Heinsius retains the preposition: and in the only passage, beside this, where Virgil uses *tempero* in the same sense, we find *a* before the ablative case:

———Quis talia fando,
Myrmidonum Dolopumve aut duri miles Ulyssei
Temperet a lachrymis.

361. *Mergi.*] What Virgil says of the cormorant, Aratus ascribes to the ἐρωδιός.

Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἐρωδιὸς οὐ κατὰ κόσμον
Ἐξ ἁλὸς ἔρχηται, φωνῇ περὶ πολλὰ λαληκὼς,
Κινυμένου κε θάλασσαν ὑπερφορέοιτ' ἀνέμοιο.

Now ἐρωδιὸς is generally understood to mean a heron: but La Cerda interprets it a *mergus* or cormorant. It is said to be called ἐρωδιὸς *quasi* ἠλωδιὸς, because it delights in fenny places; but this agrees with the heron, as well as with the cormorant. The same author will have the αἴθυιαι of Aratus to be the *fulica* of Virgil, because they are so called, as he says, *a fuligine*, from their blackness: though the αἴθυια is generally thought to be the same with the *mergus*. The κέπφος of Aratus he takes to be the heron. For the learned reader's satisfaction I shall set down what Aratus has said of these sea fowl, immediately after the three verses just now quoted:

Καί ποτε καὶ κέπφοι, ὁπόθ' εὐδιοι ποτέωνται,
Ἀντία μελλόντων ἀνέμων εἰλῆδὰ φέρονται.
Πολλάκι δ' ἀγριάδες νῆσσαι, ἢ εἰν ἁλὶ δῖναι
Αἴθυιαι χερσαῖαι τινάσσονται πτερύγεσσιν.

365. *Sæpe etiam stellas,* &c.] This prognostic of wind taken from the stars seeming to fall is borrowed also from Aratus:

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες ἀΐσσωσι
Ταρφέα, τοὶ δ' ὄπιθεν ῥυμοὶ ὑπολευκαίνωνται,
Διειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
Πνεύματος.

Vento impendente.] One of Dr. Mead's manuscripts has *impellente.*

366. *Umbram.*] So I read it with Heinsius. I find the same reading in the Cambridge and in one of the Arundelian manuscripts. In the King's, the Bodleian, the other Arundelian, and in both Dr. Mead's manuscripts, and in some printed editions it is *umbras.* Pierius says it is *umbram* in the Roman and Medicean manuscripts; and prefers that reading.

Often shall you see the light chaff and falling leaves fly about, or floating feathers dance on the surface of the water. But when it lightens from the quarter of fierce Boreas, and when the house of Eurus and of Zephyrus thunders; then all the country swims with full ditches, and every mariner on the sea gathers up the wet sails. Never did a storm of rain fall upon any without giving them warning: either the airy cranes avoided it in the bottom of the

Sæpe levem paleam et frondes volitare caducas,
Aut summa nantes in aqua colludere plumas.
At Boreæ de parte trucis cum fulminat, et cum 370
Eurique Zephyrique tonat domus; omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum surgentem vallibus imis

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368. *Sæpe levem paleam,* &c.] What Virgil says of chaff, falling leaves, and feathers, Aratus has said of the down of thistles.

Ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
Σῆμ' ἐγένοντ' ἀνέμου, κωφῆς ἅλὸς ὁππότε πολλοὶ
Ἄκροι ἐπιπλείωσι, τὰ μὲν πάρος, ἄλλα δ' ὀπίσσω.

370. *At Boreæ,* &c.] In these lines we have the prognostics of rain, in which lines the poet plainly imitates Aratus:

Αὐτὰρ ὅτ' ἐξ εὔροιο καὶ ἐκ νότου ἀτρέμ[α]ῆσιν,
Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πὰρ βορέαο,
Δὴ τότε τὶς πελάγει ἐνὶ δείδιε ναυτίλος ἀνὴρ,
Μή μιν, τῇ μὲν ἔχῃ πέλαγος, τῇ δ' ἐκ Διὸς ὕδωρ·
Ὕδατι γὰρ τοσσαίδε περὶ στεροπαὶ φορέονται.

The Cambridge, one of the Arundelian, and one of Dr. Mead's manuscripts have *aut* instead of *at,* at the beginning of ver. 370.

373. *Legit.*] Heinsius has *legunt,* in which, I think, he is almost singular.

Imprudentibus.] Some interpret this *unwise,* as if the poet's meaning was, that these signs are so plain, that the most unwise must observe them. Thus Dryden:

Wet weather seldom hurts the *most unwise,*
So plain the signs, such prophets are the skies.

But *imprudens* signifies not only *imprudent* or *unwise,* but also *unadvised, uninformed,* or *unawares,* in which sense this passage is generally understood. Virgil's meaning seems to be, that the signs are so many, that none can complain of a shower's falling on him unawares.

374. *Aut illum surgentem vallibus,* &c.] This passage is variously interpreted. Some take the prognostic of rain to be the cranes leaving the valleys, and flying on high, reading this passage *grues fugere* ex *imis vallibus.* Of this opinion are Servius, Grimoaldus, Ruæus, and several others. Dryden translates it in this sense:

The wary crane foresees it first, and sails
Above the storm, and leaves the lowly vales:

and Dr. Trapp:

——— Or them aërial cranes
Fled, rising from the vales.

La Cerda takes the meaning to be that the showers rise out of the valleys; interpreting it thus: "Grues "volatu suo altissimo indicant im- "brem surgere ab imis vallibus." In this sense May translates it:

For from the valleys, e'er it *thence arise,*
The cranes do fly.

Servius was aware of this interpretation, and condemned it: "Dicit

Aëriæ fugere grues: aut bucula cælum
Suspiciens patulis captavit naribus auras:
Aut arguta lacus circumvolitavit hirundo:
Aut veterem in limo ranæ cecinere querelam.

valleys as it rose: or the heifer looking up to heaven has snuffed in the air with wide nostrils: or the chattering swallow has flown round about the lakes: or the frogs have croaked out their ancient moan in the mud.

"autem grues, de vallibus surgere, "non pluviam de vallibus surgere." A third interpretation is, that the cranes left their aërial flight, and fled or avoided the coming storm, by retreating to the low vales. In this sense only Mr. B— has translated it:

Cranes, as it rose, flew downwards to the vale.

This interpretation is agreeable to what Aristotle has said, in the ninth book of his history of Animals, where treating of the foresight of cranes, he says they fly on high, that they may see far off, and if they perceive clouds and storms, they descend, and rest on the ground: Εἰς ὕψος πέτονται, ᾠὸς τὸ καθορᾶν τὰ πόῤῥω. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμέρια, καταπτᾶσαι ἡσυχάζουσιν. From this high flight of the cranes, we see the propriety of the epithet *aëriæ*; and we also find that not their flying on high, but their descent is to be esteemed a sign of rain. Aratus also, whom our poet imitates in his signs of weather, says, the cranes leave their airy flight, and return in winding mazes:

Οἰδ' ὑψοῦ γεράνων μακραὶ σίχες αὖτὰ κέλευθα
Τείνονται· τροφάδες δὲ παλιμπετὶς ἀπονέονται.

375. *Aut bucula cælum*, &c.] Thus also Aratus:

Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο,
Οὐρανὸν εἰσανιδόντες, ἀπ' αἰθέρος ὠσφρήσαντο.

Virgil has imitated and almost transcribed some verses of Varro Atacinus, which I shall here set down, as I find them in Servius, and Fulvius Ursinus:

Tum liceat pelagi volucres, tardæque paludis
Cernere inexpleto studio certare lavandi:
Et velut insolitum pennis infundere rorem:
Aut arguta lacus circumvolitavit hirundo:
Et bos suspiciens cælum, mirabile visu,
Naribus aërium patulis decerpsit odorem:
Nec tenuis formica cavis non extulit ova.

These lines of Varro are undoubtedly borrowed from Aratus; and the prognostics contained in them are in the same order, as in the Greek poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus*, &c.] Thus Aratus:

Ἢ λίμνην περὶ δηθὰ χελιδόνες ἀΐσσονται,
Γαστέρι τύπτουσαι αὔτως εἰλυμένον ὕδωρ.

This line of Virgil is exactly the same with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo*, &c.] It is generally read *et veterem*: but Pierius observed *aut* in several ancient manuscripts. I find *aut* in the Bodleian and in one of the Arundelian manuscripts. We find this prognostic also in Aratus:

Ἢ μᾶλλον δειλαὶ γενεαὶ, ὕδρισιν ὄνειαρ,
Αὐτόθεν ἐξ ὕδατος, πατέρες βοόωσι γυρίνων.

As to the *frogs croaking out their ancient moan in the mud*, the poet no doubt alludes to the story of the Lycian countrymen being turned into frogs by Latona: which is mentioned by Ovid:

Often also has the pismire making a narrow road brought forth her eggs out of the hidden recesses; and the rainbow has drank deep; and the army of ravens departing from their food in a vast body has made a great noise with clapping their wings. Now may you see various sea-fowl, and those which search for food about the Asian meadows

Sæpius et tectis penetralibus extulit ova
Angustum formica terens iter: et bibit ingens
Arcus: et e pastu decedens agmine magno 381
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quæ Asia circum

——Et nunc quoque turpes
Litibus exercent linguas: pulsoque pudore,
Quamvis sint sub aqua, sub aqua maledicere tentant.
Vox quoque jam rauca est.

379. *Sæpius et tectis penetralibus*, &c.] Thus Aratus:

Καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤια πάντα
Θᾶσσον ἀνηνέγκαντο.

See also the last of the verses quoted from Varro, in the note on ver. 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongst the ancients, that the rainbow drew up water with its horns. We find frequent allusions amongst the poets to this erroneous opinion. I shall content myself with one quotation from the Curculio of Plautus; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus says, see how the bow drinks! we shall certainly have rain to-day:

——Ecce autem bibit arcus! pluet
Credo hercle hodie.

Aratus mentions the rainbow appearing double, as a sign of rain:

Ἢ διδύμη ἴζωσε διὰ μέγαν οὐρανὸν ἶρις·

in which he is followed by Pliny: "Arcus, cum sunt duplices, pluvias "nunciant."

382. *Corvorum increpuit densis exercitus alis.*] Thus also Aratus:

Δή ποτε καὶ γενεαὶ κοράκων, καὶ φῦλα κολοιῶν,
Ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,
Φαινόμενοι ἀγεληδὰ, καὶ ἱρήκεσσιν ὁμοῖον
Φθεγξάμενοι· καί που κόρακες δίους γαλαγμοὺς
Φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο·
Ἢ ποτὲ καὶ κρώξαντε βαρείῃ δισσάκι φωνῇ
Μακρὸν ἐπιῤῥοιζεῦσι τινάξαμενοι πτερὰ πυκνά.

383. *Jam varias pelagi volucres*, &c.] Pierius says that in some ancient manuscripts, the words are placed thus: *Jam volucres pelagi varias*; and that in some it is *atque Asia* for *et quæ Asia*. He observes also that it is *variæ* in the Roman manuscript. I find the same reading in the Bodleian, and in one of the Arundelian manuscripts: but the grammatical construction will hardly allow it not to be *varias*. The other Arundelian manuscript has *tum* instead of *jam*.

Aratus has mentioned this prognostic also of the water-fowl ducking themselves before rain:

Πολλάκι λιμναῖαι ἢ εἰνάλιαι ὄρνιθες
Ἅπληστον κλύζονται ἐνιέμεναι ὕδατισσιν.

Virgil seems to have imitated this verse of the second Iliad:

Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα.

The *Asia palus* or *Asius campus* is the name of a fenny country, which receives the overflowings of the Cayster. The first syllable of this adjective is always long; as in the passage now before us; and in the fourth Georgick:

Atque Ephyre, atque Opis, et *Asia* Dēiopeia:

and in the seventh Æneid:

——Sonat amnis et *Asia* longe
Pulsa palus.

The first syllable of *Asia*, the name

Dulcibus in stagnis rimantur prata Caystri,
Certatim largos humeris infundere rores; 385
Nunc caput objectare fretis, nunc currere in undas,
Et studio incassum videas gestire lavandi.
Tum cornix plena pluviam vocat improba voce,
Et sola in sicca secum spatiatur arena.
Nec nocturna quidem carpentes pensa puellæ
Nescivere hyemem: testa cum ardente viderent
Scintillare oleum, et putres concrescere fungos.

in the sweet lakes of Cayster, strive to pour a plenty of water over their shoulders, and now plunge into the sea, and then run upon the waves, and wantonly wash themselves in lay. Then does the unlucky crow call the rain with a loud voice, and wanders by herself alone on the dry sand. Nor are the maids who perform their nightly tasks ignorant of the approaching storm, when they see the oil sputter in the lamp, and fungous excrescences grow about the wick.

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of a quarter of the world, is short; as in the second Georgick:

Qui nunc extremis *Asiæ* jam victor in oris.

Cayster or *Caystrus* is the name of a river of Asia, which rises in Phrygia major, passes through Lydia, and falls into the Ægean sea near Ephesus. The country about this river, being marshy, abounds with water-fowl. Swans are frequently mentioned by the poets: Homer, in the passage to which we just now referred, speaks of geese, cranes, and swans:

———Ὀρνίθων πετεηνῶν ἔθνεα πολλὰ
Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων
Ἀσίῳ, &c.

386. *Undas.*] Pierius says that some of the ancient manuscripts have *undis*, and others *undas*. One of Dr. Mead's manuscripts has *undis*, and the other has *undam*.

388. *Tum cornix plena*, &c.] The crow is mentioned also by Aratus:

Ἤσου καὶ λακέρυζα παρ' ἠϊόνι προϋχούσῃ
Χείματος ἀρχομένου χέρσῳ ὑπέκυψε κορώνη·
Ἤσου καὶ ποταμοῖο ἐδάψατο μέχρι παρ' ἄκρους
Ὤμους ἐκ κεφαλῆς· ἢ καὶ μάλα πᾶσα κολυμβᾷ·
Ἡ πολλὴ ῥείθεται παρ' ὕδωρ παχέα κρώζουσα.

The ancients thought that crows not only predicted rain, but called it. Thus Lucretius, speaking of the different voices of birds:

Et partim mutant cum tempestatibus una
Raucisonos cantus, cornicum ut sæcla vetusta,
Corvorumque greges, ubi *aquam* dicuntur *et imbres*
Poscere, et interdum ventos aurasque *vocare*.

Sometimes at change of air they change their voice:
Thus daws, and om'nous crows, with various noise,
Affright the farmers; and fill all the plain,
Now calling *for rough winds, and now for* rain.

CREECH.

Servius reads *rauca* instead of *plena;* but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuscripts, after ver. 388, have

Aut caput objectat querulum venientibus undis.

The King's and one of Dr. Mead's manuscripts have *et caput*, &c. In the Cambridge manuscript this verse is mutilated; *Aut caput querulum jactat*, &c. In the old Nurenberg edition *et caput*, &c. is added after ver. 389.

392. *Scintillare oleum, et putres concrescere fungos.*] This also is mentioned by Aratus:

Nor is it less easy to foresee unshowery suns, and fair open weather, and to know them by manifest signs. For then the light of the stars does not seem dim, nor does the moon seem to rise, as if she was indebted to her brother's beams: nor thin fleeces of wool seem to be carried through the sky. Nor do Thetis's beloved Halcyons spread open their wings to the warm sun, along the shore:

Nec minus eximbres soles, et aperta serena
Prospicere, et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur; 395
Nec fratris radiis obnoxia surgere Luna:
Tenuia nec lanæ per cælum vellera ferri.
Non tepidum ad solem pennas in littore pandunt

Ἢ λύχνοιο μύκητες ἀγείρονται περὶ μύξαν,
Νύκτα κατὰ σκοτίην, μηδ' ἦν ὑπὸ χείματος ὥρη
Λύχνων ἄλλοτε μέν τε φάος κατὰ κόσμον ὀρώρη,
Ἄλλοτε δ' ἀΐσσωσιν ἀπὸ φλόγες, ἠΰτε κοῦφαι
Πομφόλυγες.

The sputtering of the lamps, being occasioned by the moisture of the air, may well predict rain.

393. *Nec minus,* &c.] After the signs of wind and rain, the poet now proceeds to give us those of fair weather.

Eximbres.] So Pierius found it in some ancient manuscripts. Almost all the editions have *ex imbri;* taking the poet's meaning to be that these are signs of fair weather following the shower; or that they are to be observed during the rain. May's translation is,

By no less true, and certaine signes may we
Faire dayes and sunshine *in a storme* foresee.

Dryden has,

Then *after show'rs* 'tis easy to descry
Returning suns, and a serener sky.

Dr. Trapp translates it,

Nor less serenity *succeeding show'rs*
And sunny skies, by sure unfailing signs
Thou may'st foresee.

Mr. B— alone adheres to *eximbres;*

Nor from less certain signs, the swain descrys
Unshow'ry suns, and bright expanded skies.

This reading seems more poetical than the common: and it is certain, that Virgil's meaning could not be, that these observations are to be made during the rain. At such a time it would be impossible to observe the brightness of the moon and stars; which are the first prognostics mentioned by our author.

395. *Nam neque tum stellis acies obtusa videtur.*] Aratus mentions the dimness of the light of the stars as a sign of foul weather:

Ἧμος δ' ἀστερόεσσαν ἀθηρὸν φάος ἀμβλύνηται.

396. *Nec fratris radiis obnoxia surgere luna.*] Servius thinks that *obtusa* is to be understood here; and that the sense is, "For then neither "does the light of the stars seem "dim, nor that of the moon, which "is beholden to her brother's beam." Ruæus seems to have found the true meaning of this passage; that "the "moon rises with such an exceeding brightness, that one would "rather think her light to be her "own, than only borrowed from the "sun." See Aulus Gellius, l. vii. c. 17.

397. *Tenuia nec lanæ per cælum vellera ferri.*] By *thin fleeces of wool* the poet means the *fleecy clouds,* which Aratus mentions as a sign of rain:

Πολλάκι δ' ἐρχομένων ὑετῶν νέφεα προπάροιθεν,
Οἷα μάλιστα πόκοισιν ἐοικότα ἐνδάλλονται.

398. *Non.*] In one of Dr. Mead's manuscripts it is *nec.*

Dilectæ Thetidi Alcyones: non ore solutos
Immundi meminere sues jactare maniplos. 400
At nebulæ magis ima petunt, campoque recumbunt:
Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.

nor do the filthy swine remember to unbind and toss about the bundles of straw with their snouts. But the mists descend, and lie on the plain: and the owl observing the setting sun from the top of the roof, forbears to sing her nightly song.

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399. *Dilectæ Thetidi Halcyones.*] The fable of Ceyx and his wife Halcyone being turned into these birds is beautifully related in the eleventh book of Ovid's Metamorphoses. The mutual love of these persons subsisted after their change, in honour of which, the gods are said to have ordained, that whilst they sit on their nest, which floats on the sea, there should be no storm. Some say this lasts seven days, others nine, others eleven, and others fourteen. Ovid mentions seven:

——Et tandem, superis miserantibus, ambo
Alite mutantur. Fatis obnoxius isdem
Tunc quoque mansit amor. Nec conjugiale solutum
Fœdus in alitibus: coëunt, fiuntque parentes:
Perque dies placidos hiberno tempore septem.
Incubat Halcyone, pendentibus æquore nidis.
Tum via tuta maris: ventos custodit, et arcet
Æolus egressu: præstatque nepotibus æquor.

——*The gods commiserate:*
And change them both, obnoxious to like fate.
As erst they love: their nuptial faiths they shew
In little birds: ingender, parents grow.
Seven winter days with peaceful calms possest,
Alcyon sits upon her floating nest.
Then safely saile: then Æolus incaves
For his the winds; and smooths the stooping waves.

SANDYS.

Hence they are said to be beloved by the sea-nymphs. Thus Theocritus:

Χ' ἁλκυόνες ϙορεσεῦντι τὰ κύματα, τάν τε Θάλασσαν,
Τόν τε νότον, τόν τ' εὐρον ὃς ἔσχατα φυκία κινεῖ.
Ἁλκυόνες, γλαύκαις Νηρηΐσι ταίτε μάλιστα
Ὀρνίθων ἐφίλαθεν, ὅσαις τέ περ ἐξ ἁλὸς ἄγρα.

Let Halcyons smooth the seas, the storms allay,
And skim the floods before him all the way:
The nymphs lov'd bird, of all that haunt the flood,
Skim o'er the waves, and dive for swimming food.

CREECH.

399. *Ore solutos.*] Servius says that some read *ore soluto*, that is, *with very wide snouts* or *mouths*. In this sense Mr. B—— has translated it:

Nor mindful are the swine, *with jaws display'd*
To gripe the straw, and toss their rustling bed.

403. *Nequicquam.*] I have observed, in the note on ver. 192, that *nequicquam* is seldom used by Virgil for *non:* but here I think it is plainly used in that sense. Aratus says that the singing of the owl is a sign of the storms ceasing:

——Νυκτερίη γλαὺξ
Ἠσυχον ἀείδουσα, μαραινομένου χειμῶνος
Γινίσθω τοι σῆμα.

Pliny says the chattering of the owl, in rain, is a sign of fair weather;

Nisus soars aloft in the clear sky, and Scylla is punished for the purple hair:

Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo: 405

and in fair weather, of a storm: "Grues silentio per sublime vo- "lantes [præsagiunt] serenitatem. "Sic noctua in imbre garrula: at "sereno, tempestatem." We have seen already, in the note on *eximbres*, that the prognostics here set down relate to the continuance of fair weather, not of its succeeding a storm. Therefore the silence of the owl is a sign of the continuance of fair weather. If we understand the poet to be speaking during the rain, the hooting of the owl will be a sign of fair weather, according to Aratus. But then *nequicquam* must be wrong, whether we take it to mean *not* or *in vain*. If we understand the poet to speak of the continuance of fair weather, *nequicquam* must signify *not;* because, according to Pliny, the hooting of the owl at such a time would be a sign of rain. May has translated *nequicquam, not:*

The fatal owle high mounted at sun-set
Does *not* the balefull evening song repeat.

Dryden has translated this passage most wretchedly:

And owls that mark the setting sun, declare
A star-light evening, and a morning fair.

Dr. Trapp translates *nequicquam, in vain:*

——And now the bird
Of night, observant of the setting sun,
Sings her late song from some high tow'r *in vain.*

"*Nequicquam* (says this learned "gentleman) for *non* is intolerable: "and Servius gives us no authority "for it but Persius's; which, con- "sidering the obscurity of that "writer, is nothing at all. Besides, "it is well known that the music "of the owl (such as it is) is a "prognostic of dry weather. I "therefore take it thus; that dark "bird delighting in rain and clouds "makes this noise, by way of com- "plaint, not of joy (for it is a dismal "ditty indeed) at the approach of "fair weather: but does it *nequic-* "*quam*, in vain: for that weather "will come, for all her *hooting*." This interpretation seems to be very much forced, and not to be supported by any good authority. Mr. B—'s interpretation is not very different. "Virgil embellishes this "mean subject in a very extraor- "dinary manner. When he is to "say that the *hooting of owls* at "night is a sign of fair weather, he "takes occasion to make a delicate "reflection upon superstitious peo- "ple. Owls were supposed by "such persons always to forebode "some calamity by their noise; "but now, says he, they sing "*nequicquam, in vain;* for nobody "is so weak as to expect bad wea- "ther from their music."

404. *Aëre.*] In one of Dr. Mead's manuscripts it is *æthere*: it is the same also in the Roman manuscript, according to Pierius.

405. *Et pro purpureo pœnas dat Scylla capillo.*] The story of Nisus and Scylla is related in the eighth book of Ovid's Metamorphoses. Nisus was king of Alcathoë or Megara. He had on his head a purple hair, in which the security of the kingdom lay. Scylla, his daughter, falling desperately in love with Minos, who besieged the city, stole the purple hair, and fled with it to him. But that just prince, abhorring the crime, rejected her with indignation, and sailed to Crete,

Quacunque ílla levem fugiens secat æthera pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus, qua se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi presso ter gutture voces,
Aut quater ingeminant; et sæpe cubilibus altis,
Nescio qua præter solitum dulcedine læti,
Inter se foliis strepitant: juvat imbribus actis
Progeniem parvam, dulcesque revisere nidos.
Haud equidem credo, quia sit divinitus illis
Ingenium, aut rerum fato prudentia major:

wherever she flying cuts the light air with her wings, behold Nisus her cruel enemy pursues with a great noise through the air: where Nisus mounts the sky, she swiftly flying cuts the light air with her wings. Then do the ravens press their throats, and three or four times redouble a clearer sound; and often rejoicing, in their lofty habitations, with I know not what unusual sweetness, rustle amongst the leaves: they delight, when the showers are driven away, to revisit their little offspring, and their sweet nests. Not that I think they have any genius from heaven, or extraordinary knowledge of things by fate:

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leaving her behind. Scylla, in despair, plunged into the sea after him, and took fast hold of the ship. Her father, who had just been changed into the *Haliaëtos*, which is thought to be the osprey, a rapacious bird of the eagle kind, hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the ciris. Some take this bird to be a lark, others think it is a solitary bird, with a purple crest on its head, which continually haunts the rocks, and shores of the sea.

406. *Æthera.*] In one of the Arundelian manuscripts it is *aëra.*

410. *Corvi.*] This prognostic of the ravens is taken also from Aratus:

Καὶ κόρακες μοῦνοι μὲν, ἐρημαῖοι βοόωντες
Δισσάκις. αὐτὰρ ἔπειτα μεταφρόα κεκλήγοντες.
Πλειότεροι δ' ἀγεληδὸν ἐπὴν κοίτοιο μέδωνται,
Φωνῇς ἔμπλειοι, χαίρειν κέ τις ὠΐσσοιτο,
Οἷα τὰ μὲν βοόωσι, λιγαινομένοισιν ὁμοῖα.
Πολλὰ δὲ δενδρείοιο περὶ φλόον ἄλλοτ' ἐπ' αὐτὸν
Ἠχί τε κείουσιν καὶ ὑπότροποι ἀπτερύονται.

413. *Inter se foliis.*] So I read it with Heinsius, and most of the good editors. Pierius says it is *inter se* in *foliis*, in the Medicean and most of the ancient manuscripts. The preposition *in* is retained also in one of the Arundelian, and both Dr. Mead's manuscripts: but in the rest, which I have consulted, *in* is omitted. It is more agreeable to Virgil's style to leave it out.

415. *Haud equidem credo, &c.*] Here Virgil speaks as an Epicurean: he does not allow any divine knowledge or foresight to be in birds; but justly ascribes these changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and density, have upon their bodies.

416. *Rerum fato prudentia major.*] This passage has been variously interpreted by the commentators. Servius interprets it, "prudentia *quæ est* major rerum fato;" *a knowledge which is greater than the fate of things.* La Cerda explains it much to the same purpose; "prudentia quibus fata superent;" *a knowledge by which they surpass fate.* Ruæus follows Servius: "prudentia *quæ* potentior *est* fato." May translates it according to the same construction: but with a sort of paraphrase:

I do not thinke that all these creatures have
More wisedome than the fates to mankind gave.

but when the storm and moveable moisture of the heaven have changed their courses, and the air moist with south winds condenses what just before was rare, and rarifies what was dense; the images of their minds are changed, and their breasts now receive a different impression, from that which they had when the wind drove away the clouds. Hence the birds join in concert in the fields, and the cattle rejoice, and the ravens exulting croak. But if you regard the rapid sun, and the moons which follow in order; the next day will never deceive you, nor will you be caught by the snares of a fair night. When the moon first collects the returning rays, if she incloses black air with darkened horns,

Verum, ubi tempestas, et cæli mobilis humor
Mutavere vias, et Jupiter uvidus austris
Densat erant quæ rara modo, et quæ densa relaxat;
Vertuntur species animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si vero solem ad rapidum, lunasque sequentes
Ordine respicies; nunquam te crastina fallet
Hora, neque insidiis noctis capiere serenæ.
Luna revertentes cum primum colligit ignes,
Si nigrum obscuro comprenderit aëra cornu,

Dryden's translation is scarce sense:

> Not that I think their breasts with heav'nly souls
> Inspir'd, as man, *who destiny controuls.*

Mr. B—— proposes a new interpretation, "major prudentia in fato," or "in futuro;" and accordingly translates this passage,

> Not that I think the gods to them dispense
> Of things *in fate* a more discerning sense.

Dr. Trapp is of the same opinion: "Prudence greater than fate (as this "is generally rendered) is flat non-"sense. Take it thus: *A greater* "*knowledge* [than we have] in the "fate of things." His translation runs thus:

> Not that I think an ingeny divine
> To them is giv'n or prescience of events
> *In fate* superior.

Grimoaldus seems to have found the true sense of this passage: that these animals have no particular instruction from the gods, or superior knowledge *by fate.*

418. *Mutavere vias.*] In one of the Arundelian manuscripts, it is *mutavere vices.*

Jupiter uvidus.] So I read it with Heinsius: almost all the editions have *Jupiter humidus.* Masvicius reads *uvidus.*

419. *Densat.*] La Cerda contends, that *denset* is the true reading. I find *denset* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

420. *Pectora.*] It is *pectore* in the Cambridge and in one of Dr. Mead's manuscripts. Pierius found *pectore* in several ancient copies: he observes that in the Medicean manuscript *pectore* is written in a different hand.

424. *Si vero, &c.*] Having shewn how the changes of weather are predicted by animals, he now proceeds to explain the prognostics from the sun and moon; and begins with the moon.

428. *Aëra.*] Pierius would fain read *aëre;* though he allows at the same time that it is *aëra* in all the ancient manuscripts. He thinks *nigrum* agrees with *cornu,* because Varro has said *obatrum cornu;* and then *obscuro* will agree with *aëre.* The *horn of the moon black with dark air* would certainly not be amiss: but then there is some diffi-

Maximus agricolis pelagoque parabitur imber.
At, si virgineum suffuderit ore ruborem,
Ventus erit: vento semper rubet aurea Phœbe.
Sin ortu quarto, namque is certissimus auctor,
Pura, neque obtusis per cælum cornibus ibit,
Totus et ille dies, et qui nascentur ab illo,
Exactum ad mensem, pluvia ventisque carebunt:
Votaque servati solvent in litore nautæ

a great storm of rain will invade both land and sea. But if she spreads a virgin blush over her face, there will be wind: for gold n Phœbe always reddens with wind. But if at her fourth rising, for that is the surest sign, she shines clear a d not with blunted horns, that whole day, and all the rest of the month will be free from rain and wind: and the sailors escaping shall pay their vows on the shore

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culty in making *cornu* follow *comprenderit*. For though we may say the moon contains or incloses dark air with her horns; yet we cannot say that the moon contains or incloses her horns with dark air. Varro, as he is quoted by Pliny, speaks of the dark part of the moon's orb inclosing a cloud: *Si caligo orbis nubem incluserit.* This seems to be the same with the horns inclosing black air; *si nigrum comprenderit aëra cornu.* Soon after he says; if the moon rises with the upper horn blackish, there will be rain after the full; *nascens luna, si cornu superiore obatro surget, pluvias decrescens dabit.* This I suppose is the passage to which Pierius alludes. Virgil has comprehended both these presages in one line: the latter being fully expressed by the epithet *obscuro* added to *cornu*. The most that we can grant to Pierius seems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuscript to justify it, and as the common reading is sense, and very intelligible, I see no reason to make such an alteration.

429. *Agricolis.*] La Cerda reads *Agricolæ.*

430. *Virgineum.*] La Cerda reads *virgineo.*

432. *Sin ortu quarto.*] La Cerda, Ruæus, and several other editors read *ortu* in *quarto.* But the preposition is omitted in most of the ancient manuscripts, according to Pierius. It is omitted also in the King's, the Cambridge, one of the Arundelian, and both Dr. Mead's manuscripts. Servius, Heinsius, and several of the old editors also leave it out. It is retained in the Bodleian, and in the other Arundelian manuscript. It is more agreeable to the style of Virgil, to leave out the preposition.

Other authors differ from Virgil in this particular, and propose other days of the moon's age, as equally or more certain prognostics of the ensuing weather. The poet follows the opinion of the Egyptians, according to Pliny: *Quartam eam maxime observat Ægyptus.*

434. *Nascentur.*] It is *nascetur* in the Roman, and *nascuntur* in the Lombard manuscript, according to Pierius. It is *nascetur* in the King's manuscript: La Cerda also has the same reading.

436. *Votaque servati solvent in litore nautæ.*] Pierius says it is *ad litora* in the Roman manuscript.

It was a custom amongst the ancient mariners to vow a sacrifice to the sea-gods on the shore, provided they returned safe from their voyage. This custom is alluded to by our poet in the third Æneid:

Quin ubi transmissæ steterint trans æquora classes,
Et positis aris jam vota in littore solves.

to Glaucus, and Panopea, and to Melicerta the son of Ino. The sun also, both when he rises, and when he dios himself in the waves, will give signs: the surest signs attend the sun;

Glauco, et Panopeæ, et Inoo Melicertæ.
Sol quoque et exoriens, et cum se condit in undas,
Signa dabit; solem certissima signa sequuntur;

But when your ships rest wafted o'er the main,
And you on altars rais'd along the shore
Pay your vow'd off'rings.
Dr. Trapp.

And again in the fifth:

Dii, quibus imperium est pelagi, quorum æquora curro;
Vobis lætus ego hoc candentem in littore taurum
Constituam ante aras voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.

Ye gods, who rule the ocean which I sail:
Victor, before your altars on this shore,
To you a snow white bull I will present,
Oblig'd by vow; and on the briny deep
Scatter the entrails, pouring purest wine.
Dr. Trapp.

437. *Glauco, et Panopeæ, et Inoo Melicertæ.*] This verse is taken from Parthenius, according to Aulus Gellius:

Γλαύκῳ, καὶ Νήρει, καὶ εἰναλίῳ Μελικέρτῃ.

Macrobius reads Ἰνώῳ instead of εἰναλίῳ. Lucilius also has almost the same words in one of his epigrams:

Γλαύκῳ, καὶ Νήρει, καὶ Ἰνοῖ, καὶ Μελικέρτῃ
Καὶ βυθίῳ Κρονίδῃ, καὶ Σαμοθρηξὶ θεοῖς,
Σωθεὶς ἐκ σελάγους Λουκίλλιος, ὧδε κέκαρμαι
Τὰς τρίχας ἐκ κεφαλῆς· ἄλλο γὰρ οὐδὲν ἔχω.

Virgil leaves the vowels open, after the manner of the Greek poets.

Glaucus was a fisherman, who, observing that his fish, by touching a certain herb, recovered their strength, and leaped again into the water, had the curiosity to taste of it himself: upon which he immediately leaped into the water and became a sea-god. Panopea was one of the Nereids. She is mentioned in the fifth Æneid:

Dixit; eumque imis sub fluctibus audiit omnis
Nereidum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magna Portunus euntem
Impulit.

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her husband, who had already torn one of their children in pieces, she threw herself into the sea, with her son Melicerta. They were both changed into sea-deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palæmon, and by the Romans Portunus.

438. *Sol quoque, &c.*] In this passage are contained the predictions drawn from the rising and setting of the sun. The three first lines are taken from as many of Aratus:

Ἠελίοιο δέ τοι μελέτω ἑκάτερθεν ἰόντος·
Ἠελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται,
Ἀμφότερον, δύνοντι, καὶ ἐκ περάτης ἀνιόντι.

Condit.] It is *condet* in one of the Arundelian, and both Dr. Mead's manuscripts: several printed editions have the same reading. I follow Heinsius.

439. *Sequuntur.*] It is *sequentur* in the Cambridge, one of the Arundelian, one of Dr. Mead's manuscripts, and in several printed editions. Pierius says it is *sequuntur* in the Roman, the Medicean, and the Lombard manuscript, and thinks this the best reading. Servius, La Cerda, and some others read *sequentur*. Heinsius, Ruæus, and others read *sequuntur*.

Et quæ mane refert, et quæ surgentibus astris.
Ille ubi nascentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe;
Suspecti tibi sint imbres; namque urget ab alto
Arboribusque satisque Notus pecorique sinister.
Aut ubi sub lucem densa inter nubila sese
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu male tum mites defendet pampinus uvas,
Tam multa in tectis crepitans salit horrida grando.

both those which he brings in the morning, and those when the stars arise. When at his first rising he appears spotted, and hid in a cloud, and withdraws half his orb; you may suspect showers: for the south-wind pernicious to trees, and corn, and cattle, presses from the sea. Or when at his rising the rays scatter themselves diversly among thick clouds, or when Aurora rises pale, as she leaves the saffron bed of Tithonus; alas, the vine-leaf will but poorly defend the ripening grapes, so thick will horrid hail bound rattling upon the roofs.

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441. *Maculis variaverit ortum.*] Thus Aratus:

Μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούραις
Κύκλος, ὅτ' εὐδίου κεχρημένος ἤματος εἴης,
Μηδέ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς ἁπάντη.

442. *Conditus in nubem.*] Thus Aratus:

Μηδ' ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλησι,
Τὴν δὲ μετ' ἀκτίνων κεχρωσμένος αὐτὸς ἀερθῇ,
Ἀμνηστεῖν ὑετοῖο.

443. *Ab alto.*] La Cerda explains this *ab alto aëre.* Ruæus interprets it *e mari.* Mr. B—— seems to follow La Cerda:

——The south comes pow'ring *down.*

And Dr. Trapp:

—— Notus *from above*
Threatens.

See the note on *collectæ ex alto nubes*, ver. 324.

445. *Sese diversi rumpent radii.*] Pierius says it is *rumpunt* in the Roman manuscript; and *rumpent* in the Medicean, and other ancient manuscripts. It is *rumpent* in the King's, the Cambridge, and both the Arundelian manuscripts. Heinsius, Masvicius, and several other editors, have the same reading. Servius, La Cerda, Ruæus, and others read *erumpent.*

This prognostic of the scattering of the rays of the sun is taken also from Aratus:

Ἀλλ' οὐχ' ὁππότε κοῖλος ἐειδόμενος στεφανίλλη,
Οὐδ' ὁπόταν ἀκτίνων, αἱ μὲν νότου, αἱ δὲ βορῆα
Σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μέσσα φαείνῃ.
Ἀλλά που ἢ ὑετοῖο διέρχεται, ἢ ἀνέμοιο.

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuscripts, though, he says, there are some that read *surgit.* One of the Arundelian, and both Dr. Mead's manuscripts have *surgit.* Almost all the printed editions have *surget.*

447. *Tithoni croceum linquens Aurora cubile.*] This verse is repeated in the third and ninth Æneids. Tithonus was the son of Laomedon, king of Troy. Aurora, or the morning, is fabled to have fallen in love with him. Homer speaks of Aurora rising from the bed of Tithonus, in the eleventh Iliad:

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
Ὄρνυθ'.

The saffron morn, with early blushes spread,
Now rose refulgent from Tithonus' bed.
Mr. Pope.

448. *Defendet.*] Servius reads *defendit:* but Pierius has observed, that it is the future tense, in the Medicean, and almost all the other ancient manuscripts.

449. *Tam.*] It is *tum* in several manuscripts: but *tam* is generally received.

It will also be more profitable to observe this, when the sun, having measured the heavens, is now going down: for we often see various colours wander over his face. The blue foretels rain; the fiery foretels wind: but if the spots begin to be mixed with fiery red, then you may expect a storm of wind and rain. That night let none advise me to go upon the sea, or to loose my cable from the shore. But if his orb shall be clear, both when he brings on the day, and when he carries it back again, in vain shall you be afraid of showers, and you will see the woods wave with the clear north wind. Lastly, the sun will give you signs of what the late evening will produce, from whence the wind drives the bright clouds, what the moist south wind is meditating. Who dares accuse the sun of falsehood? he also often foretels the approach of dark tumults, and the growth of treachery, and hidden wars.

Hoc etiam, emenso cum jam decedet Olympo,
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores.
Cæruleus pluviam denunciat, igneus euros:
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimbisque videbis
Fervere. Non illa quisquam me nocte per altum
Ire, neque a terra moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit, frustra terrebere nimbis,
Et claro sylvas cernes aquilone moveri.
Denique, quid vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus auster,
Sol tibi signa dabit: Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere
bella.

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450. *Emenso cum jam decedet Olympo, profuerit meminisse magis.*] Thus Aratus:

Ἐσπερίοις καὶ μᾶλλον ἀληθέα τεκμήραιο.
Ἐσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί.

452. *Varios errare colores.*] The various colours of the sun are mentioned also by Aratus: only, where Virgil speaks of blue, the Greek poet mentions black:

Ἢ εἴ που μελανεῖ, καί σοι τὰ μὲν, ὕδατος ἔσω
Σήματα μέλλοντος· τὰ δ' ἐρευθέα πάντ' ἀνέμοιο.
Εἴγε μὲν ἀμφοτέροις ἄμυδις κεχρωσμένος εἴη,
Καί κεν ὕδωρ φορέοι, καὶ ὑπηνέμιος ταναοίτο.

456. *Non illa quisquam, &c.*] This kind of excursion is used by Virgil in other places. Thus in the second Georgick:

Nec tibi tam prudens quisquam persuadeat auctor
Tellurem Borea rigidam spirante movere.

And in the third:

Ne mihi tum molles sub dio carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas.

458. *At si, &c.*] Thus Aratus:

Εἰ δ' αὕτως καθαρόν μιν ἔχοι βουλύσιος ὥρη,
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
Καὶ μὲν ἐπερχομένης ἠοῦς ἔΩ' ὑπευδιος εἴη.

461. *Vehat.*] Pierius says it is *ferat* in the Roman manuscript; which he takes to have been put in by way of paraphrase. I find the same reading in the Cambridge manuscript.

462. *Agat.*] It is *agit* in the King's manuscript: but *agat* is certainly much better.

Quid cogitet humidus Auster.] Pierius says that some would fain read *quid* cogat *et humidus Auster:* but that most of the ancient manuscripts have *cogitat.*

465. *Operta.*] The Bodleian ma-

Ille etiam extincto miseratus Cæsare Romam, — He [the sun] also pitied Rome, at the murder of Cæsar,

nuscript has *aperta*. Dryden seems to have read *aperta*, for he translates it *open wars*. But I have not seen *aperta* in any other manuscript, or in any printed edition. In Mr. B——'s edition it is *operta*, and yet he translates it *audacious wars*.

466. *Ille etiam*, &c.] Having just observed that the sun foretels wars and tumults, he takes occasion to mention the prodigious paleness of the sun after the death of Julius Cæsar. Then he digresses into a beautiful account of the other prodigies which are said to have appeared at the same time. But though he represents these extraordinary appearances, as consequences of the murder of Cæsar; yet at the same time he shews, that they predicted the civil war of Augustus and Anthony, against Brutus and Cassius. The reader cannot but observe how judiciously Virgil takes care to shew that he had not forgot the subject of his poem in this long digression. At the close of it he introduces a husbandman in future ages ploughing up the field of battle, and astonished at the magnitude of the bones of those, who had been there buried.

Servius takes the prodigies here mentioned to have predicted the death of Julius Cæsar; and mentions a darkness of the sun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkness lasted several hours: "Constat "autem occiso Cæsare in Senatu, "pridie Iduum Martiarum Solis "fuisse defectum, ab hora sexta "usque ad noctem. Quod quia "multis protractum est horis, dicit "in sequentibus, *æternam timuerunt "sæcula noctem*." Ovid relates these prodigies, as preceding Cæsar's death, but the greatest part of them, and especially the extraordinary dimness of the sun, are related by historians, as happening after that murder. Servius is generally understood to mean an eclipse in this passage by the word *defectus;* but it is no where mentioned as an eclipse, that I remember, nor can I guess upon what authority Servius could relate either that there was an eclipse about that time, or that it happened the day before Cæsar's murder. Ovid speaks of a paleness of the sun:

——Phœbi quoque tristis imago
Lurida sollicitis præbebat lumina terris.

Pliny makes use indeed of the word *defectus*, but he cannot possibly be understood to mean what is properly called an eclipse; because he speaks of its lasting a whole year; "Fiunt prodigiosi et longiores solis "defectus, qualis occiso dictatore "Cæsare, et Antoniano bello, totius "pene anni pallore continuo." Tibullus also says the misty year saw the darkened sun drive pale horses:

Ipsum etiam solem defectum lumine vidit
Jungere pallentes nubilus annus equos.

Plutarch, in his life of Julius Cæsar, goes farther. He not only mentions the paleness of the sun, for a whole year after Cæsar's death: but adds, that for want of the natural heat of the sun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the sun predicted Cæsar's death.

He first the fate of Cæsar did *foretel*,
And pitied Rome when Rome in Cæsar fell.

when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal. Though at that time the earth also, and the sea, and ominous dogs, and foreboding birds

Cum caput obscura nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem.
Tempore quamquam illo tellus quoque, et æquora ponti,
Obscœnique canes, importunæque volucres 470

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467. *Cum.*] In the King's manuscript it is *tum.*

Ferrugine.] *Ferrugo* does not properly signify *darkness,* or *blackness,* but a *deep redness.* Thus *ferrugineus* is applied to the flower of the hyacinth, which is also called *purpureus,* the colour of blood.

468. *Impia sæcula.*] By *sæcula* the poet means *men,* in imitation of Lucretius, who frequently uses that word, for *kind, species,* or *sex.* Out of many examples I shall select a few: in the fifth book he calls mankind *hominum sæcla:*

Quod si forte fuisse antehac eadem omnia credis:
Sed periisse *hominum* torrenti *sæcla* vapore.

In the fourth book he calls the female sex *muliebre sæclum:*

Et *muliebre* oritur patrio de semine *sæclum.*

In the second book, *sæcla* is used for the several kinds of animals:

——Effœtaque tellus
Vix animalia parva creat, quæ cuncta creavit
Sæcla, deditque ferarum ingentia corpora partu,
Haud ut opinor enim *mortalia sæcla* superne
Aurea de cælo demisit funis in arva.

In the same book *sæva sæcla* is used for *beasts of prey,* and *bucera sæcla* for *bulls* and *cows:*

Principio genus acre leonum, *sævaque sæcla*
Tutata 'st virtus, vulpes dolus, et fuga cervos;
At levisomna canum fido cum pectore corda,
Et genus omne, quod est veterino semine partum,
Lanigeræque simul pecudes, et *bucera sæcla*
Omnia sunt hominum tutelæ tradita, Memmi.

Cornicum sæcla vetusta is used also in the same book for the species of *crows.* In the second book *sæcla pavonum* is used for *peacocks:*

Aurea *pavonum* ridenti imbuta lepore
Sæcla novo rerum superata colore jacerent.

I shall produce but one quotation more from this author, where *sæcla* is used for inanimate things:

Nam sua cuique locis ex omnibus omnia plagis
Corpora distribuuntur, et ad sua *sæcla* recèdunt:
Humor ad humorem, &c.

Virgil seems to have used *sæcula* for *mankind* also, in the first Æneid:

Aspera tum positis mitescent *sæcula* bellis.

470. *Obscœnique canes.*] Heinsius reads *obscœnæ,* in which he is almost singular. *Obscœnus* amongst the augurs was applied to any thing that was reputed a bad omen. Appian mentions dogs howling like wolves, after the death of Cæsar. Ovid speaks of dogs howling by night in the forum, and about houses, and the temples of the gods:

Inque foro, circumque domos, et templa Deorum
Nocturnos ululasse canes.

Importunæque volucres.] Ovid mentions the owls as giving omens.

Signa dabant. Quôties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaque volvere saxa!
Armorum sonitum toto Germania cælo
Audiit, insolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgo exaudita silentes
Ingens, et simulacra modis pallentia miris

presaged. How often have we seen Ætna pour a burning deluge from her bursten furnaces over the fields of the Cyclops, and roll down globes of fire and melted stones! Germany heard a clashing of arms throughout the sky; the Alps trembled with unusual shakings. A mighty voice also was frequently heard through the silent groves, and spectres horridly pale

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Tristia mille locis Stygius dedit omina bubo.

Some omens of birds are mentioned by the historians, as preceding the death of Cæsar.

474. *Armorum sonitum toto Germania cælo audiit.*] Ovid speaks of the clashing of arms, and the noise of trumpets and horns:

Arma ferunt inter nigras crepitantia nubes,
Terribilesque tubas, auditaque cornua cælo
Præmonuisse nefas.

Appian also mentions great shouts in the air, and clashing of arms, and rushing of horses. Perhaps this was some remarkable *Aurora borealis* seen about that time in Germany. The learned M. Celsius, professor of astronomy at Upsal in Sweden, has assured me, that in those northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a rushing sound in the air, something like the clapping of a bird's wings. Before these phænomena were so frequent amongst us as they now are, it was no unusual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's, and one of Dr. Mead's manuscripts, and Schrevelius, read *montibus.*

476. *Vox quoque per lucos vulgo exaudita silentes ingens.*] In the King's manuscript it is *vulgo est audita.*

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil here speaks, was the voice of the gods leaving, or threatening to leave, their habitations. He understands Ovid to mean the same thing, when he speaks of threatening words being heard in the sacred groves:

——Cantusque feruntur
Auditi, sanctis et *verba minacia* lucis.

He takes this to be farther explained by a passage in Tibullus, lib. ii. eleg. 5. where he says the groves foretold a flight:

Atque tubas, atque arma ferunt strepitantia cælo
Audita, et lucos præcinuisse fugam.

The threatening words, says he, of Ovid are explained by the flight of the gods in Tibullus. He strengthens this observation by a quotation from Josephus's seventh book of the Jewish war; where, speaking of the prodigies, which preceded the destruction of Jerusalem, he says the priests heard a voice in the night-time, saying, *Let us go hence.*

477. *Simulacra modis pallentia miris visa sub obscurum noctis.*] Thus Lucretius:

Sed quædam simulacra modis pallentia miris.

were seen in the dusk of evening, and cattle spoke, a dire omen! the rivers stop, and the earth gapes: and the mournful ivory weeps in the temples, and the brazen statues sweat. Eridanus, the king of rivers, whirling down whole woods with his mad torrent, poured forth, and bore away the herds with their stalls all over the plains: nor at the same time

Visa sub obscurum noctis, pecudesque locutæ,
Infandum! sistunt amnes, terræque dehiscunt:
Et mœstum illacrymat templis ebur, æraque sudant.
Proluit insano contorquens vortice sylvas
Fluviorum Rex Eridanus, camposque per omnes
Cum stabulis armenta tulit: nec tempore eodem

Plutarch speaks of ghosts walking in the night, before Cæsar's death. Ovid also mentions the same thing:

——Umbrasque silentum
Erravisse ferunt.

478. *Pecudesque locutæ.*] By *pecudes* the poet seems to mean oxen: for those are the cattle, which are said to have spoken on this occasion. Appian says expressly that an ox spoke with human voice. Tibullus also mentions oxen:

Fataque vocales præmonuisse boves.

479. *Sistunt amnes.*] Horace mentions the overflowing of the Tiber at this time:

Vidimus flavum Tiberim, retortis
Littore Etrusco violenter undis,
Ire dejectum monumenta regis
Templaque Vestæ:
Iliæ dum se nimium querenti
Jactat ultorem; vagus, et sinistra
Labitur ripa, Jove non probante,
Uxorius amnis.

Terræque dehiscunt.] Ovid mentions an earthquake at Rome:

——Motamque tremoribus urbem.

480. *Et mœstum illacrymat templis ebur æraque sudant.*] "In the ancient oblong manuscript it is *lacrimat.* But in the Roman, Medicean, and some other ancient manuscripts it is *illacrimat*, which is more like Virgil. For our poet loves to join to the verbs those prepositive particles which he has taken from before the nouns." PIERIUS.

Appian says that some statues sweated, and that some even sweated blood. Ovid mentions the ivory images sweating in a thousand places:

Mille locis lacrymavit ebur.

Tibullus speaks of the statues of the gods weeping:

Et simulacra Deum lacrymas fudisse tepentes.

482. *Fluviorum Rex Eridanus.*] The two first syllables of *fluviorum* are short: the poet therefore puts two short syllables for one long one. Dr. Trapp observes that this redundancy of the syllables elegantly expresses the overflowing of the river: and has accordingly imitated it in his version:

——Eridanus supreme of *rivers.*

Eridanus is the Greek name for the Po. It rises from the foot of Vesulus, one of the highest mountains of the Alps, and passing through the Cisalpine Gaul, now part of Italy, it falls into the Adriatic sea, or gulf of Venice. It is the largest and most famous of all the rivers of Italy; whence Virgil calls it the king of rivers, see Pliny, lib. iii. c. 16.

483. *Tulit.*] In the King's manuscript it is *trahit.*

Tristibus aut extis fibræ apparere minaces;
Aut puteis manare cruor cessavit; et alte
Per noctem resonare, lupis ululantibus, urbes.
Non alias cælo ceciderunt plura sereno
Fulgura; nec diri toties arsere cometæ.

did threatening fibres fail to appear in the sad entrails; or wells to flow with blood; and cities loudly to resound with howling wolves by night. Never did more lightnings fall from a clear sky; nor dreadful comets so often blaze.

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484. *Tristibus aut extis fibræ apparere minaces.*] Several authors mention a victim wanting a heart, before Cæsar's death. Ovid adds that none of the sacrifices were propitious:

Victima nulla litat: magnosque instare tumultus
Fibra monet.

485. *Puteis manare cruor.*] Ovid speaks of its raining blood:

Sæpe inter nimbos guttæ cecidere cruentæ.

Alte per noctem resonare lupis ululantibus urbes.] Servius reads *altæ*, and interprets it *magnæ*. If this reading be admitted, we must render this passage, *and great cities to resound with howling wolves by night.*

Appian mentions wolves running along the Forum. La Cerda thinks that the poet means by *wolves* the *ghosts of the departed.* In confirmation of this he quotes some passages where the verb *ululare* is applied to spectres. But that real wolves should come into the cities seems no more improbable than many of the other prodigies.

487. *Non alias cælo ceciderunt plura sereno fulgura.*] Thunder from a clear sky was always looked upon as a prodigy by the ancients: though not always accounted an ill omen. Horace speaks of Jupiter's sending a great deal of snow and hail on this occasion, and affrighting the city with his thunder and lightning:

Jam satis terris nivis, atque diræ
Grandinis misit Pater: et rubente
Dextera sacras jaculatus arces,
Terruit urbem.

Appian also mentions the temples and statues of the gods being frequently stricken with thunder-bolts.

488. *Nec diri toties arsere cometæ.*] Comets are to this day vulgarly reputed dreadful presages of future wars. Thus Tibullus:

Hæ fore dixerunt belli mala signa cometen.

Virgil is generally thought to mean that comet which appeared for seven nights after Cæsar's death. But he speaks of several comets: wherefore I rather believe he means some fiery meteors, which were seen about that time. Ovid calls them *torches:*

Sæpe faces visæ mediis ardere sub astris.

Besides, the famous comet, which is said to have appeared for seven days, was esteemed a good omen, and was fancied to be Cæsar's soul converted into a blazing star by Venus. Thus Ovid:

Vix ea fatus erat; media cum sede Senatus
Constitit alma Venus nulli cernenda: suique
Cæsaris eripuit membris, nec in aëra solvi
Passa recentem animam, cælestibus intulit astris,
Dumque tulit; lumen capere, atque ignescere sensit:
Emisitque sinu. Luna volat altius illa:
Flammiferumque trahens spatioso limite crinem
Stella micat.

This said: invisible faire Venus stood
Amid the Senate; from his corpse, with blood

Therefore did Philippi a second time Ergo inter sese paribus concurrere telis

Defil'd, her Cæsar's new-fled spirit bare
To heaven, nor suffer'd to resolve to aire.
And, as in her soft bosom borne, she might
Perceive it take a powre, and gather light,
Then once let loose, it forthwith upward flew;
And after it long blazing tresses drew.
SANDYS.

Pliny says it was worshipped in a temple at Rome, and has set down the very words in which Augustus Cæsar gave an account of this comet's appearing, whilst he was celebrating the games to *Venus genitrix*, soon after Cæsar's death, in the college which he had founded: "Iis "ipsis ludorum meorum diebus, "sidus crinitum per septem dies "in regione cæli, quæ sub septen- "trionibus est, conspectum. Id "oriebatur circa undecimam horam "diei, clarumque et omnibus terris "conspicuum fuit. Eo sidere sig- "nificari vulgus credidit, Cæsaris "animam inter deorum immorta- "lium numina receptam: quo no- "mine id insigne simulacro capitis "ejus, quod mox in foro consecra- "vimus, adjectum est." We see here that Augustus does not mention this star, or comet, as being the soul of Cæsar, but only as a sign, that his soul was received into the number of the gods. Yet Suetonius, after Ovid, has related it to have been thought the very soul of Cæsar: "In deorum numerum relatus est, "non ore modo decernentium, sed "et persuasione vulgi. Siquidem "ludis, quos primo consecratos ei "hæres Augustus edebat, stella cri- "nita per septem dies continuos "fulsit, exoriens circa undecimam "horam. Creditumque est, *animam* "*esse Cæsaris* in cælum recepti: et "hac de causa simulacro ejus in "vertice additur stella." Cicero however, in his second book *de natura deorum*, mentions the appearance of some comets, in Augustus's war, which were predictions of great calamities: "Stellis iis, quas Græci "*cometas*, nostri crinitas vocant: "quæ nuper bello Octaviano, mag- "narum calamitatum fuerunt præ- "nuntiæ." Before we part with these prodigies, it may not be amiss to observe, that it is very common not only with poets, but with historians also, to introduce them as attending upon great wars, and especially upon the destruction of cities and great persons. Lucan makes them wait on the battle of Pharsalia, and Josephus is not sparing of them at the destruction of Jerusalem. The wisest men however amongst the ancients had little faith in them: and only made use of them to lead the superstitious vulgar. Virgil has related them as a poet, with a design to flatter his patron Augustus: for it cannot be supposed that he, who was not only a philosopher, but an epicurean also, could have any real faith in such predictions. If historians have thought it not unbecoming their gravity to make such relations, surely a poet may be indulged in making use of popular opinions, when they serve to adorn his work, and ingratiate himself with those, who have inclination and power to confer benefits upon him.

489. *Ergo inter sese*, &c.] There seems to be no small difficulty, in explaining what Virgil means, by saying Philippi saw two civil wars between the Romans, and Emathia and the plains of Hæmus were twice fattened with Roman blood. Ruæus says that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other; in the first of which Cassius was routed, and in the se-

Romanas acies iterum videre Philippi: 490 see the Roman forces engage with equal arms:

cond Brutus. But that learned commentator gives up this interpretation; because he thinks the fields cannot be said to have been twice fattened in one year. He seems to me to give it up on rather too slight grounds: and I cannot help allowing it as no ill solution of the difficulty. It is however very probable, that the poet alludes to the two great civil wars, the first of which was decided at Pharsalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning: but then the great distance between those two places causes an almost inextricable difficulty. Servius indeed says that both battles were fought at Philippi, and makes it a city of Thessaly: "*Philippi* civitas "est Thessaliæ; in qua primo Cæ-"sar et Pompeius, postea Augustus "et Brutus cum Cassio dimicave-"runt." Some others, as Ruæus observes, finding in Stephanus, that the Thessalian Thebes, near Pharsalus, was also called Philippi, have supposed this to be the place, where Brutus and Cassius were overthrown. But this is certainly a mistake, for whosoever rightly considers the account delivered by historians of that overthrow, will find that no other Philippi could be meant, but that which is on the confines of Thrace, and by some authors is placed in Thrace, and by others in Macedon. Plutarch plainly describes the march of Brutus and Cassius from Asia through Thrace, to the plains of Philippi. There they were near destroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coasts of Thassus, which is an island between Lemnos and Abdera, a city of Thrace. Cassius also was sent to Thassus to be buried. The situation of Pharsalia is no less evidently in Thessaly, being described by Julius Cæsar himself, as near Larissa: and besides he says expressly that the decisive battle between him and Pompey was fought in Thessaly. Hence it appears, that the whole country of Macedon lay between the fields in which those great battles were fought. Ruæus has thought of a new way to resolve the difficulty. He refers *iterum*, not to Philippi, but to the Roman armies; and makes the sense to be, that *Philippi saw the Roman armies engage a second time:* that it was indeed the first time, that Philippi saw them engage, but that it was the second time of their engaging. This solution is very ingenious: but it seems to be attended with another difficulty. The poet immediately adds, that Emathia and the plains of Hæmus were twice fattened with Roman blood. Servius says Emathia is Thessaly: "Emathia "Thessalia est, dicta ab Emathio "rege." If this be true, Emathia cannot be said to have been twice fattened with Roman blood: it having been already proved, that the second war was in Thrace. Besides Virgil mentions the plains of Hæmus, which every body knows to be in Thrace. But Pliny expressly says that Macedon was anciently called Æmathia: "Macedonia post-"ea cl populorum, duobus inclyta "regibus quondamque terrarum "imperio, Æmathia antea dicta." Ruæus justly observes, that Macedon may be said to have been twice fattened with Roman blood; because the plains of Philippi and Pharsalia are both on the confines of Macedon. But this learned commentator's interpretation with re-

nor were the gods displeased that Emathia, Nec fuit indignum superis, bis sanguine nostro

gard to Hæmus seems not very clear. He would have *bis* to refer only to Emathia, and not to Hæmus: as if Virgil had said, *Emathia was twice fattened with Roman blood, but above all mount Hæmus once.* I cannot be persuaded that the poet had so obscure a meaning, which seems little better than a mere quibble.

For my part, I believe Virgil is to be understood as using the latitude of a poet, not the exactness of a historian, or a geographer. He seems to have considered all that part of Greece, which contains Thessaly, Epirus, and Macedon, quite to the foot of mount Hæmus, as one country. Strabo the geographer tells us that some reckon Epirus a part of Macedon: ἔνιοι δὲ καὶ σύμπασαν τὴν μέχρι Κορκύρας, Μακεδονίαν προσαγορεύουσιν: and Pomponius Mela seems to speak of Thessaly as a part also of Macedon: "In Macedonia prima est Thes-"salia; deinde Magnesia, Phthi-"otis." Nor is Virgil singular in ascribing both wars to the same tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Cæsar, and telling her that Pharsalia shall feel Augustus, and that Philippi shall be moistened with a second Emathian slaughter:

——Pharsalia sentiet illum,
Æmathiaque iterum madefient cæde Philippi.

Lucan mentions the seat of the war between Cæsar and Pompey, sometimes under the name of Emathia, and sometimes of Thessaly. He begins his poem with

Bella per *Emathios* plus quam civilia campos.

In the sixth book he gives a particular description of Thessaly, as the field of battle, and represents Pharsalus, as belonging to Emathia:

Emathis æquorei regnum *Pharsalos* Achillis.

In the seventh book, when the trumpets sound to battle, he makes not only Pelion, Pindus, and Æta, but also Hæmus and Pangæa, which are mountains of Thrace, to re-echo:

Excepit resonis clamorem vallibus Æmus,
Peliacisque dedit rursus geminare cavernis:
Pindus agit gemitus, Pangæaque saxa resultant,
Œtæque gemunt rupes.

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* soil: and then makes an apostrophe to that country under the name of *Thessaly*, and prophesies that its fields will be fattened a second time with Roman blood:

——Latiæ pars maxima turbæ
Fastidita jacet; quam sol, nimbique, diesque
Longior *Emathiis* resolutam miscuit arvis.
Thessalica infelix, quo tanto crimine tellus
Læsisti superos, ut ne tot mortibus unam,
Tot scelerum fatis premerent? quod sufficit ævum,
Immemor ut donet belli tibi damna vetustas?
Quæ seges infecta surget non decolor herba?
Quo non Romanos violabis vomere manes?
Ante *novæ venient acies, scelerique secundo*
Præstabis nondum siccos hoc sanguine campos.

In the eighth book he calls Philippi *Emathian:*

Credet ab *Emathiis* primos fugisse Philippis.

In the first book he had described

Emathiam, et latos Hæmi pinguescere campos.
Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabra rubigine pila;
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulchris.

and the broad plains of Hæmus should twice be fattened with our blood. Nay, and the time will come, when in those countries the husbandman, labouring the earth with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy harrows; and shall wonder at the greatness of the bones, when he digs up the graves.

that place to lie under mount Hæmus:

——Latosque *Æmi* sub rupe *Philippos*:

and in the tenth book he calls Hæmus Thessalian:

——*Thessalici* qui nuper rupe sub *Hæmi*.

Thus we find he speaks of Emathia, Thessaly, Hæmus, Pharsalus, and Philippi, as being in the same country. Florus also, the historian, speaks of Thessaly, and the plains of Philippi, as the same place: "Sic "præcipitantibus fatis, prælio sumta "est Thessalia, et Philippicis cam-"pis, urbis, imperii, generis hu-"mani fata commissa sunt." Perhaps both Pliny and Servius are in the right, of whom the former, as has been already observed, says Macedon was anciently called Emathia, and the latter says the same of Thessaly: for it is not impossible that Macedon, Thessaly, and Epirus might have been anciently included under the name of Emathia. And indeed it appears from Cæsar's own account of that war, that it extended over all those countries. Soon after Cæsar was come into Greece we find all Epirus submitting to him, and the two armies encamped between Dyrrhachium and Apollonia, with the river Apsus between the two camps. There are several sharp engagements in the neighbourhood of Dyrrhachium. After his defeat there, he marches to the river Genusus, where there was a skirmish between Cæsar's horse, and those of Pompey, who pursued him. We find Domitius marching as far as Heraclea Sentica, which is in the farther part of Macedon, towards Thrace, whence, being closely pursued by Pompey, he narrowly escaped, and joined Cæsar at Æginium, on the borders of Thessaly. Presently after Cæsar besieges Gomphi, a city of Thessaly, near Epirus, and soon subdues all Thessaly, except the city of Larissa, which was possessed by Scipio's army. Pompey in a few days marches into Thessaly, and joins his army with that of Scipio. After the famous battle of Pharsalia, in Thessaly, we find Cæsar pursuing Pompey, as far as Amphipolis, a city of Macedon, in the confines of Thrace, not far from Philippi. Thus we see the war was not confined to Thessaly, but spread itself all over Epirus and Macedon, even to the borders of Thrace: so that the two wars may, with some latitude, be ascribed to the same country; though there was so large a space between the two spots, where they were decided.

Paribus telis.] By *equal arms* the poet means a civil war; Romans being opposed to Romans.

492. *Latos.*] In the King's manuscript, and in some printed editions, it is *lætos.*

493. *Cum.*] La Cerda has *quo.*

497. *Grandia ossa.*] It was the opinion of the ancients, that mankind degenerated in size and strength. In the twelfth Æneid

Ye tutelary gods of Rome, and ye Indigetes, O Romulus, and mother Vesta, Dii patrii, indigetes, et Romule, Vestaque mater,

the poet represents Turnus throwing a stone of such a size that twelve such men as lived in his time could hardly lift from the ground:

Nec plura effatus, saxum circumspicit ingens;
Saxum antiquum, ingens, campo quod forte jacebat
Limes agro positus, litem ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus.
Ille manu raptum trepida torquebat in hostem.

Then, as he roll'd his troubled eyes around,
An antique stone he saw; the common bound
Of neighb'ring fields; and barrier of the ground.
So vast, that twelve strong men of modern days,
Th' enormous weight from earth cou'd hardly raise.
He heav'd it at a lift; and pois'd on high,
Ran stagg'ring on against his enemy.
DRYDEN.

In the passage now before us he represents their degenerate posterity astonished at the bones of the Romans, who fell at Pharsalia and Philippi, which in comparison of those of later ages may be accounted gigantic.

498. *Dii patrii* &c.] The poet concludes the first book, with a prayer to the gods of Rome, to preserve Augustus, and not to take him yet into their number, that he may save mankind from ruin.

The commentators differ about the signification of the words *Dii patrii, indigetes:* some think the *Dii patrii* and the *indigetes* are the same; to which opinion Ruæus subscribes. Servius, with better reason, separates them, and observes that the *Dii patrii* are those which preside over particular cities, as Minerva over Athens, and Juno over Carthage. They are also called Penates: and in the second Æneid our poet himself seems to make the *Dii patrii* and *Penates* the same. Anchises invokes the *Dii patrii* to preserve his family:

Dii patrii, servate domum, servate nepotem.

And immediately Æneas desires him to take with him the *patrii Penates:*

Tu, genitor, cape sacrà manu, *patriosque Penates:*

Ovid, at the end of his Metamorphosis, has an invocation for the safety of Augustus; wherein he mentions these *Penates*, which Æneas carried with him, as different from the *Dii indigetes:*

Dii precor, *Æneæ comites*, quibus ensis et ignis
Cesserunt, *Diique indigetes*, genitorque, Quirine,
Urbis, et invicti genitor, Gradive, Quirini,
Vestaque Cæsareos inter sacrata *Penates;*
Et cum Cæsarea tu, Phœbe domestice, Vesta,
Quique tenes altus Tarpeias, Jupiter, arces,
Quosque alios vati fas appellare piumque,
Tarda sit illa dies, et nostro serior ævo,
Qua caput Augustum, quem temperat, orbe relicto,
Accedat cælo: faveatque precantibus absens.

You gods, Æneas' mates, who made your way
Through fire and sword; you gods of men become;
Quirinus, father of triumphant Rome;
Thou Mars, invincible Quirinus' sire;
Chaste Vesta, with thy ever-burning fire,
Among great Cæsar's household gods enshrin'd;
Domestic Phœbus, with his Vesta join'd;
Thou Jove, who in Tarpeian tow'rs we adore;
And you, all you, who poets may implore:

Quæ Tuscum Tiberim, et Romana palatia servas,
Hunc saltem everso juvenem succurrere sæclo

who preservest Etrurian Tiber, and the Roman palace, at least do not hinder this young man from saving the sinking world;

Slow be that day, and after I am dead,
Wherein Augustus, of the world the head,
Leaving the earth, shall unto heaven repair,
And favour those that seek to him by prayer.

SANDYS.

There is indeed an inferior order of *Penates*, which preside over private families, and are more frequently mentioned: but those spoken of in these quotations are plainly the greater sort, which preside over countries and cities. Ovid indeed speaks of Vesta, as one of the *Penates* of Augustus Cæsar's family: but this seems to be a poetical compliment, making her peculiar to Augustus, who was public to all Rome; as appears from Cicero's second book *de Natura Deorum*: "Nam Vesta nomen Græcis: ea "est enim, quæ ab illis ἑστία dicitur. "Vis autem ejus ad aras, et focos "pertinet. Itaque in ea dea, quæ "est rerum custos intimarum, om-"nis et precatio, et sacrificatio ex-"trema est." The *Indigetes* are men, who on account of their great virtues have been deified: of these Cicero speaks in the same book: "Suscepit autem vita hominum, "consuetudoque communis, ut be-"neficiis excellentes viros in cælum "fama, ac voluntate tollerent. Hinc "Hercules, hinc Castor, et Pollux, "hinc Æsculapius . . . . . Hinc "etiam Romulus, quem quidem "eundem esse Quirinum putant: "quorum cum remanerent animi, "atque æternitate fruerentur, dii "rite sunt habiti, cum et optimi es-"sent, et æterni." And in the third book he speaks of them as strangers naturalized in heaven: "In Græcia multos habent ex ho-"minibus deos. . . . . Romulum "nostri, aliosque complures: quos "quasi *novos et adscriptitios cives* "in cælum receptos putant." Ovid mentions Æneas as being made one of these *Indigetes*, by Venus, with the consent of Jupiter:

Lustratum genitrix divino corpus odore
Unxit, et ambrosia cum dulci nectare mista
Contigit os; fecitque Deum: quem turba Quirini
Nuncupat *Indigetem*, temploque arisque recepit.

——— *His mother . . . .*
Anoints with sacred odours, and his lips
In Nectar, mingled with Ambrosia, dips;
So deified: whom Indiges *Rome calls;*
Honour'd with altars, shrines, and festivals.

SANDYS.

Livy also says that Æneas was called *Jupiter Indiges*: "Situs est, quem-"cunque eum dici jus fasque est, "super Numicium flumen, *Jovem* "*Indigetem* appellant."

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or Penates, and the *Indigetes*, or deified men: and then that he enumerates one of the chief of each order. For we find that Vesta is a principal tutelary goddess of Rome; and Romulus is one of the chief of the *Indigetes*, being the founder of the city.

499. *Tuscum Tiberim.*] The Tyber is so called, because it rises in Etruria.

Romana palatia.] It was on the Palatine hill that Romulus laid the foundation of Rome. Here he kept his court, as did also Augustus Cæsar: hence the word *Palatium* came to signify a royal seat or palace.

500. *Juvenem.*] He means Augustus Cæsar, who was then a young man, being about twenty-seven

already have we paid sufficiently with our blood for the perjury of Laomedon's Troy. Already, O Cæsar, does the palace of heaven envy us thy reign, and lament that thou still regardest human triumphs. For here right and wrong are confounded; there are so many wars throughout the world; so many sorts of wickedness; the due honours are not paid to the plough; the husbandmen are carried away, and the fields lie neglected, and the crooked sickles are beaten into cruel swords. Here Euphrates, and there Germany, makes war; the neighbouring cities break their leagues, and wage war with each other; impious Mars rages all over the globe. Thus when the four horsed chariots pour forth from the barriers, they increase their swiftness in the ring, and the charioteer vainly pulls in the reins,

Ne prohibete. Satis jampridem sanguine nostro
Laomedonteæ luimus perjuria Trojæ.
Jampridem nobis cæli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas versum atque nefas: tot bella per orbem:
Tam multæ scelerum facies: non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter se legibus urbes
Arma ferunt: sævit toto Mars impius orbe.
Ut cum carceribus sese effudere quadrigæ,
Addunt in spatio, et frustra retinacula tendens

---

years of age, when Virgil began his Georgicks, which he is said to have finished in seven years. But Mr. B—— and Dr. Trapp seem not very exact, who call him a youth in their translations.

502. *Laomedonteæ luimus perjuria Trojæ.*] Laomedon, king of Troy, when he was building a wall round his city, hired the assistance of Neptune and Apollo, and afterwards defrauded them of the reward he had promised.

506. *Non ullus aratro dignus honos*] Here again the Poet slides beautifully into his subject. When he is speaking of the whole world's being in arms, he expresses it by saying the husbandmen are pressed into the service, the fields lie neglected, the plough is slighted, and the instruments of agriculture are turned into swords.

508. *Et curvæ rigidum falces conflantur in ensem.*] We have an expression much like this in the prophet Joel: "Beat your plough-"shares into swords, and your prun-"ing hooks into spears."

509. *Hinc movet Euphrates, illinc Germania bellum.*] This part of the Georgicks must have been written, whilst Augustus and Anthony were drawing together their forces, to prepare for that war, which was decided by the defeat of Anthony and Cleopatra, at Actium. Anthony drew his forces from the eastern part of the empire, which Virgil distinguishes by the river Euphrates: Augustus drew his from the western parts, which he expresses by Germany.

510. *Vicinæ ruptis inter se.*] The Cambridge manuscript has *Vicinæ inter se ruptis jam.*

512. *Ut cum carceribus sese effudere quadrigæ.*] Thus Horace:

Ut cum carceribus missos rapit ungula currus.

513. *Addunt in spatio.*] This passage is variously read, and almost as variously interpreted. Some read *addunt se in spatio,* which is not very easy to be understood. Both the Arundelian manuscripts, and several printed editions, have *addunt se*

Fertur equis auriga, neque audit currus habenas. but is carried away by the horses, nor does the chariot regard the bridle.

in spatia. But *se* is left out in the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts; also in the Medicean, and several other ancient manuscripts, according to Pierius. La Cerda endeavours to prove that *spatium* signifies the turning round the *meta*, which was usually performed seven times; and that *addere se in spatia* or *addere in spatia* signifies the often turning round, and adding one circle to another. But Virgil seems to me to mean by *spatium* the whole space that was allotted for the course. Thus, at the end of the second Georgick, where he alludes to a chariot-race, he says,

—— Immensum spatiis confecimus æquor.

which can relate only to the vast circumference of the whole ring. That passage in the third Georgick is to be understood in the same manner, where he is speaking of a good horse:

Hic vel ad Elei metas et maxima campi
Sudabit spatia.

In the fifth Æneid, where he describes the foot-race, *spatium* is evidently used for the whole ring: for we find that the moment they start, they enter the *spatia:*

—— Locum capiunt, signoque repente
Corripiunt spatia audito, limenque relinquunt
Effusi.

If *addunt se in spatia* be the right reading, I should rather think it means *they enter the ring*, which is the meaning of *corripiunt spatia* or *campum*, as he expresses it in the third Georgick:

——— Cum præcipiti certamine *campum*
Corripuere, ruuntque effusi carcere currus.

Heinsius and Ruæus, whom I have followed, read *addunt in spatio:* which I take to signify *they increase their swiftness in the ring, or run faster and faster.* In this sense Grimoaldus has paraphrased this passage: "Quemadmodum tamen "equorum plus plusque currendo "cursus augetur." May's translation is according to this reading:

So when swift chariots from the lists are gone,
Their furious haste *increases as they run.*

Dryden's seems to have much the same meaning:

So four fierce coursers starting to the race,
Scour thro' the plain, and *lengthen ev'ry pace.*

Mr. B.—— reads *addunt se in spatia*, and translates it thus:

As when the cars swift pouring thro' the race,
Encounter furious on the dusty space.

Dr. Trapp translates it according to La Cerda's interpretation:

As when the racers from their barriers start,
Oft whirling round the goal.

P. VIRGILII MARONIS

GEORGICORUM

LIBER SECUNDUS.

HACTENUS arvorum cultus, et sidera cæli:
Nunc te, Bacche, canam, nec non sylvestria tecum

Thus far of the culture of the fields, and of the constellations of heaven: now, O Bacchus, will I sing of thee, and with thee also, of wild shrubs,

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1. *Hactenus arvorum,* &c.] The poet begins this book with a brief recapitulation of the subject of the first: he then declares that of the second book to be vines, olives, and wild trees and shrubs; and invokes Bacchus to his assistance.

2. *Nec non sylvestria tecum,* &c.] "This introduction the commentators have not sufficiently taken into their consideration, and for want of thoroughly explaining it, it is not easy, for every reader, to reconcile the conclusion of this book with the beginning of it. Virgil begins with these words, *Nunc te, Bacche, canam;* but about the latter end of the book, he prefers olives and fruit, and timber trees, and even shrubs, to the vine itself:

Quid memorandum æque Baccheïa dona tulerunt?

"This is not easily understood, without observing in how particular a manner the poet, immediately after *Nunc te Bacche canam,* adds, *Nec non sylvestria tecum Virgulta, &c.* The reason of which I conceive to be this. Virgil, in order to raise the dignity of the verse, in this place, above that of the proposition, in the first Georgick, as he there makes use of a figure, by employing *sydere* instead of *tempore,* so here he chooses a nobler figure, by the apostrophe he makes to Bacchus; and in the third book, he uses the same figure, for the same purpose, three times in the two first lines. But this expression, *nunc te, Bache, canam,* having the air of a Bacchique piece, which was not by any means the poet's intention, he immediately gives it another turn, by declaring he will celebrate equally with Bacchus, that is, the vine, every twig of the forest. This seems to be Virgil's meaning, and this made the subject worthy of Virgil. He undertakes to disclose all the bounties of nature in her productions of trees, and plants, and shrubs; and this he does from the vine to the furze." Mr. B——.

and the offspring of the slow growing olive. Come hither, O father Lenæus: here all is full of thy gifts; for thee the field flourishes, laden with viny autumn, and the vintage foams with full vats. Come hither, O father Lenæus; and take off thy buskins,

Virgulta, et prolem tarde crescentis olivæ.
Huc, pater O Lenæe: tuis hic omnia plena
Muneribus; tibi pampineo gravidus autumno
Floret ager, spumat plenis vindemia labris.
Huc, pater O Lenæe, veni; nudataque musto

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3. *Tarde crescentis olivæ.*] The ancient Greek writers of agriculture speak of the olive as a very slow grower; whence they have given it the epithets of ὀψίγονος, ὀψίκαρπος, ψιθλασής, ὀψιανθής. Pliny quotes a passage from Hesiod, wherein he says, that the planter of an olive never lived to gather the fruit of it; but he adds, that in his time they planted olives one year, and gathered the fruit the next: "Hesiodus quoque in primis cultum agrorum docendam arbitratus vitam, negavit Oleæ satorum fructum ex ea percepisse quenquam. Tam tarda tunc res erat. At nunc etiam in plantariis serunt, translatarumque altero anno decerpuntur baccæ." But Hesiod no doubt spake of sowing the seeds of the olive; which will take off Pliny's objection, who seems to mean the transplanting of the truncheons. Varro mentions also the slow growth of olives; but it is plain that he speaks of sowing them; and therefore he observes that it is a better way to propagate them by truncheons: "Palma et cupressus, et Olea in crescendo tarda . . . . . Simili de causa Oleæ semen cum sit nucleus, quod ex eo tardius enascebatur colis, quam e *taleis*, ideo potius in seminariis *taleas*, quas dixi, serimus." It is not improbable that the ancient Grecians were unacquainted with any other method of propagating olives, than by sowing them: and, as Mr. Miller informs me, they practise that method in Greece to this day. This might occasion those epithets, mentioned at the beginning of this note. Hence also Virgil might make use of the epithet *slow growing;* though in his time they had a quicker way of propagating olives.

4. *Pater O Lenæe.*] Bacchus is peculiarly called *Pater;* thus Horace:

> Romulus et *Liber Pater*, et cum Castore Pollux.

Virgil very judiciously makes use of the name *Lenæus* for Bacchus in this place, *Lenæus* being derived from ληνὸς *a wine-press.*

In one of Dr. Mead's manuscripts this verse begins with *nunc* instead of *huc.*

Hic.] In one of the Arundelian manuscripts it is *sunt:* La Cerda reads *hæc.*

Tuis muneribus.] Bacchus is said to have been the inventor of wine. This gift is ascribed to him at the beginning of the first Georgick:

> *Liber* et alma Ceres, *vestro* si *munere* tellus
> Chaoniam pingui glandem mutavit arista,
> *Poculaque inventis Acheloïa miscuit uvis.*

7. *Huc.*] It is *nunc* again, in Dr. Mead's manuscript.

Nudataque musto &c.] This alludes to the custom, frequent even now, in Italy and other places, of treading out the grapes with their feet. Bacchus is represented frequently with buskins. Thus we find in Tacitus, that Silius wore buskins in imitation of Bacchus: "At Messallina non alias solutior luxu, adulto autumno, simulacrum vindemiæ per domum celebrat; urgeri præla, fluere

Tinge novo mecum direptis crura cothurnis.
Principio, arboribus varia est natura creandis: 9
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte sua veniunt, camposque et flumina late

and stain thy naked legs with me in new must. In the first place the ways of producing trees are various: for some come up of their own accord, without the labour of mankind, and widely overspread the plains and winding rivers;

" lacus, et feminæ pellibus accinctæ " assultabant, ut sacrificantes vel " insanientes Bacchæ: Ipsa crine " fluxo, thyrsum quatiens, juxtaque " Silius hedera vinctus, *gerere co-* " *thurnos*, jacere caput, strepente " circum procaci choro." Velleius Paterculus also tells us, that Mark Anthony would have himself be called a new Father Bacchus, and was carried at Alexandria in a chariot, like Father Bacchus, crowned with ivy, adorned with a golden crown, holding a thyrse, and wearing buskins: " Cum ante, novum " se Liberum Patrem appellari jus- " sisset, cum redimitus hederis, co- " ronaque velatus aurea, et thyrsum " tenens, cothurnisque succinctus, " curru, velut Liber Pater, vectus " esset Alexandriæ.

" In the introduction, where Vir- " gil makes an apostrophe to Bac- " chus, Mr. Dryden makes one to " his Muse; and where Virgil seri- " ously desires Bacchus to partake " of the labour of treading the " grapes, which comprehends the " whole subject, as to the vine, Mr. " Dryden falls into a most extra- " vagant rant,

Come strip with me, my God, *come drench all o'er*
Thy limbs in must of wine, and drink at ev'ry pore.

" than which lines nothing was ever " writ by man more wide from the " author's sense or character; nei- " ther should it pass unobserved in " how shocking a manner the ex- " pression, *my God,* is put in the " mouth of a heathen poet, address- " ing himself to a heathen deity, " which I do not believe was " ever done in any place but this." Mr. B—.

9. *Principio, arboribus* &c.] The poet begins with an account of the several methods of producing trees: and first he speaks of the three ways, by which they are produced without culture; spontaneously, by seeds, and by suckers.

Virgil in this place plainly imitates Theophrastus, who, at the beginning of the second book of his history of plants, says, " The gene- " ration of trees and plants in ge- " neral is either spontaneous, or " by seed, or by root, or by suck- " ers, or by sets, or by cuttings of " the young shoots, or by layers, or " even by cutting the wood into " small pieces: for that way also a " plant will rise. Among these the " spontaneous generation seems to " be the principal: and those which " are by seed and root appear the " most natural: for they are in a " manner spontaneous; and there- " fore suit with wild plants; where- " as the rest are procured by the " art and industry of man." *Αἱ γενέσεις τῶν δένδρων καὶ ὅλως τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ῥίζης, ἢ ἀπὸ παρασπάδος, ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνὸς, ἢ ἀπ' αὐτοῦ τοῦ σελέχους ἐστὶν, ἢ ἔτι τοῦ ξύλου κατακοπέντος εἰς μικρά. καὶ γὰρ οὕτως ἀναφύεται· τούτων δὲ ἡ μὲν αὐτόματος πρώτη τίς. ἡ δὲ ἀπὸ σπέρματος καὶ ῥίζης, φυσικώταται δόξαιεν ἄν· ὥσπερ γὰρ αὐτόματοι καὶ αὐταί. διὸ καὶ τοῖς ἀγρίοις ὑπάρχουσιν, αἱ δὲ ἄλλαι τέχνης, ἢ ἀπὸ προαιρέσεως.*

11. *Sponte sua veniunt.*] Though the spontaneous generation of plants

as the soft osier, and the bending broom, the poplar, and the willow with hoary bluish leaves. Some are produced by seeds; as the lofty

Curva tenent; ut molle siler, lentæque genistæ,
Populus, et glauca canentia fronde salicta. 13
Pars autem posito surgunt de semine; ut altæ

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is now sufficiently exploded; yet it was universally believed by the ancient philosophers. Instances of this are frequent in Aristotle, Pliny, and many others.

12. *Siler.*] I have followed the general opinion, in translating *Siler*, an *osier*. I do not meet with any thing certain, in the other Latin writers, to determine exactly what plant they meant. Pliny says only, that it delights in watery places: whence I wonder that Cæsalpinus should imagine it to be the *Euonymus Theophrasti*, or *Spindle-tree*, which grows usually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, because he thinks it more elegant for the poet to speak of two which grow in the plains, and two in the rivers. But this seems too trifling an exactness, to be worth insisting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author, but that which grows in the water.

Lentæque genistæ.] I take the *Genista* to be what we call Spanish broom, which grows in great plenty, in most parts of Italy. The Italians weave baskets of its slender branches. The flowers are very sweet, last long, and are agreeable to bees. This agrees with what Virgil says of it afterwards in this Georgick:

——Salices humilesque *Genistæ*,
Aut illæ pecori frondem, aut pastoribus umbram
Sufficiunt; sepemque satis, et pabula melli.

What Pliny says of the *Genista* agrees very well with the Spanish *broom*. In lib. xxi. c. 9. he says it has a yellow flower, and is used in garlands: "Transeat ratio ad eas "coronas, quæ varietate sola placent. Duo earum genera, quando "aliæ flore constant, aliæ folio. "Florem esse dixerim *Genistas*: "namque et iis decerpitur *luteus*." In lib. xxiv. c. 9. he says the seed grows in pods, like kidney-beans: "Semen . . . . . in folliculis, "Phaseolorum modo, nascens:" and that the plant is used for withs to bind; and that the flowers are agreeable to bees: "Genista quo- "que vinculi usum præstat. Flores "apibus gratissimi." In lib. xvi. c. 18. He says it is used in dying: "Tingendis vestibus nascentes Ge- "nistæ." I do not know that the broom is ever used by our dyers: but another plant of the same kind is much in use: they call it woodwax, and green weed. It is the *Coroneola* of Cæsalpinus: and is called by other authors *Genista tinctoria*, *Genistella tinctoria*, and *Tinctorius flos*. I doubt not, but the Spanish broom might be used for the same purposes.

13. *Populus.*] This no doubt is the poplar, of which, according to Pliny, there are three sorts: the white, the black, and the Lybian, which is our asp: "*Populi tria ge-* "*nera, alba*, nigra, et quæ Lybica "appellatur, minima folio, ac niger- "rima, fungisque enascentibus lau- "datissima."

Glauca canentia fronde Salicta.] This is a beautiful description of the common willow: the leaves are of a bluish green; and the under side of them is covered with a white down. He uses *Salictum* or *Salicetum*, the place where willows grow, for *Salices*, the trees themselves.

Castaneæ, nemorumque Jovi quæ maxima frondet 15

chesnuts, and the esculus, which has the largest leaves of all the groves of Jupiter.

15. *Castaneæ.*] The *Castanea* no doubt is our chesnut. Pliny describes the fruit very plainly: "Nuces vocamus et Castaneas, quanquam accommodatiores glandium generi: armatum iis echinato calyce vallum, quod inchoatum glandibus."

Nemorumque Jovi quæ maxima frondet Esculus.] It is no easy matter to determine certainly what the *Esculus* is. This is certain, that it is not our beech, as many have imagined, and as Dryden and Mr. B— have rendered it in their translations. What has given occasion to this mistake is that *Esculus* seems to be derived from *esca, food,* as φήγος is from φάγω, *to eat;* whence many learned authors have thought, and not without reason, that φήγος and *Esculus* are the same plant. This being supposed, it has been imagined that *Fagus* is only φήγος expressed in Roman characters, and so that *Esculus* is the same with Fagus. It is very plain, from Pliny, that *Fagus* is the beech: "Fagi glans nuclei similis, triangula cute includitur. Folium tenue, ac levissimum, Populo simile." But it is no less plain that the *Esculus* is a sort of oak; for Pliny reckons it amongst those trees which bear acorns: "Glandem, quæ proprie intelligitur, ferunt Robur, Quercus, Esculus, Cerrus, Ilex, Suber." Theophrastus also makes the φήγος to be a species of oak. Thus the φήγος and *Fagus* are two different trees: the first being a sort of oak, and the other a beech. The *Esculus* as our poet describes it has large leaves; for that I take to be the sense of *maxima frondet.* Ovid also speaks of it, as a tree with abundance of large leaves:

— Esculea *frondosus* ab arbore ramus:

and

——— *Frondibus* Esculus *altis.*

Virgil speaks of it in another place of this Georgick, as a large, spreading tree, with a very deep root. See ver. 291. Pliny says the acorn of the *Esculus* is next in size and goodness to that of the *Quercus:* "Glans optima in Quercu atque grandissima, mox Esculo." He says also that it is not so common in Italy as the *Quercus:* "Quippe cum Robur, Quercumque vulgo, nasci videamus, sed Esculum non ubique." Horace however seems to speak of it as common in Daunia:

Quale portentum neque militaris
Daunia in latis alit Esculetis.

The same poet represents the wood of the *Esculus,* as being very hard:

——Nec rigida mollior Esculo.

This tree was sacred to Jupiter, thus Pliny: "Arborum genera numinibus suis dicata perpetuo servantur, ut Jovi Esculus." We find also in the same author, that the Romans made their civic crowns of it: "Civica iligna primo fuit, postea magis placuit ex Esculo Jovi sacra. Variatumque et cum Quercu est, ac data ubique quæ fuerat, custodito tantum honore glandis." I think it not improbable that the *Esculus* may be that sort of oak, which is known in some parts of England under the name of the *bay-oak.* It has a broad, dark-green, firm leaf, not so much sinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas, quæ brevi pediculo est.* In the com-

and the oaks which were reputed oracular by the Greeks. Others have a thick wood arising from their roots; as cherries, and elms; the little Parnassian bay also shelters itself under the great shade of its mother. Nature first shewed these ways: by these every kind of woods, and shrubs, and sacred groves flourishes. There are other ways, which experience itself has found out by art.

Esculus, atque habitæ Graiis oracula quercus.
Pullulat ab radice aliis densissima sylva;
Ut cerasis, ulmisque: etiam Parnassia laurus
Parva sub ingenti matris se subjicit umbra.
Hos natura modos primum dedit: his genus omne
Sylvarum, fruticumque viret, nemorumque sacrorum.
Sunt alii, quos ipse via sibi repperit usus.

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mon oak, the acorns grow on long stalks, and the leaves have scarce any tail, but grow almost close to the branches: but in the bay-oak the acorns grow on short stalks and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiolus.

16. *Habitæ Graiis oracula quercus.*] "It is very well known how "fond the Romans were of their "gods, and religious ceremonies, "and what a contempt they had "for those of other nations. It is "in this manner Virgil uses *habitæ* "*Graiis oracula quercus:* he smiles "at the Greeks, as he calls them, "for their superstition; but Mr. "Dryden unhappily applies this "passage seriously, in these words,

"*Where Jove of old oraculously spoke.*"

Mr. B——

18. *Cerasis.*] Cherries were a new fruit amongst the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had subdued Mithridates: "Cerasi ante victoriam Mithrida-"ticam L. Luculli non fuere in "Italia. Ad urbis annum DCLXXX. "Is primum vexit e Ponto, annisque "CXX trans Oceanum in Britanniam "usque pervenere."

Ulmis.] Elms were in great request amongst the ancients, they being preferred before all other trees for props to their vines. Hence we find frequent mention of them amongst the poets.

Parnassia Laurus.] The finest bay trees grew on mount Parnassus, according to Pliny: "Spectatissima "in monte Parnasso." I have endeavoured to prove, in the note on ver. 306, of the first Georgick, that the bay, and not the laurel, is the *Laurus* of the ancients. I shall add in this place, that the laurel is not so apt to propagate itself by suckers as the bay.

20. *Hos natura modos primum dedit.*] By this the poet means, that these are the ways, by which trees are naturally propagated, without the assistance of art.

21. *Fruticum.*] The difference between a tree and a shrub is, that the tree rises from the root, with a single trunk, and the shrub divides itself into branches, as soon as it rises from the root. Thus Theophrastus: Δένδρον μὲν οὖν ἐστὶ τὸ ἀπὸ ῥίζης μονοστέλεχες, πολύκλαδον, ὄζωτὸν, οὐκ εὐαπόλυλυτον· οἷον ἐλαία, συκῆ, ἄμπελος. Φρύγανον δὲ, τὸ ἀπὸ ῥίζης καὶ πολυστέλεχες, καὶ πολύκλαδον. οἷον βάτος, παλίουρος.

22. *Sunt alii,* &c.] Having already mentioned the several ways by which plants naturally propagate their species; he now proceeds to mention those methods, which are

Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis: hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos:
Sylvarumque aliæ pressos propaginis arcus

One cuts off the plants from the tender body of their mother, and puts them into the furrows; another plants sets in the field, either by splitting or sharpening the foot. Other trees expect the bent down arches of a layer,

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used by human industry. These are by suckers, sets, layers, cuttings, pieces of the cleft wood, and ingrafting.

Pierius says it is *viam* in the Lombard manuscript. If this reading be admitted the passage must be rendered thus: "There are other "methods which experience has "found out to be its way."

23. *Plantas tenero abscindens de corpore matrum.*] In one of the Arundelian manuscripts it is *Plantas teneras abscindens corpore matrum.*

In these words the poet plainly describes the propagation of plants by suckers. I take this to be what Theophrastus means by ἀπὸ παραφυάδος. The suckers are called *Stolones,* as Varro tells us, who adds that an ancestor of C. Licinius Stolo had the surname of Stolo, because he was very diligent in digging away the suckers from the roots of his trees. "Nam C. Licinium Sto- "lonem, et Cn. Tremelium Scrofam "video venire, unum cujus majores "de modo agri legem tulerunt. "Nam Stolonis illa lex, quæ vetat "plus D. jugera habere civem Ro- "manum, et qui propter diligentiam "culturæ Stolonum confirmavit "cognomen, quod nullus in ejus "fundo reperiri poterat Stolo, quod "effodiebat circum arbores, e radi- "cibus, quæ nascerentur e solo, "quos Stolones appellabant." Pliny calls this way of planting *Avulsio,* and uses *avellere* in the same sense, that Virgil here uses *abscindere:* "Et aliud genus simile natura mon- "stravit, avulsique arboribus Sto- "lones vixere. Quo in genere et "cum perna sua avelluntur, par- "temque aliquam e matris quoque "corpore auferunt secum fimbriato "corpore."

24. *Hic stirpes obruit arvo, quadrifidasque sudes, et acuto robore vallos.*] This is fixing the large branches, like stakes, into the earth. It is what Theophrastus calls ἀπ' ἀκρέμονος. Ruæus divides this passage, and makes the *stirpes obruit arvo* to be one way of planting; and the *sudes* and *valli* to be another. The first he takes to be *stocks,* the other *sets.*

"This line," says Mr. B——, "has very much puzzled the com- "mentators, but there is no great "difficulty in it, to any one that is "the least versed in husbandry, and "consequently knows that there "are two ways of planting setters. "The *quadrifidas sudes* is when "the bottom is slit across both "ways; the *acuto robore* is when it "is cut into a point, which is called "the *colt's-foot.*"

26. *Sylvarumque aliæ,* &c.] This is propagating by layers; which are called *propagines.* It is to be observed, that, though we use the word *propagation* for any method of increasing the species, yet amongst the Roman writers of agriculture *propagatio* is used only for layers. The common method, which Virgil seems to mean, is exactly described by Columella. "When "you would lay down a branch, "says he, from the mother tree, "dig a trench four feet every "way, so that the layer may not "be hurt by the roots of the other. "Then leave four buds, to come to

and to see a young nursery in their own earth. Others have no need of any root; and the planter makes no difficulty to plant the young shoots in the ground. Nay, and what is wonderful, if you cut the trunk of an olive in pieces, it will put forth new roots.

Expectant, et viva sua plantaria terra.
Nil radicis egent aliæ; summumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu,
Truditur e sicco radix oleagina ligno.

" the bottom of the trench, and " strike roots: rub the buds off that " part which joins to the mother, " to avoid superfluous shoots. Suf- " fer that part, which is to appear " above ground, not to have above " two or at most three buds. Rub " off all the buds, except the four " lowest, from that part which is " put into the ground, that the vine " may not strike roots too near the " surface. If you propagate it in " this manner, it will quickly take " root, and the third year you may " separate it from the mother." Pliny tells us that nature first taught this method by the bramble; the branches of which are so slender that they fall to the ground, and make layers of their own accord: " Eadem natura et Propagines do- " cuit. Rubi namque curvati graci- " litate, et simul proceritate nimia, " defigunt rursus in terram capita, " iterumque nascuntur ex sese, re- " pleturi omnia ni resistat cultura, " prorsus ut possint videri homines " terræ causa geniti. Ita pessima " atque execranda res, Propaginem " tamen docuit, atque radicem ac- " quiri viridem." This method of planting I take to be what Theophrastus means by ἀπ' αὐτοῦ τοῦ τείλίχους.

28. *Nil radicis egent aliæ,* &c.] Here he plainly describes what we call cuttings. This is what Theophrastus means by ἀπὸ κλωνός. It is cutting the young shoots of a tree, and planting them into the ground; whence Virgil says they have no need of a root. They are called in Latin *Surculi.* Thus we find them called by Varro: " Ter- " tium genus Seminis quod ex ar- " bore per *Surculos* defertur in ter- " ram, sic in humum demittitur, ut " in quibusdam tamen sit videndum, " ut eo tempore sit deplantatum " quo oportet."

30. *Quin et caudicibus sectis,* &c.] He speaks of it justly as a wonder, that olive-trees should strike roots from dry pieces of the trunk. This is mentioned by Theophrastus; τοῦ ξύλου κατακοπέντος εἰς μικρά. This sentence of Virgil has been frequently understood to mean grafting: but of this he speaks immediately after. La Cerda says, that what the poet here speaks of was practised in Spain in his time. They take the trunk of an olive, says he, deprive it of its root and branches, and cut it into several pieces, which they put into the ground, whence a root, and soon afterwards a tree is formed: " Hunc " sextum modum cum septimo con- " fundunt plurimi, et putant in his " caudicibus loqui Virgilium de In- " sitione, et una cum illis Beroaldus. " Nihil unquam magis adversum " menti Virgilii. Testes sunt oculi " scientissimorum agricolarum, a " quibus id quæsivi: testis ars ipsa, " quæ nunc quoque in Hispania, " ubi ego sum, viget. Secant agri- " colæ, scinduntque in partes plures " caudicem Olivæ, cui amputata ra- " dix, cui amputati rami: ita con- " sectum infodiunt, ac inde format " se radix et mox arbor, quod poeta " stupet, quia vere mirum."

Et sæpe alterius ramos impune videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.
Quare agite O proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo,
Neu segnes jaceant terræ. Juvat Ismara Baccho
Conserere, atque Olea magnum vestire Taburnum.

And we often see the branches of one tree to turn with impunity into those of another, and a pear tree being changed to bear grafted apples, and stony Cornelian cherries to glow upon plumb-stocks. Wherefore, O husbandmen, learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Ismarus with vines, and to crown the great Taburnus with olives.

32. *Alterius ramos impune videmus vertere in alterius.*] In this passage he plainly speaks of grafting, of which he subjoins two instances. This subject is farther explained; ver. 73.

33. *Mutatamque insita mala ferre Pyrum.*] He speaks of grafting apples upon a pear stock, not of pears upon an apple-stock, as Dryden has translated it, who has added quinces also, though not in the original:

Thus pears and quinces from the crab-tree come.

Mutatam agrees with *Pyrum;* now it is the nature of the stock, not of the graft, that is *changed:* wherefore the pear must be the stock spoken of in this place. The apples are said to be *insita,* ingrafted, which fully explains the meaning of this passage.

34. *Prunis lapidosa rubescere Corna.*] It is a doubt whether Virgil means, that Cornels are ingrafted upon plumb-stocks, or plumbs upon cornel-stocks. May takes it in the former sense:

And hard red cornoiles from a stock of plumme:

and Dr. Trapp:

And on the plumb's the stony cornel glow.

Dryden takes it in the latter sense:

And thus the ruddy cornel bears the plum:

and Mr. B—:

And stony corneils blush with blooming plums.

I take the former to be the poet's meaning: for the Cornelian cherry is a fruit of so beautiful a red colour, that the cornel cannot properly be said to glow or redden with plumbs, which are not so red as its own natural fruit. Besides the epithet *stony* belongs very properly to the fruit of the Cornel, not to the tree: wherefore if Virgil speaks of that fruit, he must mean the stock of the plumb. Columella says the Cornelian cherries were used for olives: "Corna, quibus pro olivis uta-"mur."

37. *Juvat Ismara Baccho conserere.*] Ismarus is a mountain of Thrace, not far from the mouth of Hebrus. That country was famous for good wines. Ulysses speaks in commendation of some wine, which was given him by Maron, the priest of Apollo at Ismarus:

—— Ἀτὰρ αἴγειον ἀσκὸν ἔχον μέλανος οἴνοιο
Ἡδέος, ὅν μοι ἔδωκε Μάρων Εὐάνθεος υἱὸς
Ἱρεὺς Ἀπόλλωνος. ὃς Ἴσμαρον ἀμφιβεβήκει.

Then took a goat-skin fill'd with precious wine,
The gift of Maron, of Evantheus' line,
The priest of Phœbus at th' Ismarian shrine.

Mr. POPE.

38. *Olea magnum vestire Taburnum.*] Taburnus is a mountain of

And do thou, O Mæcenas, assist me, and bear a part of the labour which I have begun, thou, who art my glory, and justly the greatest part of my fame. and flying spread the sails to the open sea. I do not hope to contain in my verses all that could be said on this subject;

Tuque ades, inceptumque una decurre laborem,
O decus, O famæ merito pars maxima nostræ,
Mæcenas, pelagoque volans da vela patenti. 41
Non ego cuncta meis amplecti versibus opto:

Campania, which was very fruitful in olives. It is now called Taburo.

39. *Tuque ades,* &c.] The poet having invoked Bacchus, and proposed the subject of this Book, now calls upon his patron Mæcenas, to give him his assistance.

"This allegory, says Ruæus, is "generally thought to allude to the "Cirque, which opinion is strengthened by the last verses of this "book:

"*Sed jam tempus equum fumantia solvere*
"*colla,* &c.

"but I think that this and the following lines allude to Navigation. "And indeed the verb *decurro* is "used with water: thus Catullus;

"*Ausi sunt vada salsa cita decurrere puppi.*

"And Virgil, in the fifth Æneid;

"*Prona petit maria et pelago decurrit*
"*aperto.*"

40. *O decus, O famæ merito pars maxima nostræ.*] "In some ancient "manuscripts it is *nostri:* if this be "admitted, we must necessarily "read, as some think it should be,

"*O decus, O fama, et merito pars maxima*
"*nostri.*

"But in the Medicean and other "correct copies it is *famæ nostræ.* "..... The reading in some copies "is extravagant,

"*O Deus, O famæ merito pars maxima*
"*nostræ.*

"Surely it is better to read *decus* "with Horace,

"*O et præsidium, et dulce decus meum.*"
PIERIUS.

41. *Pelagoque volans da vela patenti.*] Several commentators take these words to signify, that the poet begs Mæcenas to favour him: "Simplici generi carminis præsta favorem: ut Vela favorem accipiamus," says Servius. "Ut Mæcenas favoris vela explicet, aspirans in patenti pelago totius "operis," says La Cerda. But if we carefully consider the poet's design in the whole passage now before us, we shall find, that by *da vela pelago,* he does not mean *favour my undertaking,* but *set sail* or *embark with me:* as two lines before he had desired him to join with him in the labour he had undertaken: "inceptumque una decurre "laborem." By *Pelago patenti* Ruæus thinks he means an open sea, not shut up with winds. I believe he uses that metaphor to express the copiousness of his subject, comparing the immensity of his undertaking to that of the ocean. For he adds immediately, that Mæcenas may not be discouraged by the vastness of the labour, that he has no intent to aim at comprehending the whole in his Poem, and indeed, that, if he had such a design, it would be impossible.

42. *Non ego cuncta meis.*] We have an expression like this in the second Iliad. Homer, when he is drawing up the Grecian army, says he should not be able to recite all their numbers, though he had ten tongues, and ten mouths, a voice not to be broken, and a heart of brass:

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω

Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox. Ades, et primi lege littoris oram:
In manibus terræ: non hic te carmine ficto,
Atque per ambages, et longa exorsa tenebo.
Sponte sua quæ se tollunt in luminis oras,

not though I had a hundred tongues, a hundred mouths, and a voice of iron. Assist me, and coast along the nearest shore: the land is in sight: I will not here detain you with poetical fiction, and circumlocutions, and long preambles. Those, which spring spontaneously into the open air,

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Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄρρηκτος, χάλκειον δέ μοι ἦτορ ἐνείη.

44. *Primi lege littoris oram.*] This expression, of coasting near the shore, is thought to contradict the open sea just now mentioned: but I believe what I have said in the note on ver. 41. will reconcile this seeming contradiction. Mr. B—— would have *primi* altered to the adverb *primo;* and indeed it is *primum* in the King's manuscript, but there seems to be no occasion for this alteration. *Lego* in naval affairs is always used in Latin for coasting, whence, as La Cerda observes, *pelagus legere,* which some write, is barbarous.

45. *Non hic te carmine ficto,* &c.] "Ruæus and Mr. Dryden under-"stand *non hic te carmine ficto* rela-"tively to the whole work in ge-"neral; but it is plain, Virgil con-"fines it to his invocation, *non hic,* "*not in this place.* The conclusion "seems to carry with it some kind "of reflection upon the common "tedious forms of invocation, "which, it is probable, Mæcenas "had been often tired with." Mr. B——.

47. *Sponte sua,* &c.] The poet had before mentioned the three ways by which wild trees are produced; spontaneously, by roots, and by seeds. Here he mentions them again, and shews by what culture each sort may be meliorated.

Oras.] So I read it with Heinsius, and La Cerda: it is commonly read *in luminis* auras. This last author observes that *in luminis oras* is a frequent expression amongst the poets: thus Ennius:

—— O Romule, Romule dic, O
Qualem te patriæ custodem Di genuerunt?
Tu produxisti nos inter *luminis oras.*

And Lucretius:

Nec sine te quicquam dias in *luminis oras*
Exoritur.

And

At nunc seminibus quia certis quidque creatur,
Inde enascitur, atque *oras in luminis* exit,
Materies ubi inest cujusque et corpora prima.

And

——— Vivida tellus
Tuto res teneras effert in *luminis oras.*

And

——— Miscetur funere vagor,
Quem pueri tollunt visentes *luminis oras.*

And

Significare volunt indignos esse putandos,
Vivam progeniem qui in *oras luminis* edant.

And

Tum porro puer, ut sævis projectus ab undis
Navita, nudus humi jacet, infans, indigus omni
Vitali auxilio, cum primum in *luminis oras*
Nixibus ex alvo matris natura profudit.

And

Nunc redeo ad mundi novitatem, et mollia terræ
Arva, novo fœtu quid primum in *luminis oras*
Tollere, et incertis tentarit credere ventis.

are unfruitful indeed, but fair and strong: for nature lies hid in the soil. Yet these if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not slow to obey any discipline. And those also, which arise barren from the bottom of the plant, will do the same, if you transplant them into the open fields. For the high shoots and branches of the mother overshadow them, and hinder them from bearing fruit, as they grow up; and scorch it when they bear any. The tree which arises from seed, grows slowly, and will spread a shade for late posterity.

Infœcunda quidem, sed læta et fortia surgunt:
Quippe solo natura subest. Tamen hæc quoque si quis
Inserat, aut scrobibus mandet mutata subactis,
Exuerint sylvestrem animum: cultuque frequenti
In quascunque voces artes, haud tarda sequentur.
Nec non et sterilis, quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros.
Nunc altæ frondes, et rami matris opacant,
Crescentique adimunt fœtus, uruntque ferentem.
Jam, quæ seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram.

And

Sic unum quicquid paullatim protrahit ætas
In medium, ratioque in *luminis* eruit *oras.*

Thus also our poet himself, in the seventh Æneid:

——— Quem Rhea sacerdos
Furtivum partu sub *luminis* edidit *oras.*

Though here also many editors read *auras.* Fulvius Ursinus looks upon the passage now under consideration to be an imitation of that line in Lucretius:

Sponte sua nequeunt liquidas existere in auras.

49. *Quippe solo natura subest.*] Some understand *solo* to mean the root of the tree: others interpret it the soil or earth, in which it grows. By *nature's lying hid in the soil*, the Poet seems to mean, that there is some hidden power in the earth, which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to give them birth.

Tamen hæc quoque si quis, &c.] The way to tame these luxuriant wild trees, is to ingraft a good fruit upon them, or to transplant them.

50. *Inserat.*] Some have imagined erroneously that Virgil means that their branches should be ingrafted upon other trees; but this is contrary to practice. *Inserere arborem* signifies not only to ingraft that tree upon another, but also to ingraft another upon the stock of that.

52. *Voces.*] Pierius says that some ancient manuscripts have *voles*, and some *velis;* but that *voces* is most approved by the learned.

56. *Crescentique.*] In the King's and Cambridge manuscripts it is *crescentèsque.* If this reading be admitted, we must render this passage, "and destroy the growing fruits, "and scorch the plant which bears "them."

57. *Jam.*] In the Cambridge, and one of the Arundelian manuscripts, and in some old printed editions, it is *nam.*

58. *Nepotibus.*] Fulvius Ursinus contends, contrary to the opinion of all the other commentators, that by

Pomaque degenerant succos oblita priores:
Et turpes avibus prædam fert uva racemos.
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multa mercede domandæ.
Sed truncis Oleæ melius, propagine Vites

And apples degenerate, forgetting their former juices: and the vine bears sorry clusters, a food for birds. Therefore labour must be bestowed on them all, and all must be removed into trenches, and tamed with much expence. But olives succeed best by truncheons, vines by layers,

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Nepotes Virgil meant the *late posterity* of the *tree,* which he thinks is more poetical, and more worthy of Virgil, than the common interpretation.

59. *Pomaque degenerant*] Some take *poma* to mean the fruit of the tree just mentioned: and indeed the ancients seem to have used *pomum* not only for an *apple,* but for any esculent fruit. Others understand the poet to speak of the fruit of the *apple-tree.* Of the former opinion is La Cerda, who explains this passage thus: "Præterea poma "harum arborum facile degenerant, "veluti oblita suam naturam et "succos." And Ruæus, whose interpretation is in these words: "Et "fructus *ejus* degenerant, amisso "priore sapore." Dryden also translates this line in the same sense:

The gen'rous flavour lost, the fruits decay.

And Dr. Trapp:

——— Its fruit degen'rous proves,
Losing its native juices.

Grimoaldus is of the latter opinion, whose paraphrase runs thus: "Quemadmodum pirus abit in pi-"rastrum, et mali dulces in amaras, "aliæque in alias transeunt." May's translation also is in this sense:

And apples lose the first good juice they had.

And Mr. B—'s:

Degenerate apples thus forget their taste.

60. *Turpes avibus prædam fert uva racemos.*] *Uva* must be used here figuratively for the tree: for *uva* signifies the whole *cluster of grapes* as well as *racemus,* not a single *grape,* which is properly called *acinus* or *vinaceum.* Thus, at the latter end of the fourth Georgick, we find *uva* used to express a swarm of bees hanging on the branches of a tree:

—— Liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis,
Immensasque trahi nubes; jamque arbore summa
Confluere, et lentis *uvam* demittere ramis.

63. *Sed truncis,* &c.] Here the poet speaks of the several ways of cultivating trees by human industry: and gives us a no less just than beautiful description of the manner of inoculating and ingrafting.

Servius, and after him most of the other commentators, think that what the poet says here of olives is a repetition of what he had said before:

Quin et caudicibus sectis, mirabile dictu!
Truditur e sicco radix oleagina ligno.

In the note on that passage, it is shewn, that Virgil speaks of a way of cutting the trunk of an olive-tree in pieces: and he mentions it as a wonder, that the roots should shoot from the dry wood. Here he speaks of the best way of propagating olives, which he says is by *truncheons,*

and Paphian myrtles by the solid wood. Respondent, solido Paphiæ de robore Myrtus.

which are the thick branches sawn in pieces, of a foot or a foot and a half in length. These are to be planted as fresh as possible, not *e sicco ligno*. Columella, in the seventeenth chapter of his book *de Arboribus*, follows our poet in recommending the propagation of olives by truncheons: "Melius autem "*truncis* quam plantis olivetum "constituitur." The ninth chapter of the fifth book of the same author is entirely on the culture of olives. I shall here set down his description of the *taleæ* or truncheons of olive-trees. "Tum ramos novellos, pro-"ceros, et nitidos, quos compre-"hensos manus possit circumvenire, "hoc est manubrii crassitudine fe-"racissimos arboribus adimito, et "ex his quam recentissimas taleas "recidito, ita ut ne corticem, aut "ullam aliam partem, quam quæ "serra præciderit, lædas: hoc au-"tem facile contingit, si prius va-"ram feceris, et eam partem supra "quam ramum secaturus es, fœno, "aut stramentis texeris, ut molliter, "et sine noxa corticis taleæ super-"positæ secentur. Taleæ deinde "sesquipedales serra præcidantur, "atque earum plagæ utraque parte "falce leventur, &c." Here he says they are to be cut to the length of a foot and half; but Cato recommends them to be no longer than one foot: "Taleas oleagineas, quas in scrobe "saturus eris, tripedaneas decidito, "diligenterque tractato, ne liber "laboret. Cum dolabis aut secabis, "quas in seminario saturus eris, pe-"dales facito."

Truncus is properly a stock of a tree, divested of its head: hence these *taleæ*, or branches, with their heads cut off are called *trunci*. The French derive their word *troncon* from *truncus;* and hence comes our word *truncheon*.

The winters in England are generally too severe, to suffer olive-trees to be planted in the open ground. The way of propagating them here is by laying down their tender branches, and taking them from the mother-plant in about two years. This method is so tedious, that most people choose to have them from Italy in the spring. They are usually planted in pots or cases, and removed into the green-house at the approach of winter.

Propagine vites respondent.] Virgil here recommends the propagation of vines by layers: which is still practised. It is found by experience to be a better way to propagate them by cuttings; the description of which I shall take the liberty to set down, in the words of my judicious friend Mr. Miller: "You should always make choice "of such shoots as are strong and "well ripened of the last year's "growth. These should be cut "from the old vine, just below the "place where they were produced, "taking a knot of the two years' "wood, which should be pruned "smooth, then you should cut off "the upper part of the shoot, so as "to leave the cutting about sixteen "inches long." This is the way which Columella recommends; who calls this sort of cutting *malleolus*, because it bears no ill resemblance to a little hammer. I do not know that we have any proper English word for *malleolus*, though it is a cutting of a different nature from that which is usually taken from other trees. Columella mentions also the propagation of vines by layers, in his seventh book *de Arboribus*.

64. *Solido Paphiæ de robore Myrtus.*] In one of the Arundelian manuscripts it is *melius* instead of *solido*.

Plantis eduræ Coryli nascuntur, et ingens
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes: etiam ardua palma

The hard hazels and the vast ash, and the tree which spreads its shade for the crown of Hercules, and the acorns of our Chaonian father, grow from suckers: this way also grows the lofty palm, and the fir,

The myrtles are called Paphian from Paphos a city of the island Cyprus, where Venus was worshipped. The myrtle was sacred to that goddess: see the note on ver. 28. of the first book.

By *solido de robore* he seems to mean planting by sets. Thus Mr. B—— seems to understand him:

——— Myrtles by huge boughs.

With us they are propagated by cuttings, and removed into the greenhouse in winter.

65. *Plantis eduræ Coryli nascuntur.*] By *plantis* the poet means suckers; which is a method still in common practice: though it is now found to be a better way to propagate them by layers.

I read *eduræ* with Heinsius, and several other good editors. Servius reads *et duræ;* but he says that some read *eduræ,* as it were *non duræ;* like *enodes* for *sine nodis.* Pierius says that in some ancient manuscripts it is *eduræ,* but in the greater part *et duræ.* One of the Arundelian manuscripts has *et duræ,* and the other *eduræ.* The King's, the Cambridge, and the Bodleian manuscripts have *et duræ.* Both Dr. Mead's manuscripts have *eduræ.* Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and several other editors read *et duræ,* Ruæus and many others read *eduræ.* This last commentator interprets *eduræ, valde duræ:* and the hazel being a hard wood, this interpretation seems to be better than that of Servius.

One of the Arundelian manuscripts reads *nascentur,* instead of *nascuntur.*

66. *Herculeæque arbos umbrosa coronæ.*] The tree of Hercules was the poplar: thus Theocritus, in his second Idyllium:

——— Λεύκαν, Ἡρακλέος ἱερὸν ἔρνος:

and our poet, in his seventh Eclogue:

Populus Alcidæ gratissima.

It is certain that the poplar puts forth suckers in great abundance.

67. *Chaoniique patris glandes.*] See the note on ver. 8. of the first Georgick. The oak was sacred to Jupiter.

Etiam] In both Dr. Mead's manuscripts it is *et jam.*

It must not be denied, that notwithstanding our poet seems to mention the oak, palm, and fir, as being propagated by suckers, yet these trees are never known to produce any, nor were they ever propagated any other way, than by seeds. It has been suggested to me by an ingenious friend, that what Virgil says of suckers is terminated with the end of ver. 66, and that *Chaonii patris glandes, &c.* signifies that "oaks grow from seeds, as does "also the lofty palm, and the fir, "which is to try the dangers of the "sea." I much question whether the words of our author can be brought to this sense, but I leave it to the determination of the learned reader.

Ardua palma.] The palm (I believe) has this epithet on account of its great height. Some think it is called *ardua,* because the honour of the palm is difficult to be obtained. Mr. Miller thinks it is called *ardua,* because "it is with difficulty propa-"gated, and is of slow growth, so

which is to try the dangers of the sea. But the rugged arbute is ingrafted with the offspring of the walnut-tree,

Nascitur, et casus abies visura marinos.
Inseritur vero ex fœtu Nucis arbutus horrida,

" that the persons who plant the " stones, seldom live to taste the " fruit of their labour."

68. *Casus abies visura marinos.*] The *abies* is our *yew-leaved fir-tree.* The wood of this tree was much used by the ancients in their shipping.

69. *Inseritur vero ex fœtu nucis arbutus horrida.*] I believe there is no passage, in all the Georgicks, which has been more censured, than this about grafting: it being a received opinion, that no graft will succeed, unless it be upon a stock, which bears a fruit of the same kind. Hence this is looked upon as a mere poetical rant, to talk of grafting a walnut on an arbute, an apple on a plane, a beech on a chesnut, a pear on a wild ash, and an oak on an elm. Whether the present art falls short of that of the ancients, or whether our climate will not admit of the same advantages, with the better air of Italy, I will not pretend to determine. But I shall endeavour to strengthen what our poet has said, by the authority of the best, the most experienced, and the most judicious prose writer on agriculture, amongst the ancients. Columella spends a whole chapter, in his book *de Arboribus*, in shewing how any cion may be grafted on any stock. I shall present the reader with a translation of that entire chapter. " But " since the ancients have denied " that every kind of cion may be " ingrafted on every tree, and have " determined this as a perpetual " law, that those cions only can " succeed, which are like in outer " and inner bark, and fruit, to those " trees on which they are ingrafted, " we have thought it proper to re- " move this mistake, and deliver " to posterity the method by which " every kind of cion may be in- " grafted on every kind of tree. " But not to tire the reader with " a long preface, we shall give " one example, by following which " any one may ingraft whatso- " ever kind he pleases on any " tree. Make a trench four feet " every way from an olive-tree, of " such a length that the extremities " of the olive-branches may reach " it. Into this trench put a young " fig-tree, and be careful that it be " fair and strong. After three or " five years, when it is sufficiently " grown, bend down the fairest " branch of the olive-tree, and bind " it to the fig-stock: and so cutting " off the rest of the branches, leave " only those which you would in- " graft. Then top the fig, smooth " the wound, and cleave the middle " of the stock with a wedge. Then " shave the ends of the olive " branches on each side, whilst they " grow to the mother plant, and so " fit them to the cleft of the fig, " and take out the wedge, and bind " them carefully, that they may not " start back. Thus in three years " time the fig and olive will unite: " and in the fourth year, when they " are well incorporated, cut the " olive branches from the mother " in the same manner as you cut off " layers. By this method every " kind of cion is ingrafted upon " any tree."

What I have here quoted is, I think, sufficient to justify what the poet has related. It cannot be imagined, that all he says is from his own experience: but it was certainly thought in his time to be practicable. I shall now lay before

Et steriles platani malos gessere valentes : 70 and barren planes have borne strong apple-trees :

the reader what may be said on the other side of the question, in the words of Mr. Miller, who has done me the favour to communicate the following observations.

" The ancients used two different " methods of grafting: the first is " by approach; the other is what " the gardeners term clift-grafting. " It is the former method which " Columella has described, where " he directs the stock, on which the " graft is to be inserted, to be " planted so near the tree designed " to be propagated, as that the " branches may be drawn down, " and inserted in the stock, without " being cut from the parent tree: " for he directs the letting it remain " two years before it is separated. " As to the different kinds of trees, " which are mentioned by the poet, " to be ingrafted on each other, I " dare affirm it was never practised " in any country: so that we must " either suppose the trees, which " now pass under the same appel- " lation, to be different from those " known at that time under such " names, or that it is a licence taken " by the poet to embellish his poem. " What Columella has said to con- " firm this, is no more than what " we find in most books of hus- " bandry, both ancient and modern; " in which the authors have too " frequently spent more time in ex- " plaining what they supposed " mysteries, than in relating the " practice of the most experienced " husbandmen. For suppose these " things were practicable, there " could no advantage arise from it " to the practitioner, and it would " be only a matter of curiosity, " to see the stock of one kind sup- " porting a tree of a very different " one. But all these sorts of trees " have been tried on each other, " not only in England, but also in " Italy, and from all the different " experiments which have been " made, it is found that no trees of " a different kind will take on each " other. In several books of gar- " dening and husbandry, we find " directions how to ingraft one sort " of tree on another of any kind; " which is to plant the stock near " the tree from which the cion is to " be taken, and when the stock is " sufficiently rooted, then you must " draw down a young branch of the " tree, and insert it into the stock " as near the ground as possible: " then the earth is ordered to be " laid round the stock above the " place where it was grafted. In " this state they were to remain " until the second or third year, " when they should be cut off from " the parent-tree. By this method " I have known a pear-tree grafted " on a cabbage stalk, but the stock " was of no use to the graft: for " the cion put out roots whereby it " maintained itself. But these being " little better than jugglers' tricks, " were never practised by persons " of experience."

69. *Ex.*] In one of the Arundelian manuscripts it is *et.*

Ibid. *Nucis.*] See the note on ver. 187. of the first Georgick.

Ibid. *Arbutus.*] See the note on ver. 148. of the first Georgick.

Ibid. *Horrida.*] It is *horrens* in the King's, and both Dr. Mead's manuscripts.

Ruæus thinks that *arbutus* has the epithet *horrida,* on account of the fewness of the leaves: I rather believe it is because of the ruggedness of its bark. Servius seems to take it in this sense: " horrida " autem hispida," says he. The

chesnut-trees have borne beeches, and the mountain ash has been hoary with the white

Castaneæ fagos, ornusque incanuit albo

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branches also of the arbute are very unequal, which the poet seems to express in the numbers of this verse. Mr. B— takes the *arbutus* to be our crab-tree: and *nux* to be the filberd:

> But *filberds* graft on th' horrid *crab-tree's* brows.

70. *Steriles platani malos gessere valentes.*] The *Platanus* is our *oriental Plane-tree*, without all question. Dionysius the geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the footstalk to be the isthmus, by which it is joined to Greece:

——— Πέλοπος δ' ἐπὶ νῆσος ὀπηδεῖ,
Εἰδομένη πλατάνοιο μυουρίζοντι πετήλῳ.
Ἀκρῳ μὲν γὰρ ἔοικεν ἐεργόμενος στενὸς ἰσθμὸς,
Πρὸς βορέην, καὶ κοινὸν ἐφ' Ἑλλάδος ἴχνος ἐρείδων·
Φύλλῳ δ' ἤπειρος περιδινήτῳ περίμετρος,
Κόλποις εἰναλίοις ἐστημένη ἔνθα καὶ ἔνθα.

Pliny also says that the Peloponnesus is shaped, by the number of its bays, like a plane leaf: "Platani "folio similis, propter angulosos re- "cessus." To illustrate this similitude, which is as just as we can expect in any thing of this nature, I have added a figure of the Peloponnesus, and of a leaf of a plane-tree. The *Platanus* is so called from πλατὺς *broad*, on account of the remarkable breadth of its leaves. Pliny tells us this tree was first brought over the Ionian sea, into the island of Diomedes, for a monument for that hero: thence into Sicily, and so into Italy. "Sed "quis non jure miretur arborem "umbræ gratia tantum ex alieno "petitam orbe? Platanus hæc est, "per mare Ionium in Diomedis in- "sulam ejusdem tumuli gratia pri- "mum invecta, inde in Siciliam "transgressa, atque inter primas "donata Italiæ." It seems the ancients had so profuse a veneration for this tree as to irrigate it with wine; thus Pliny: "Tantumque "postea honoris increvit, ut mero "infuso enutriantur: compertum "id maxime prodesse radicibus, "docuimusque etiam arbores vina "potare." The poet calls the plane barren, because it bears no fruit that is eatable.

71. *Castaneæ fagos.*] The commentators differ greatly about the reading of this passage. Servius reads *castaneæ fagos*, but thinking it absurd that a barren beech, as he calls it, should be ingrafted on a fruitful chesnut, he fancies either that it is a hypallage, so that *Castaneæ fagos* is for *fagi castaneas*: or else that we must make a stop at *castaneæ*, taking it for the genitive case after *malos*; and making *fagos* the nominative case with a Greek termination, this and the preceding verse being to be read thus:

> Et steriles platani malos gessere valentes
> Castaneæ: fagos, ornusque incanuit, &c.

The first of these interpretations is such, that, I believe, to mention it is to confute it. The second interpretation is not without its followers. Pierius says he has seen *castaneæ* marked for the genitive case, in some ancient copies: and Ascensius, as he is quoted by Ruæus, contends for this reading. He takes *malos* to signify, not apple-trees, but *masts*: so that the sense will be, according to this critic, *Plane-trees have borne such strong branches of chesnuts, that they seem to be masts of ships*: but this, as Ruæus justly observes, is too harsh. Others, says Servius, like neither of these interpretations, but make





ORIENTAL PLANE TREE.

Flore pyri, glandemque sues fregere sub Ulmis. blossom of pears, and the swine have crunched acorns under elms.

castaneæ the genitive case after *flore*, and read *fagus* in the nominative case singular. Thus it will be, "the beech has been hoary with "the blossoms of chesnuts, and the "mountain ash with those of the "pear-tree." Ruæus follows this interpretation, and Mr. B——

Thus chesnut plumes on beech surprise the sight,
And hornbeam blows with pear-tree flowers all white.

Grimoaldus reads *castaneæ fagos*, and thinks the poet means a wild sort of *chesnuts*, for he paraphrases it "in castanea *sylvestri* fagum." La Cerda contends that it should be read *castaneas fagus*, making *fagus* the nominative case plural, like *laurus, platanus, myrtus*, which are found in some old copies. Dryden seems to have read *castaneas fagus:*

Thus mastful beech the bristly chesnut bears.

Dr. Trapp also highly approves of this reading: "I entirely agree," says he, "with those who read *cas-* "*taneas fagus*, or *castaneæ fagus*, "in Abramus's sense, [see Ruæus;] "not *castaneæ fagos*. Nobody in "his wits would graft a beech upon "a chesnut." His translation is according to this latter sense:

—— Chesnuts bloom'd on beech.

For my part I see no reason to reject the common reading, *castaneæ fagos*. Thus Pierius found it in the Medicean manuscript: and thus I find it in all the seven manuscripts, which I have collated. The commentators have been induced to alter the text, on a supposition, that chesnuts were esteemed, in Virgil's time, as much superior to beech-mast, as they are now: the contrary to which I believe may easily be proved. Pliny mentions chesnuts, as a very sorry sort of fruit, and seems to wonder that nature should take such care of them, as to defend them with a prickly husk: "Armatum iis echi- "nato calyce vallum, quod inchoa- "tum glandibus. Mirumque *vi-* "*lissima* esse quæ tanta occultaverit "cura naturæ." We learn from the same author that this fruit was made better by culture, about the time of Tiberius: "Divus Tiberius "postea balanum nomen imposuit, "excellentioribus satu factis." The mast of the beech was reckoned a very sweet nut, and men are said to have been sustained by it in a siege. "Dulcissima omnium fagi," says Pliny, "ut qua obsessos etiam "homines durasse in oppido Chio, "tradat Cornelius Alexander." This tree was held in great veneration by the Romans, vessels made of it were used in their sacrifices, and the mast was used by them in medicine. Hence I see no reason to doubt that Virgil meant the ingrafting a beech on a chesnut: though with us, who prefer the chesnut, this practice would be absurd.

71. *Ornusque incanuit albo flore Pyri.*] What the Romans called *Ornus* seems to be the *Sorbus aucuparia* or *Quicken-tree*, which grows in mountainous places; not only in Italy, but in many parts, especially the northern counties, of England, where it is commonly called the Mountain Ash. Columella says the *Ornus* is a wild sort of *Ash*, and that its leaves are broader than those of the other species: "Sed si "aspera et siticulosa loca arboribus "obserenda erunt, neque Opulus, "neque Ulmus tam idoneæ sunt

Nor are grafting and inoculating performed the same way. For where the buds thrust themselves forth, out of the middle of the bark, and break the thin membranes, a small slit is to be made in the very knot; here they inclose a bud from a tree of another sort, and teach it to unite with the moist rind. Or again the unknotty stocks are cut, and a way is made into the solid wood with wedges, and then fruitful cions are put in: and in no long time the vast tree rises up to heaven with happy branches, and wonders at the new leaves, and fruits not its own.

Nec modus inserere, atque oculos imponere simplex.
Nam qua se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: huc aliena ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et alte
Finditur in solidum cuneis via; deinde feraces
Plantæ immittuntur: nec longum tempus, et ingens
Exiit ad cælum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.

" quam *Orni*. Eæ *sylvestres Fra-*
" *xini* sunt, paulo latioribus tamen
" foliis quam cæteræ Fraxini, nec
" deteriorem frondem quam Ulmi
" præstant."

I have sometimes suspected that the *Ornus* may be that sort of Ash, from which the manna is said to be gathered in Calabria, and which Caspar Bauhinus brought out of Italy, under the name of *Ornus 3. Galli Brixiani de Re rustica.* Both he and his brother John Bauhinus have called it *Fraxinus rotundiore folio.*

72. *Glandemque sues fregere sub Ulmis.*] In the King's, and one of Dr. Mead's manuscripts, I find *glandes* instead of *glandem.*

Pliny has committed an error in quoting this passage, for he says that Virgil speaks of ingrafting cherries upon elms: " Quippe cum
" Virgilius insitam nucibus arbutum,
" malis platanum, *cerasis ulmum*
" dicat."

73. *Inserere atque oculos imponere.*] Here the poet shews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There are several ways of grafting now in use, but the only one, which Virgil describes, is what we call cleft-grafting, which is performed by cleaving the head of the stock, and placing a cion from another tree in the cleft.

78. *Trunci.*] We call the body of a tree the *trunk:* but *truncus* is not used for the body, unless the head be cut off. The body of a tree, when it is adorned with its branches, is called *caudex* or *codex.*

82. *Miraturque.*] Servius reads *mirata estque.*

To conclude the notes on this passage about ingrafting and inoculating: it seems impossible not to observe the beautiful manner in which our poet has described them. The variety of expression which he has used in speaking of the different sorts of ingrafted trees, and the various epithets he bestows on them, render this passage exceedingly delightful. The arbute is distinguished by its ruggedness; the plane by its barren shade; and the pear by its snowy blossoms. It would have become a prose writer, simply to have said that any cion may be ingrafted on any stock: but a poet must add beauty to his

Præterea genus haud unum, nec fortibus ulmis,
Nec salici, lotoque, neque Idæis cyparissis: 84

Besides, there are more than one sort of strong elms, of willows, of lotes, and of Idæan cypresses:

instructions, and convey the plainest precepts in the most agreeable manner. Thus Virgil, after he had said that walnuts are ingrafted on arbutes, apples on planes, and beeches on chesnuts, adorns the wild ash with the fine blossoms of the pear: and instead of barely telling us that oaks may be ingrafted on elms, he represents the swine crunching acorns under elms, than which nothing can be more poetical. At the close of this passage, he gives life and sense to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

83. *Præterea genus, &c.*] In this passage the poet just mentions, that there are several species of trees, and speaks of the infinite variety of fruits.

The two first lines of Dryden's translation are intolerable:

Of vegetable woods are various kinds,
And the same species are of sev'ral minds.

Ulmis.] Theophrastus speaks of two sorts of elm: Pliny mentions four.

84. *Salici.*] Pliny speaks of four sorts of willow.

Loto.] There is a tree, and also an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horses of Achilles,

Λωτὸν ἐρεπτόμενοι ἑλεόθρεπτόν τε σέλινον.

It grows in great plenty in the Nile, where they make bread of the heads of it. Prosper Alpinus, an author of good credit, who travelled into Egypt, assures us, that the Egyptian *Lotus* does not at all differ from our great white water lily. But it is the tree which Virgil here speaks of: and which gave name to a people mentioned by Homer in his ninth Odyssey:

Οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.
Οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
Ἤμεν ἐρυσσάμενοι, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
Τῶν δ' ὅστις λωτοῖο φάγοι μελιηδέα καρπὸν,
Οὐκ' ἔτ' ἀπαγγεῖλαι πάλιν ἤθελεν, οὐδὲ νέεσθαι·
Ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
Λωτὸν ἐρεπτόμενοι μενέμεν, νόστου τε λαθέσθαι.
. . . . . .

They went, and found a hospitable race:
Not prone to ill, nor strange to foreign guest,
They eat, they drink, and nature gives the feast;
The trees around them all their food produce,
Lotos the name, divine nectareous juice!
(Thence call'd Lotophagi) which whoso tastes,
Insatiate riots in the sweet repasts,
Nor other home, nor other care intends,
But quits his house, his country, and his friends.

Mr. Pope.

Theophrastus describes this tree to be something less than a pear-tree; he says its leaves are cut about the edges, and like those of the *Ilex* or ever-green oak. He adds, that there are several sorts of them, differing according to their fruit, which is of the size of a bean, and grows thick upon the branches like myrtle berries: Ἔστι δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, εὐμέγεθες, ἠλίκον ἄπιος, ἢ μικρὸν ἔλαττον. φύλλον δὲ ἐντομὰς ἔχον καὶ περιγώδες . . . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς ἠλίκος κύαμος . . . . φύεται δὲ καθάπερ τὰ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν βλαστῶν. Pliny has translated Theophrastus almost word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: "Eadem

nor do the fat olives, Nec pingues unam in faciem nascuntur olivæ,

" Africa qua vergit ad nos, insignem " arborem Loton gignit, quam vo- " cant celtin, et ipsam *Italiæ fami-* " *liarem,* sed terra mutatam." It must indeed have very much degenerated, if it be, as most botanists agree, that which we call the nettle tree: the fruit of which is far from that delicacy, which is ascribed to the Lotus of the ancients. The leaves are indeed cut about the edges: but he must have a warm imagination, who can find in them any resemblance of the *ilex.* Hence some critics have taken the liberty to alter the text of Theophrastus, reading περιωδὶς instead of περιῳδὶς, that is, *serrated,* or *indented like a saw,* instead of *like those of the ilex.* But, if we should allow this emendation, it would not answer our purpose: for, either ἐντομὰς ἔχον *cut about the edges,* and περιωδὶς *serrated,* mean the very same thing, and so Theophrastus would be guilty of tautology; or else the first must be interpreted *sinuated,* which is not true of the nettle-tree. Besides, in Pliny's time, it certainly was περιωδὶς; for he translates this passage: " Incisuræ folio crebriores, alioquin " *ilicis* viderentur."

It seems to me more probable that the *Lotus* of the *Lotophagi* is what we now call *Zizyphus* or the *Jujube-tree.* The leaves of this are about an inch and a half in length, and about one inch in breadth, of a shining green colour, and serrated about the edges: wherefore they are much more like the leaves of the *ilex,* than those of the nettle-tree can be imagined to be. The fruits grow thick upon the branches, according to what Theophrastus says of the Λώτος. They are of the shape and size of olives, and the pulp of them has a sweet taste, like honey, which agrees with what Homer says of this tree; that it has μελιηδέα καρπόν. They are sent over dried, from Italy.

There is another sort of *Lotus* mentioned by Theophrastus, different from that of the *Lotophagi,* which he calls also παλίουρος. This is thought, not without reason, to be that which Prosper Alpinus tells us the Egyptians call Nabca. It is described and figured by that learned author, in his book *de Plantis Ægypti,* page 7, 8. This is thought also to be the *lotus* described by Polybius, as we find him quoted by Athenæus. Virgil has mentioned the *Paliurus,* in his fifth Eclogue:

—— Spinis surgit Paliurus acutis.

Idæis cyparissis.] He calls the cypress *Idæan,* from *Ida,* a mountain of Crete. Theophrastus tells us this tree is so familiar to that island, that it comes up there spontaneously, if you do but turn up the earth: Ἐνιαχῆ δὲ ἂν μόνον ὑπερτάσωνταί καὶ κινήσωσιν, εὐθὺς ἀναδλαστάνειν τὰ οἰκεῖα τῆς χώρας. ὥσπερ ἐν Κρήτῃ κυπαρισσίοι.

85. *Nec pingues unam in faciem nascuntur olivæ.*] There are many sorts, or varieties, of olives: though they are not so numerous as apples, pears, and plumbs. Cato mentions eight sorts; *oleam conditivam, radium majorem, sallentinam, orchitem, poseam, sergianam, colminianam, albicerem.* Columella says, that ten sorts only had come to his knowledge: though he thinks there are more. The names of the ten mentioned by Columella are; *Pausia, algiana, liciniana, sergia, nevia, culminia, orchis, regia, circites, murtea.* He mentions the *radius* also soon after: but that may probably be only another name for one of the ten. There are many more sorts mentioned by Pliny, and other authors; the same fruit obtaining, as I sup-

Orchites, et radii, et amara pausia bacca : 86 the orchites, and the radii, and the pausia with bitter berries, grow in the same form :

pose, different names, in different provinces, and at different times. Thus we find in Pliny, that the *sergia* was called *regia* by the Sabines: and yet Columella sets these down as two different sorts. Matthiolus informs us, that there were no more than three sorts known in his time in Tuscany: "Virgilius trium tantum generum meminerit, quemadmodum etiam plura non novit hac nostra ætate Hetruria, præsertimque noster Senensis ager."

86. *Orchites.*] Most of the manuscripts I have seen have *orchades.* The same reading is in the Medicean, and other ancient manuscripts. Heinsius also, La Cerda, Ruæus, and most of the editors read *orchades.* One of Dr. Mead's manuscripts has *orchades, radiique,* making the middle syllable of *orchades* long. Servius reads *orchites,* which I take to be right, because I find it spelt in that manner by the prose writers of agriculture; and particularly by Pliny, when he quotes this very passage of Virgil: "Genera earum tria dixit Virgilius, *orchites,* et radios, et pausias." The *orchis* is a round olive, being so called from ὄρχις, *a testicle.* Columella says that it is fitter for eating, than to make oil: "Orchis quoque et radius melius ad escam, quam in liquorem stringitur." Pliny says the *orchis* abounds most in oil: "Prima ergo ab autumno colligitur, vitio operæ non naturæ, pausia cui plurimum carnis: mox orchites, *cui olei.*" It seems to be the same with that which Cæsalpinus, who was of Arezzo in Tuscany, tells us the modern Italians call *Olivola,* being a small round olive, yielding abundance of oil. "Nostratium, quæ minores, rotundioresque, plurimum olei habentes, *olivolæ* vocantur." Matthiolus says that the olive, which produces the best oil, and in greatest quantities, is called *olivastre:* that it is a large spreading tree, as big as a walnut-tree; "Proximæ, tum colore, tum magnitudine præstantes, quamvis prædictis longe minores sint, sunt tamen omnium aptissimæ ad olei conficiendi usum: quippe quod oleum ex eis expressum sit non modo flavum, dulce, pellucidum, ac cæteris præstans, sed etiam copiosum. Gignuntur hæc a procerissimis oleis, prægrandibus, juglandium nucum instar, ramos in altum latumque amplissime fundentibus, eas rura nostra *olivastre* vulgo vocant." Hence I take the *orchis* of Virgil, the *olivola* of Cæsalpinus, and the *olivastre* of Matthiolus to be the same sort of *olive.*

Radii.] The *radius* is a long olive, so called from its similitude to a weaver's shuttle. There was a larger and a smaller sort of *radius:* for Cato, in the passage quoted in the note on ver. 85. mentions the *radius major;* and Columella in lib. xii. cap. 47. speaks of the *radiolus.* Cæsalpinus mentions only the large sort, which, he says, are large and long, yielding a very sweet oil, but in small quantities, and are called *raggiariæ* from *radius:* "Quæ majusculæ et oblongæ, dulcissimum oleum reddentes, sed parcius, *raggiariæ* a *radiis* nomine deflexo." These seem to be the same with the first sort mentioned by Matthiolus, which he says are large olives, produced from small trees, and are generally pickled, because they yield but a little oil: "Primum harum genus eas nostri faciunt, quæ licet a minoribus

neither do apples, and the woods of Alcinous: nor are the shoots the same of the Crustumian and Syrian pears, and of the heavy volemi. Nor does the same vintage hang on our trees, as Lesbos gathers from the Methymnæan vine. There are Thasian vines, and there are white Mareotides;

Pomaque, et Alcinoî sylvæ: nec surculus idem
Crustumiis, Syriisque pyris, gravibusque volemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmite Lesbos.
Sunt Thasiæ vites, sunt et Mareotides albæ: 91

" olearum plantis proferantur, sunt " tamen spectata forma et magnitu- " dine, Bononiensibus non quidem " inferiores: his tantum muria as- " servatis utuntur in cibis: quando- " quidem oleæ minus aptæ sunt, " quod multo plus amurcæ quam " olei fundant."

Amara pausia bacca.] The poet mentions the bitter berry of this sort of olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere taste. But when it is quite ripe, it has a very pleasant flavour, according to Columella: " Bacca jucundissima est " pausiæ." Cato, when he is speaking of making green oil, says you must choose the roughest olive: " Quam acerbissima olea oleum " facies, tum oleum optimum erit." Pliny has almost the same words: " Oleum quam acerbissima oliva " optimum fieri." And Columella calls the Pausian olive *acerba:* " Acerbam pauseam mense Sep- " tembri vel Octobri, dum adhuc " vindemia est, contunde."

87. *Poma.*] Columella mentions nine sorts of apples, as the most excellent: " Præterea malorum ge- " nera exquirenda maxime scan- " diana, matiana, orbiculata, sex- " tiana, pelusiana, amerina, syrica, " malimela, cydonia." Pliny mentions twenty-nine sorts: but in these are included citrons and several other fruits which we do not now call apples.

Alcinoi sylvæ.] The gardens of Alcinous, in which were groves of fruit trees, are celebrated in the seventh Odyssey.

88. *Crustumiis, Syriisque pyris, gravibusque volemis.*] The *Crustumia,* or, as others call them, *crustumina,* were reckoned the best sort of pears. Columella gives them the first place in his catalogue; and Pliny says they are the best flavoured. " Cunctis autem crustu- " mina gratissima." Whether they are any sort of pears now known is uncertain: Mr. B—— translates them *warden pears.*

The Syrian pears are called also *Tarentina,* according to Columella. They are thought by some to be the *bergamot.*

The *volemi* are so called, *quia* volam *manus impleant;* because they fill the palm of the hand. Ruæus thinks they are the *bon chretien,* and that those are mistaken, who confound them with the *libralia* of Pliny, which are the pound pears. Dryden however differs from Ruæus:

> Unlike are bergamots and pounder pears.

And Mr. B——

> The same variety the orchard bears,
> In warden, bergamot, and pounder pears.

90. *Methymnæo.*] Methymna is a city of Lesbos, an island of the Ægean sea, famous for good wine.

91. *Thasiæ vites.*] Thasus is another island of the same sea. The Thasian wine is mentioned by Pliny, as being in high esteem: " In " summa gloria post Homerica illa, " de quibus supra diximus, fuere " *Thasium,* Chiumque."

Mareotides albæ.] It is disputed whether these vines are so called

Pinguibus hæ terris habiles, levioribus illæ:
Et passo psythia utilior, tenuisque lageos,

the one thrives in a fat soil, and the other in a light one: and the Psythian, which is fitter to be used dry, and the light lageos,

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from Mareia, or Mareotis, a lake near Alexandria; from Mareotis, a part of Africa, called also Marmarica, and now Barca; or from Mareotis, a part of Epirus. Columella seems to be of the latter opinion, for he calls them Greek vines: "Nam quæ Græculæ vites sunt, ut "Mareoticæ, Thasiæ, Psythiæ, *&c.*" Athenæus is of the former opinion, and says the best Mareotic or Alexandrian wine is white. But Pliny expressly says the Alexandrian grape is black. "Alexandrina appellatur "vitis circa Phalacram brevis, ra-"mis cubitalibus, *acino nigro.*" Horace seems to countenance the opinion that the Mareotic was an Egyptian wine; for he represents Cleopatra as inebriated with it:

Mentemque lymphatam *Mareotico*
Redegit in veros timores
Cæsar.

Strabo is quoted, as ascribing the Mareotic wine to Marmarica: but I think unjustly. The place referred to is in the seventeenth book: which if the reader will carefully consult, he will find, I think, that this part of Africa did not bear good wine: Μεταξὺ δὲ πρῶτον μὲν ἄκρα λευκόγειος, λευκὴ ἀκτὴ καλουμένη. ἔπειτα Φοινικοῦς λιμὴν, καὶ πυγιεὺς κώμη. εἶτα νῆσος πηδονία λιμένα ἔχουσα. εἶτ' ἀντίφρας, μικρὸν ἀπωτέρω τῆς Θαλάττης. ἅπασα μὲν ἡ χώρα αὕτη οὐκ εὔοινος, πλείω δεχομένου τοῦ κεράμου Θάλατταν, ἢ οἶνον, ὃν δὴ καλοῦσι Λιβυκόν. ᾧ δὴ καὶ τῷ ζύθῳ τὸ πολὺ φῦλον χρῆται τῶν Ἀλεξανδρέων. Here we see, that the Lybian wine was in no esteem, and that it served only for the use of the common people of Alexandria. But he plainly enough ascribes the Mareotic wine to the country about the lake Mareia: Ἡ δὲ Μαρεία λίμνη παρατείνουσα, μέχρι καὶ δεῦρο, πλάτος μὲν ἔχει πλειόνων, ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μῆκος δ' ἐλαττόνων ἢ τριακοσίων. Ἔχει δὲ ὀκτὼ νήσους, καὶ τὰ κύκλῳ πάντα οἰκούμενα καλῶς. Εὐοινία τε ἐστὶ περὶ τοὺς τόπους, ὥστε καὶ διαφέρεσθαι πρὸς παλαίωσιν τὸν Μαραιῶτιν οἶνον. The same author tells us expressly, in another place of the same book, that this lake Mareia, or Mareotis, is on the south side of Alexandria: Ἀμφίκλυστόν τε γὰρ ἐστὶ τὸ χωρίον δοσὶ πελάγεσι, τὸ μὲν ἀπὸ τῶν ἄρκτων τῷ Αἰγυπτίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῇ τῆς λίμνης τῆς Μαρείας, ἣ καὶ Μαρεῶτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catabathmus, which must comprehend the whole Mareotis Lybia, which, according to Pliny, extends from Catabathmus to Alexandria. Now, as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be supposed to have grown in either of these countries. But as Strabo plainly distinguishes between the Lybian and Mareotic vines, I believe we may venture to conclude, that they grew on the Egyptian side of the lake Mareotis: that there were both black and white grapes in that country: and therefore that the poet added the epithet *white*, because they were better than the black sort.

93. *Passo psythia utilior.*] *Passum* is a wine made from raisins, or dried grapes. Columella has described the manner of making it, in lib. xii. cap. 39. It is called *passum* from *patior* according to Pliny: "Quin "et a patientia nomen acinis datur "passis."

Tenuis lageos.] The *lageos* is so called from λαγὼς *a hare*, on account of its colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgi-

which will make your legs fail you, and tie your tongue; there are purple and early ripe grapes: and how shall I praise thee, O Rhætian grape?

Tentatura pedes olim, vincturaque linguam; 94
Purpureæ, preciæque, et quo te carmine dicam

" lius Thasias et Mareotidas, et *La-*
" *geas*, compluresque externas, quæ
" non reperiuntur in Italia." Servius interprets *tenuis, penetrabilis, quæ cito descendit ad venas.* Some think that *tenuis* signifies *weak*, and therefore that the poet uses *olim*, to signify that it will be long before it affects the head. I take *tenuis* in this place to signify what we call a *light wine.* Dioscorides opposes the light wines to the thick black wines: Οἱ δὲ παχεῖς καὶ μέλανες κακοστόμαχοι, φυσσώδεις, σαρκὸς μέντοι γεννητικοί. οἱ μέντοι λεπτοὶ καὶ αὐσηροὶ εὐστόμαχοι.

95. *Preciæ,*] " Preciæ, quasi præ-
" coquæ," says Servius, " quod ante
" alias coquantur."

Quo te carmine dicam, Rhætica?] Rhætia is a country bordering upon Italy. It has been questioned whether this expression of Virgil is intended to praise the Rhætian wines or not. Seneca in his first book of natural questions, cap. 11. speaking of the *parhelia*, is in doubt what Latin name to give them, and asks whether he shall imitate Virgil's expression, where he is in doubt how to call the Rhætian vine: " His
" quod nomen imponimus? An fa-
" cio quod Virgilius, qui dubitavit
" de nomine, deinde id de quo du-
" bitaverat, posuit?

" ——— Et quo te nomine dicam
" Rhætica? nec cellis ideo contende Fa-
" lernis."

Here Seneca certainly understood Virgil's meaning to be, that he was in doubt what to say of this sort of vine. But I think his authority in this place not very great, because he seems not to have read our poet very carefully. Virgil did not say *nomine*, but *carmine:* he was in no doubt about the name of the vine, but how he should celebrate it. Serviustells us that Cato commended this grape, and that Catullus spoke in contempt of it: and that Virgil therefore judiciously kept a middle way, and made a doubt whether he should praise or dispraise it. Fulvius Ursinus thinks this interpretation very insipid. Let us see now what reason there is to think that Virgil intended absolutely to praise the Rhætian vine. I shall first quote the authority of Strabo, who tells us that the Rhætian wine was highly esteemed: Οἱ μὲν οὖν Ῥαῖτοί μέχρι τῆς Ἰταλίας καθήκουσι, τῆς ὑπὲρ Οὐήρωνος καὶ Κώμου, καὶ ὄγε Ῥαιτικὸς οἶνος τῶν ἐν τοῖς Ἰταλικοῖς ἐπαινουμένων οὐκ ἀπολείπεσθαι δοκῶν, ἐν ταῖς τούτων ὑπωρείαις γίνεται. The next author I shall quote is Pliny, who understood our poet to mean, that the Rhætian vine was second to none but the Falernian: " In Veronensi item
" Rhætica, Falernis tantum postha-
" bita a Virgilio." He speaks of it in another place, as a grape in high esteem: " Et Rhætica in maritimis
" Alpibus appellata, dissimilis *lau-*
" *datæ illi.*" We learn from the same author, that Tiberius introduced another sort of wine, but that till then the Rhætian was most esteemed: " Aliis gratiam qui et
" vinis fumus affert fabrilis, iisque
" gloriam præcipuam in fornacibus
" Africæ Tiberii Cæsaris autoritas
" fecit. Ante eum Rhæticis prior
" mensa erat, et uvis Veronensium
" agro." But what has the most weight with me in this argument is, that Suetonius has informed us, that this wine was the favourite of Augustus Cæsar: " Maxime delec-
" tatus est Rhætico." Surely Virgil was not so ill a courtier, as to make a doubt whether he should

Rhætica? nec cellis ideo contende Falernis.
Sunt etiam Ammineæ vites, firmissima vina,
Tmolius adsurgit quibus, et rex ipse Phanæus,
Argitisque minor: cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, Dîs, et mensis accepta secundis,

but however thou must not contend with the Falernian cellars. There are also Amminean vines, which yield the best bodied wine: which the Tmolian, and even the Phanæan king reverences: and the smaller Argitis, which none can rival, either in yielding so much juice, or in lasting so many years. Nor shall I pass thee over, O Rhodian grape, which art so grateful to the gods, and to second courses;

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praise or dispraise that wine which his Emperor applauded: though he confesses at the same time that he must be so sincere as to prefer the Falernian wine before it.

96. *Nec cellis ideo contende Falernis.*] Pierius found *adeo* instead of *ideo*, in some ancient manuscripts, which he thinks more elegant.

Falernus is the name of a mountain of Campania, famous for the best wine.

97. *Sunt etiam Ammineæ vites, firmissima vina.*] One of the Arundelian manuscripts has *sunt et Ammineæ:* the other has *sunt et Amineæ*. This last reading is in one of Dr. Mead's manuscripts, and is admitted by Servius, Paul Stephens, La Cerda, and several other editors. The Cambridge, and the other manuscript of Dr. Mead has *sunt et Animee*, which is an easy mistake of the transcribers for *Amineæ*. The old Nurenberg edition has *suntque Amineæ*. Pierius says the Medicean and Vatican manuscripts have *sunt etiam Ammineæ:* it is the same in the King's and the Bodleian manuscripts. This reading is approved by Heinsius, Ruæus, Masvicius, and most of the modern editors. *Amineum vinum*, says Servius, *quasi sine minio, id est, rubore, nam album est.* But this seems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adsurgit quibus, et rex ipse Phanæus.*] Most of the editors read *Tmolus et adsurgit.* Some have *Tmolus adsurgit*, but this is objected to by the grammarians, because there is no instance of a hexameter verse beginning with a trochee. To avoid this impropriety, perhaps they stuck in *et*, for which there is no occasion, if we read *Tmolius*, according to the Medicean, the Vatican, and the King's manuscripts. This reading is approved by Pierius, Heinsius, and Masvicius. I find it also in several of the oldest printed editions. In one of Dr. Mead's manuscripts it is *mollius assurgit.* I have spoken of Tmolus in the note on ver. 56. of the first book. This mountain was very famous for wine: thus Ovid:

> Africa quot segetes, quot *Tmolia* terra racemos.

Phanæ or Phanæa is the name of a mountain of Chios, now called Scio. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis.*] This is thought to be so called from Argos, a city, and kingdom in the Morea, or ancient Peloponnesus. Some think it is derived from ἀργὸς, white, in which sense May has translated it:

> And white grapes, less than those.

101. *Dîs et mensis.*] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuscripts. In the other Arundelian, it is *Dîs aut mensis.* In both Dr. Mead's manuscripts, it is *mensis et Dîs;* which order of the words is preferred by Pierius, wherein he is followed by most of the editors. He acknowledges how-

nor thee, O Bumastus, with swelling clusters. But the many species, and the names of them are without number: nor is there occasion to relate their number: which, he that would count, might as well number the sands of the Lybian sea, that are tossed with the west wind, or the Ionian waves, that dash against the shore, when a strong east-wind falls upon the ships. But neither can every sort of land bear all sorts of trees. Willows grow about rivers, and alders in muddy marshes:

Transierim, Rhodia, et tumidis, bumaste, racemis.
Sed neque quam multæ species, nec nomina quæ sint,
Est numerus; neque enim numero comprendere refert:
Quem qui scire velit, Lybici velit æquoris idem
Discere quam multæ Zephyro turbentur arenæ:
Aut ubi navigiis violentior incidit eurus,
Nosse, quot Ionii veniant ad litora fluctus.
Nec vero terræ ferre omnes omnia possunt.
Fluminibus salices, crassisque paludibus alni

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ever that *Dis et mensis* is in most of the ancient manuscripts he has seen: and this reading is approved by Heinsius, and Masvicius.

The first course was of flesh; and the second, or dessert, of fruit: at which they poured out wine to the gods, which was called libation. Therefore when the poet says the Rhodian wine is grateful to the gods and to second courses, he means it was used in libations, which were made at these second courses; or perhaps, that the wine was poured forth, and the grapes served up, as part of the dessert.

102. *Tumidis bumaste racemis.*] One of Dr. Mead's manuscripts has *gravidis*, instead of *tumidis*. The *bumasti* are so called, because they are large clusters, swelling like great udders: thus Pliny: "Tumunt "vero mammarum modo bumasti."

103. *Sed neque quam multæ species, nec nomina quæ sint, est numerus.*] Pliny tells us that Democritus alone thought, that the different sorts of vines were to be numbered, but that others thought they were infinite: "Genera vitium numero "comprehendi posse unus existi- "mavit Democritus, cuncta sibi "Græciæ cognita professus. Cæ- "teri innumera atque infinita esse "prodiderunt, quod verius appa- "rebit ex vinis."

105. *Velit.*] It is *volet* in one of Dr. Mead's manuscripts.

Lybici velit æquoris idem, &c.] This seems to be an imitation of Theocritus, in his sixteenth Idyllium.

Ἀλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ἀόνι κύματα μετρεῖν,
Ὅσσ' ἄνεμος χέρσονδε μετὰ γλαυκᾶς ἁλὸς ὠθεῖ.

109. *Nec vero terræ, &c.*] The poet now informs us, that different plants require different soils: he mentions several considerable trees, by which the countries that produce them may be distinguished; and concludes with a beautiful description of the citron-tree.

Half this verse is taken from Lucretius, lib. i. ver. 167.

——Ferre omnes omnia possent.

110. *Fluminibus salices.*] The author of the books of plants, ascribed to Aristotle, says that willows grow either in dry or wet places: Τινὰ μὲν ζῶσιν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἀμφοτέροις, ὡς ἡ ἰτέα. It would be wasting time, to pro-

Nascuntur: steriles saxosis montibus orni:
Littora myrtetis lætissima: denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos. 115

the barren wild ashes on rocky mountains: the sea shores abound with myrtles: lastly the vine loves open hills, and yews the northern cold. Behold also the most distant parts of the cultivated globe, both the eastern habitations of the Arabians, and the painted Geloni.

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duce innumerable quotations from other authors, to shew that wet grounds are the proper soil for willows: since it is confirmed by daily experience.

Crassis paludibus.] Servius interprets *crassis, lutosis, naturaliter:* Grimoaldus's paraphrase is, "Alni "gaudent paludibus, *et luto* repletis "locis." Mr. Evelyn says, "The "Alder is of all the other the most "faithful lover of watery and boggy "places, and those most despised "weeping parts, or water-galls of "forests; for in better and dryer "ground they attract the moisture "from it, and injure it."

111. *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the preposition *cum* is to be understood here, and that these words are to be rendered "the farthest part of the earth "subdued together with its hus-"bandmen." He supposes the poet designs a compliment to the Romans, who had subdued those nations. Grimoaldus, La Cerda, and most of the commentators follow this interpretation. Ruæus gives the sense which I have followed in my translation. May follows Servius:

——— And again behold
The *conquer'd* world's farthest inhabitants:

and Dr. Trapp:

See the most distant regions, by the pow'r
Of Roman arms subdu'd.

"I have rendered it," says he, "according to the sense of *all* the "commentators, except Ruæus.— "*Orbem domitum* [a Romanis, una "cum] *extremis* [suis] *cultoribus.* "Though I confess it is strained, "and harsh; and Ruæus's is more "natural.—*Orbem domitum;* for "*subactum;* i. e. *cultum* [ab] *extre-"mis, &c.*" Dryden follows Ruæus:

Regard th' extremest cultivated coast.

and Mr. B——:

Where'er the globe subdu'd by *hinds* we see.

115. *Pictos Gelonos.*] The Geloni were a people of Scythia, who painted their faces, like several other barbarous nations, to make themselves appear more terrible in battle. Some have erroneously, contrary to all geographers, placed the Geloni in Thrace: and Ruæus thinks that Virgil himself seems to make them Thracians, in the third Georgick, where he says,

——— Acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum:

because Rhodope is a mountain of Thrace, and the Getæ border upon Scythia and Thrace. I believe the poet uses Rhodope for Thrace; and the desarts of the Getæ are confessedly not in Thrace, the Danube flowing between them. Hence it is as reasonable to say that the poet makes the Geloni to be Getæ as Thracians, nay that he makes them both Getæ and Thracians, which is absurd. It seems more probable that when he speaks of their flying

You will find that countries are divided by their trees: India alone bears the black ebony: the Sabæans only enjoy the bough of frankincense. Why should I mention the balsam, which sweats out of the fragrant wood, and the berries of the ever-green acanthus?

Divisæ arboribus patriæ: sola India nigrum
Fert ebenum: solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?

into Thrace, and the desarts of the Getæ, he should mean flying out of their own country; whence it will follow that they were neither Getæ nor Thracians, but Scythians.

116. *Divisæ.*] In the King's and one of Dr. Mead's manuscripts it is *diversæ.*

Sola India nigrum fert ebenum.] Our poet has been accused of a mistake in saying that only India produces Ebony, since we are informed by good authors, not only that it is brought from Ethiopia, but also that the best grows in that country. Herodotus says expressly that Ebony grows in Ethiopia, and we find him quoted to this purpose by Pliny: "Unam e peculiaribus Indiæ Virgilius celebravit Ebenum, nusquam alibi nasci professus. Herodotus eam Æthiopiæ intelligi maluit, tributi vice regibus Persidis e materie ejus centenas phalangas tertio quoque anno pensitasse Æthiopas cum auro et ebore, prodendo." Dioscorides mentions an Indian Ebony, but he says the best comes from Ethiopia: Ἔβενος κρατίστη ἡ Αἰθιοπική.——ἔστι δὲ τις καὶ Ἰνδική. Lucan is quoted for saying it is an Egyptian plant:

——— Ebenus Mareotica vastos
Non operit postes, sed stat pro robore vili
Auxilium.

But it has, not without reason, been supposed, that we ought to read *Meroëtica* instead of *Mareotica*, which will make the Ebony not an Egyptian, but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is confirmed by another passage in the same author; where he expressly says that the Ebony grows in Meroë;

———Late tibi gurgite rupto
Ambitur nigris Meroë fœcunda colonis,
Læta comis Ebeni: quæ, quamvis arbore multa
Frondeat, æstatem nulla sibi mitigat umbra.

Thus we find a concurrent testimony of several authors, that the Ebony grows in Ethiopia, whereas Virgil asserts, that it grows only in India. Servius vindicates the poet by saying, that Ethiopia was reckoned a part of India; which opinion seems to be confirmed by a passage in the fourth Georgick, where the source of the Nile is said to be India; which must be understood to mean Ethiopia, for it is impossible to suppose the Nile to rise in India properly so called:

Et diversa ruens septem discurrit in ora
Usque coloratis amnis devexus ab Indis.

However it is not improbable, that the poet might think that Ebony was peculiar to India, for we find that Theophrastus was of the same opinion. This great author, speaking of the trees of India, says that Ebony is peculiar to that country: Ἴδιον δὲ καὶ ἔβενη τῆς χώρας ταύτης.

117. *Solis est thurea virga Sabæis.*] See the note on *molles sua thura Sabæi*, book i. ver. 57.

119. *Balsamaque.*] In one of Dr. Mead's manuscripts it is *Balsama, quid.* If this reading, which seems very good, be admitted, the whole passage will stand thus:

Quid tibi odorato referam sudantia ligno

Quid nemora Æthiopum molli canentia lana ? Why should I speak of the forests of the Ethiopians, hoary with soft wool?

Balsama ? quid baccas semper frondentis acanthi ?
Quid nemora Æthiopum molli canentia lana ?

In the Cambridge manuscript, it is *Balsama, et baccas.*

According to Pliny the Balsam plant grows only in Judæa: but Josephus tells us, that the Jews had a tradition, that it was first brought into their country by the Queen of Sheba, who presented it to Solomon: *Λέγουσι δ' ὅτι καὶ τὴν τοῦ ὀποβαλσάμου ῥίζαν ἣν ἔτι νῦν ἡμῶν ἡ χώρα φέρει, δούσης ταύτης τῆς γυναικὸς ἔχομεν.* According to the best accounts of modern authors the true country of the Balsam plant is Arabia Felix. It is a shrub with unequally pennated leaves. The Balsam flows out of the branches, either naturally, or by making incisions in June, July, and August. It is said to be white at first, then green, and at last of a yellow colour, like that of honey.

Baccas semper frondentis Acanthi.] The Acanthus is mentioned several times by Virgil. In this place he speaks of it as a tree, that bears berries, and is always green. In the fourth Georgick, he seems to speak of it as a twining plant:

—— *Flexi* tacuissem *vimen Acanthi.*

A little afterwards he mentions it as a garden plant:

Ille comam mollis jam tum tondebat Acanthi.

In the third Eclogue he describes two cups adorned with the figure of it:

Et nobis idem Alcimedon duo pocula fecit;
Et molli circum est ansas amplexus Acantho.

This verse is taken from the first Idyllium of Theocritus:

Πάντα δ' ἀμφὶ δέπας περιπέπλαται ὑγρὸς ἄκανθος.

In the fourth Eclogue it is represented as a beautiful plant:

Mixtaque *ridenti* Colocasia fundet *Acantho.*

In the first Æneid he speaks of a garment wrought with yellow silk, in the form of Acanthus leaves:

Et circumtextum croceo velamen Acantho.

And

—— Pictum croceo velamen Acantho.

It seems scarce possible to find any one plant, with which all these characters agree. Hence it has not been unreasonably supposed, that there are two sorts of Acanthus; the one an Egyptian tree, of which the poet speaks in this place; and the other an herb, to which the other passages allude. The tree is described by Theophrastus. He says it is called *Acanthus,* because it is all over prickly, except the trunk: for it has thorns upon the shoots and leaves. It is a large tree, and affords timber of twelve cubits.——The fruit grows in pods, after the manner of pulse, and is used by the inhabitants, instead of galls, in dressing leather. The flower is beautiful, and is used in garlands: it is also gathered by the physicians, being useful in medicine. A gum also flows from it, either spontaneously, or by incision. It shoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: *Ἡ δὲ Ἄκανθος καλεῖται μὲν διὰ τὸ ἀκανθώδες ὅλον τὸ δένδρον εἶναι, πλὴν τοῦ σελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγέθει δὲ μέγα, καὶ γὰρ δωδεκάπηχυς ἐξ αὐτῶν*

And how the Seres comb the fine fleeces from the leaves of trees? Or of the groves of India, which lies nearest the ocean, and is the farthest bound of the earth? where no arrows can soar

Velleraque ut foliis depectant tenuia Seres? 121
Aut quos oceano propior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum

ἐρέψιμος ὕλη τέμνεται.——Ὁ δὲ καρπὸς ἑλλοβος, καθάπερ τῶν χεδροπῶν, ᾧ χρῶνται οἱ ἐγχώριοι πρὸς τὰ δέρματα. ἀντὶ κιτίδος. Τὸ δ' ἄνθος καὶ τῇ ὄψει καλόν. ὥστε καὶ στεφάνους ποιεῖν ἐξ αὐτοῦ. καὶ φαρμακῶδες, διὸ καὶ συλλέγουσιν οἱ ἰατροί. Γίνεται δὲ ἐκ ταύτης καὶ τὸ κόμμι, καὶ ῥέει, καὶ πληγείσης, καὶ αὐτόματον ἄνευ σχάσεως. Ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος εὐθὺς ἀναβολάσηκε. Πολὺ δὲ τὸ δένδρον ἐσί. καὶ δρυμὸς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of Theophrastus is certainly the Egyptian *Acacia*, from which we obtain that sort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs from the Acanthus; the trunk of it is prickly, as well as the other parts. But in this particular Theophrastus might have been misinformed: in other circumstances they agree sufficiently. The juice of the unripe pods is now used at Cairo, in dressing leather; and Prosper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other sort of tree bears any gum, either in Egypt or Arabia. But, though it be allowed that the *Acacia* is the *Acanthus* of Theophrastus, yet there remains a great difficulty to reconcile what Virgil says of it in this place with the description of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no resemblance of a berry. Bodæus a Stapel has proposed a solution of this difficulty. He observes that the flowers grow in little balls, which Virgil might therefore poetically call berries; though that word strictly belongs to small round fruits. Prosper Alpinus has given a particular description of them: "Flores parvos, pallidos, subflavos, "atque etiam albos, rotundos, par- "vos lanæ floccos imitantes, platani "fructibus forma plane similes, his "tamen longe minores, et nihil "aliud flos hujusce arboris videtur, "quam mollis lanugo parvum ro- "tundumque globulum efformans, "non ingrati odoris." But might not Virgil as well call the globules of gum *berries*? Mr. B— seems to have been of this opinion:

——— Where ever-green
Acanthus rises with his gummy stem.

We shall consider the other *Acanthus*, in the note on ver. 123. of the fourth Georgick.

120. *Nemora Æthiopum molli canentia lana.*] These forests, that are hoary with soft wool, are the cotton-trees. They grow usually to about fifteen feet in height; the cotton is a soft substance, growing within a greenish husk, and serving to defend the seeds.

121. *Velleraque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms; and imagined that it was a sort of down, gathered from the leaves of trees. Thus Pliny: "Primi sunt hominum, qui noscan- "tur, Seres, lanicio sylvarum no- "biles, perfusam aqua depectentes "frondium caniciem."

122. *Propior.*] In the Cambridge, and in one of Dr. Mead's manuscripts, and in the old Nurenberg edition, it is *proprior*.

123. *Aëra vincere summum*, &c.] The vast height of the Indian trees is mentioned also by Pliny, lib. vii.

Arboris haud ullæ jactu potuere sagittæ: 124
Et gens illa quidem sumptis non tarda pharetris.
Media fert tristes succos, tardumque saporem
Felicis mali, quo non præsentius ullum,
Pocula si quando sævæ infecere novercæ,
Miscueruntque herbas, et non innoxia verba,
Auxilium venit, ac membris agit atra venena. 130

above the lofty summits of their trees: and yet those people are no bad archers. Media bears bitter juices, and the slow taste of the happy apple, than which there is not a better remedy, to expel the venom, when cruel step-mothers have poisoned a cup, and mingled herbs, with baleful charms.

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c. 2. "Arbores quidem tantæ pro-
"ceritatis traduntur, ut sagittis su-
"perari nequeant."

126. *Media fert tristes succos*, &c.] The fruit here mentioned is certainly the Citron. Dioscorides says expressly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὰ δὲ Μηδικὰ λεγόμενα, ἢ πεπτικὰ, ἢ κεδρόμηλα, Ῥωμαῖοι δὲ Κίτρια, πᾶσι γνώριμα.

Tristis signifies bitter, as *tristisque lupini*. This must be understood either of the outer rind, which is very bitter; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

What sort of taste the poet means by *tardum saporem*, is not very easy to determine, nor are the commentators and translators well agreed about it. Servius seems to understand it to be a taste which does not presently discover itself. Philargyrius interprets it a taste which dwells a long time upon the palate. La Cerda takes it to mean that persons are slow or unwilling to swallow it, on account of its acrimony. Ruæus follows Philargyrius. May translates this passage,

Slow tasted apples Media doth produce,
And bitter too; but of a happy use.

Dryden renders *tristes succos, sharp tasted*, and *tardum saporem, bitter;* which he applies to the rind:

Sharp-tasted citrons Median climes produce,
Bitter the rind, but gen'rous is the juice.

Mr. B—— makes it a *clammy taste:*

To Media's clime those happy fruits belong,
Bitter of taste, and *clammy* to the tongue.

Dr. Trapp translates *tristis, pungent;* and follows Philargyrius, with regard to *tardum saporem:*

Media the happy citron bears, of juice
Pungent, of taste that dwells upon the tongue.

I take the epithet *happy* to be ascribed to this fruit on account of its great virtues. Some of the commentators think it is so called, because the tree enjoys a continual succession of fruits.

127. *Præsentius.*] Pierius says it is *præstantius*, in the Lombard manuscript: but he adds that *præsentius* is preferred by the learned.

129. *Miscuerunt.*] It is *miscuerant* in the Cambridge manuscript; and *miscuerint* in one of Dr. Mead's, and in some old printed editions.

130. *Membris agit atra venena.*] Athenæus relates a remarkable story of the use of Citrons against poison; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of serpents. As they were led to execution, a person taking compassion of them, gave them a citron to eat. The consequence of this was, that though they were exposed to the bite of the most venomous serpents, they received no injury. The go-

The tree is large, and very like a bay; and, if it did not spread abroad a different smell, it might be taken for a bay: the leaves are not shaken off with any winds: the flower is very tenacious: the Medes chew it for their unsavoury breaths, and cure with it their asthmatic old men.

Ipsa ingens arbos, faciemque simillima lauro:
Et si non alium late jactaret odorem,
Laurus erat: folia haud ullis labentia ventis:
Flos ad prima tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis.

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vernor being surprised at this extraordinary event, enquired of the soldier who guarded them, what they had eat or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them should eat Citron, and the other not. He who had not tasted the Citron, died presently after he was bitten: the other remained unhurt.

131. *Faciemque simillima Lauro.*] "This is a verbal translation of "Theophrastus: Ἔχει δὲ τὸ δένδρον "τοῦτο φύλλον μὲν ὅμοιον καὶ σχεδὸν ἴσον "τῷ τῆς Δάφνης. But it must be ob- "served that in the common editions "we find ἀνδράχνης, which is a cor- "rupt reading for δάφνης: which "has led Theodorus Gaza into a "mistake, who translates it *Portu-* "*laca.* Others finding this passage "corrupted, have taken pains to "correct it, by substituting ἀδράχνης "for ἀνδράχνης. But I think I have "restored the true reading; for so "Athenæus, lib. iii. informs us that "it ought to be read. This au- "thor, quoting this passage of The- "ophrastus, uses δάφνης, instead of "ἀνδράχνης. As for the words "ἀνδράχνης, κάρυας, which follow "δάφνης, I take them to be the gloss "of some idle commentator, for "they are not to be found in the "oldest copies." Fulvius Ursinus.

Both Dr. Mead's manuscripts have *facieque.*

134. *Flos ad prima tenax.*] "Though some manuscripts have "*apprime,* I prefer *ad prima,* which "I find in the most ancient copies. "This reading seems to have been "allowed also by Arusianus. And "in an old manuscript of Terence "we find, *Meis me omnibus scio esse* "ad prima *obsequentem.* Ἐπὶ τὰ "πρῶτα is no inelegant Greek figure." Pierius.

Servius reads *apprima,* which he says is put adverbially, like *Et pede terram* crebra *ferit.* for *crebro.* The King's, the Cambridge, and the Bodleian manuscripts have *ad prima,* which is acknowledged also by Heinsius.

134. *Animas et olentia Medi ora fovent illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophrastus ascribes this virtue to the fruit: Ἐὰν γάρ τις ἕψήσας ἐν τῷ ζωμῷ ἢ ἐν ἄλλῳ τινί, τὸ ἔσωθεν τοῦ μήλου ἐκπίσῃ εἰς τὸ στόμα καὶ καταροφήσῃ, ποιεῖ τὴν ὀσμὴν ἡδεῖαν. Pliny says the Parthians are subject to a stinking breath, on account of the variety of their food, and their hard drinking: and that their great men cure this disorder with the seeds of Citrons. "Animæ leonis virus grave . . . Ho- "minis tantum natura infici voluit "pluribus modis, et ciborum ac den- "tium vitiis, sed maxime senio. Do- "lorem sentire non poterat, tactu "sensuque omni carebat; sine qua "nihil sentitur. Eadem commea- "bat recens assidue, exitura su- "premo, et sola ex omnibus super- "futura. Denique hæc trahebatur "e cælo. Hujus quoque tamen re- "perta pœna est, ut neque ad ip- "sum quo vivitur, in vita juvaret. "Parthorum populis hoc præcipue, "et a juventa, propter indiscretos "cibos: namque et vino fœtent ora



CITRON TREE.

Sed neque Medorum sylvæ, ditissima terra, 136
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent: non Bactra, neque Indi,

But neither the groves of Media, the richest of countries, nor the beautiful Ganges, and Hermus thick with gold, may contend for praise with Italy: not Bactra, nor India,

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" nimio. Sed sibi proceres meden-
" tur grano Assyrii mali, cujus est
" suavitas præcipua, in esculenta
" addito." The same author, in another place, speaks of the Citron, as the most salutary of exotic fruits, and a remedy for poison. He there compares the leaves of it to the arbute: he says the fruit is not eaten, which we find also in Theophrastus, but it has an agreeable smell; as also the leaves, which preserve garments from being eaten. The tree is laden with a continual succession of fruits. Several nations have endeavoured to transplant it into their own countries, but it will grow only in Media and Persia. The seeds are used by the Parthians, for the sake of their breath: and there is no other tree of note in Media. " In præsentia externas
" persequemur, a salutari maxime
" orsi. Malus Assyria, quem alii
" vocant Medicam, venenis mede-
" tur. Folium ejus est Unedonis,
" intercurrentibus spinis. Pomum
" ipsum alias non manditur: odore,
" præcellit foliorum quoque qui
" transit in vestes una conditus,
" arcetque animalium noxia. Ar-
" bor ipsa omnibus horis pomifera
" est, aliis cadentibus, aliis matures-
" centibus, aliis vero subnascenti-
" bus. Tentavere gentes transferre
" ad sese, propter remedii præstan-
" tiam, fictilibus in vasis, dato per
" cavernas radicibus spiramento:
" qualiter omnia transitura longius,
" seri arctissime transferrique me-
" minisse conveniet, ut semel quæ-
" que dicantur. Sed nisi apud Me-
" dos et in Perside nasci noluit.
" Hæc autem est cujus grana Par-
" thorum proceres incoquere dixi-
" mus esculentis, commendandi ha-
" litus gratia. Nec alia arbor lau-
" datur in Medis."

Palladius seems to have been the first, who cultivated the Citron, with any success, in Italy. He has a whole chapter on the subject of this tree. It seems, by his account, that the fruit was acrid: which confirms what Theophrastus and Pliny have said of it; that it was not esculent: " Feruntur *acres medullas* mutare
" dulcibus, si per triduum aqua
" mulsa semina ponenda macerен-
" tur, vel ovillo lacte, quod præstat." It may have been meliorated by culture, since his time.

136. *Sed neque*, &c.] The poet having spoken of the most remarkable plants of foreign countries, takes occasion to make a beautiful digression in praise of Italy.

137. *Pulcher Ganges.*] 'The Ganges is a great river of India, dividing it into two parts. It is mentioned by Pliny, as one of the rivers, which afford gold.

Auro turbidus Hermus.] Hermus is a river of Lydia; it receives the Pactolus, famous for its golden sands.

138. *Bactra.*] This is the name of the capital city of a country of Asia, lying between Parthia on the west, and India on the east. Pliny says it is reported, that there is wheat in this country, of which each grain is as big as a whole ear of the Italian wheat: " Tradunt in
" Bactris grana tantæ magnitudinis
" fieri, ut singula spicas nostras
" æquent."

Indi.] He puts the name of the

nor all Panchaïa, whose rich sands abound with frankincense. This country has never been ploughed by bulls, that breathe fire from their nostrils, nor sown with the teeth of a cruel dragon: nor have the fields borne a horrid crop of men armed with helmets and spears, but it is filled with heavy corn, and the Massic liquor of Bacchus: and is possessed by olives, and joyful herds.

Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri spirantes naribus ignem
Invertere, satis immanis dentibus hydri;
Nec galeis, densisque virum seges horruit hastis:
Sed gravidæ fruges, et Bacchi Massicus humor
Implevere; tenent oleæ, armentaque læta.

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people, for the country. Mr. B— seems to imagine, that Virgil meant both the East and West Indies:

No nor yet Bactria, nor *both Indies* shores.

Probably the poet may mean Ethiopia in this place: for he has spoken already of India properly so called, in mentioning the Ganges.

139. *Thuriferis Panchaïa pinguis arenis.*] *Panchaïa* or *Panchæa* is a country of *Arabia felix*. See the note on ver. 57, of the first Georgick. The *sands bearing frankincense* may be variously interpreted. It may mean, that it is in such plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphrases it: "Neque "Panchaïa, pars Arabiæ soli sub- "jecta et consecrata, ubi tanta thu- "ris affluentia est, ut non solum in "arborum corticibus, sed in areis "etiam legi queat." I believe *areis* is an error of the Press, and that it should be *arenis*. It may mean also, a soil producing frankincense, as Ruæus interprets it: "Nec tota "Panchaïa, dives solo turifero:" and Dr. Trapp:

—— Nor Panchaia fat
All o'er, with frankincense-producing glebe.

Mr. B—— thinks it means, that the frankincense is in such plenty, that the country may be said to be dunged with it:

Or all Panchaia's plains, manur'd with spicy stores.

"The interpretation of the last of "these lines (says he) differs from "the commentators, but I think it "is Virgil's sense. He always rises "in his descriptions. After he has "mentioned groves of citrons, and "golden sands, Persia and India, "what can be greater than to men- "tion a country dunged with spices, "and what more proper to bring "the digression home to his sub- "ject, and to connect it with what "follows? But this passage de- "serves to be examined more nearly. "It is plain, the sense of it turns "upon this word *pinguis*. Now "there are too many places in the "Georgicks to be enumerated, "where *pinguis terra, pinguis hu- "mus*, or *pingue solum*, signifies "lands well manured; but where "it once implies *dives* by its pro- "duce, as Ruæus and his followers "understand it, I have not been "able to discover."

140. *Hæc loca,* &c.] He alludes to the story of Jason, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their nostrils, and yoked them to a plough. He also slew a vast dragon, sowed his teeth in the ground, and destroyed the soldiers, which arose from the dragon's teeth, like a crop of corn from seed.

143. *Bacchi Massicus humor.*] Massicus is the name of a mountain of Campania, celebrated for wine.

144. *Olcæ, armentaque.*] It is generally read *olcæque, armentaque.*

Hinc bellator equus campo sese arduus infert:
Hinc albi, Clitumne, greges, et maxima taurus
Victima, sæpe tuo perfusi flumine sacro, 147
Romanos ad templa deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas:

Hence the warlike horse with his lofty neck rushes into the field. Hence thy white flocks, Clitumnus, and the greatest of victims, the bull, having been often washed with thy sacred stream, have led the Roman triumphs to the temples of the gods. Here the spring is perpetual, and the summer shines in unusual months.

But Pierius informs us, that in the Medicean and other ancient manuscripts *que* is left out after *oleæ*. I find it so in the King's manuscript. Heinsius also, and Masvicius follow this reading.

146. *Hinc albi, Clitumne, greges, &c.*] Clitumnus is a river of Italy, in which the victims were washed, to be rendered more pure; for none, but such as were white, were offered to Jupiter Capitolinus.

In the King's manuscript it is *tauri* instead of *taurus*.

149. *Hic ver assiduum, atque alienis mensibus æstas.*] He describes the temperate air of Italy, by saying it enjoys a perpetual spring, and summer warmth in such months, as make winter in other countries. Mr. B— contends, that we ought to read *messibus*, for *mensibus*. "I "do not wonder (says he) if none "of the interpreters have been able "to make sense of this line: but if "we alter *mensibus* to *messibus*, it "seems very intelligible. Virgil "had already enumerated in the "praises of his country, their corn, "their wine, their olives, and their "cattle, and what could be more "properly mentioned after them "than their *foreign grasses?* he "very poetically calls their verdure "*perpetual spring*, and their fre-"quent harvests *continued summer*. "The *Medica*, which he takes such "particular notice of in the first "Georgick, is cut seven or eight "times a year in Italy. There is a "passage in Claudian, which may "give some light to this in Virgil:

"*Quod gelidi rubeant alieno gramine menses.*

"What Claudian calls *alieno gra-"mine*, Virgil expresses by *aliena "messe*. What the former describes "by *menses qui rubent*, the latter "paints in a finer manner by *æstas*. "That this passage relates to the "*foreign grasses*, can hardly be dis-"puted, for another reason, because "otherwise Virgil would have left "them out of his praises of Italy, "which would have been no incon-"siderable omission." In pursuance of this criticism, his translation of this passage is,

Here everlasting spring adorns the field,
And *foreign harvests* constant summer yield.

This is a bold alteration, and not warranted by the authority of any manuscript. *Alienis mensibus* signifies *in unusual months;* that is, in such months, as other countries do not feel warmth. Lucretius uses *alienis partibus anni*, or, as Fulvius Ursinus reads, *alienis mensibus anni*, in much the same sense. He is proving that something cannot be produced from nothing by this argument: roses appear in the spring, corn in summer, and grapes in autumn. Now, says he, if these were produced from nothing, we should see them rise at uncertain times, and unusual parts, or months, of the year:

—— Subito exorerentur
Incerto spatio, atque *alienis partibus* anni.

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, speaking of fruits being brought to table, out of the common season, expresses it by *alienis mensibus*. "Fi-

The sheep bear twice, and the tree is twice loaded with apples every year. But there are no ravening tygers, nor savage breed of lions; nor do aconites deceive the unhappy gatherers.

Bis gravidæ pecudes, bis pomis utilis arbos. 150
At rabidæ tigres absunt, et sæva leonum
Semina: nec miseros fallunt aconita legentes:

"cos virides, et poma ex arboribus "recentia semper *alienis mensibus* "præbuit." The verse, which Mr. B— quotes from Claudian, rather confirms the old interpretation. He speaks of roses blooming in winter, and the cold months glowing with unusual grass:

—— Quod bruma rosas innoxia servet,
Quod gelidi rubeant alieno gramine menses.

That is, the roses blow, and the grass flourishes in winter. which is not the usual season. The same author, speaking of a star appearing at noon, calls it *alienum tempus:*

Emicuitque plagis *alieni temporis* hospes
Ignis.

I do not understand Dryden's translation of the line under consideration:

And summer suns recede by slow degrees.

May has translated it better:

And summers there in months unusual shine.

Dr. Trapp's translation is not very different:

—— And summer shines
In months not her's.

150. *Bis gravidæ pecudes, bis pomis utilis arbos.*] He tells us the sheep are so fruitful in Italy, that they breed twice in a year. He seems to insinuate the same in his second Eclogue, where Corydon, speaking of his great riches in sheep and milk, says he has no want of new milk either in summer or winter:

Quam dives pecoris nivei, quam lactis abundans.
Mille meæ Siculis errant in montibus agnæ:
Lac mihi non æstate novum, non frigore defit.
What stores my dairies, and my folds contain;
A thousand lambs that wander on the plain:
New milk, that all the winter never fails,
And all the summer overflows the pails?
DRYDEN.

Homer speaks of the Lybian sheep breeding thrice in a year:

Τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν:

which is impossible, if the sheep be of the same species with those of Europe; which go 150 days with young, according to Pliny; "Ge- "runt partum diebus cl." Mr. B— translates *pecudes*, kine:

Twice ev'ry year the *kine* are great with young.

Varro mentions an apple-tree, which bears twice: "Malus bifera, "ut in agro Consentino."

151. *Rabidæ.*] In the Medicean, and other ancient manuscripts, it is *rapidæ*, according to Pierius.

152. *Nec miseros fallunt aconita legentes.*] The Aconite or Wolfsbane is a poisonous herb, which was found in *Heraclea Pontica*. We have several sorts in our gardens, one of which is very common, under the name of Monkshood. There are several cases of persons poisoned with eating this herb, one of which was communicated lately to the Royal Society, by Mr. Bacon. See *Phil. Transact.* No. 432. p. 287. Servius affirms, that the Aconite grows in Italy, and observes, that

Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem:
Tot congesta manu præruptis oppida saxis;
Fluminaque antiquos subterlabentia muros.
An mare, quod supra, memorem, quodque alluit infra?

Nor does the scaly serpent trail his immense folds along the ground, nor collect his length into so vast a spire. Add to this so many famous cities, and stupendous works: so many towns built on the rocky cliffs: and rivers sliding under ancient walls. Shall I mention the sea which washes it above, and that which washes it below?

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the Poet does not deny it, but artfully insinuates, that it is so well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's translation seems to be according to this interpretation:

Nor pois'nous Aconite is here produc'd,
Or grows unknown, or is, when known, refus'd.

I do not find however that this poisonous plant is now found common in Italy: or that it was deemed a plant of that country by the ancients.

153. *Nec rapit immensos,* &c.] He does not deny that there are serpents in Italy, but he says they are not so large or so terrible as those of other countries.

155. *Laborem.*] In the King's manuscript it is *labores.*

156. *Congesta manu præruptis oppida saxis.*] This is generally understood to mean *towns built on rocky cliffs,* as I have translated it. Thus Grimoaldus paraphrases: "Extant oppida non "pauca, hominum industriis, et "laboribus, in promontoriis collo-"cata." Ruæus also interprets it, "Oppida manu extructa in altis "rupibus." Thus also Dryden translates it:

Our forts on steepy hills:

And Dr. Trapp:

——— On tops
Of craggy hills so many towns uprear'd.

La Cerda takes it to mean towns, in which buildings are raised by human industry, like rocks and precipices: "Oppida in quibus ædifi-"cia instar præcipitii et rupium ef-"formata ab humana industria." May interprets it towns fortified with rocks:

——— Towns, that are
Fenced with rocks impregnable.

Mr. B— gives it yet another sense:

Add towns unnumber'd, that the land adorn,
By toiling hands from rocky quarries torn.

157. *Fluminaque antiquos subterlabentia muros.*] Some take this to mean, that the walls of these towns are so built as to give admittance to rivers, which flow through them. Others think the Poet speaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow close by the walls. Thus when any action is performed close to the walls of a town, we say it is done *under the walls.*

158. *An mare, quod supra, memorem, quodque alluit infra?*] In one of Dr. Mead's manuscripts it is *abluit.*

Italy is washed on the north side by the Adriatic sea, or Gulf of Venice, which is called *mare superum,*

or the great lakes? thee, O greatest Larius, and thee, Benacus, swelling with waves and roaring like a sea? Or shall I mention the havens, and the moles added to the Lucrine lake,

Anne lacus tantos? te, Lari maxime, teque, 159
Fluctibus et fremitu assurgens Benace marino?
An memorem portus, Lucrinoque addita claustra,

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or the *upper sea;* and on the south side, by the Tyrrhene, or Tuscan sea, which is called *mare inferum,* or the *lower sea.* We have a like expression in the eighth Æneid:

Quin omnem Hesperiam penitus sua sub juga mittant;
Et *mare quod supra,* teneant, *quodque alluit infra.*

159. *Lari maxime.*] The Larius is a great lake, at the foot of the Alps, in the Milanese, now called *Lago di Como.*

160. *Benace.*] The Benacus is another great lake, in the Veronese, now called *Lago di Garda;* out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita claustra,* &c.] Lucrinus and Avernus are two lakes of Campania; the former of which was destroyed by an earthquake; but the latter is still remaining, and now called *Lago d'Averno.* Augustus Cæsar made a haven of them, to which he gave the name of his predecessor Julius; as we are informed by Suetonius: "Portum Julium apud Baias, im-"misso in Lucrinum et Avernum "lacum mari, effecit." This great work seems to have been done about the time that Virgil began his Georgicks. We may gather the manner, in which these lakes were converted into a haven, from Strabo the geographer, who, as well as our Poet, lived at the time when it was done. He ascribes the work to Agrippa, and tells us, that the Lucrine bay was separated from the Tyrrhene sea by a mound, which was said to have been made by Hercules: but as the sea had broken through it in several places, Agrippa restored it: Ὁ δὲ Λοκρῖνος κόλπος πλατύνεται μέχρι Βαΐων, χώματι εἰργόμενος ἀπὸ τῆς ἔξω θαλάττης ὀκταδίῳ τὸ μῆκος, πλάτος δὲ ἁμαξιτοῦ πλατείας, ὅ φασιν Ἡρακλέα διαχῶσαι, τὰς βοῦς ἐλαύνοντα τὰς Γηρυόνου· δεχόμενον δ' ἐπιπολῆς τὸ κῦμα τοῖς χειμῶσιν, ὥστε μὴ πεζεύεσθαι ῥᾳδίως, Ἀγρίππας ἐπεσκεύασεν. Thus we find this great work consisted chiefly in forming moles, to secure the old bank, and leave no more communication with the sea, than was convenient to receive the ships into the harbour. Hence it appears that we are to understand these words of Pliny, *mare Tyrrhenum a Lucrino molibus seclusum* not to mean, that the sea was entirely excluded, but only so far as to secure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the sea raging with hideous roar.* He calls the new haven *the Julian water;* as we saw just now, in Suetonius, that Augustus gave it the name of the *Julian port.* It remains now, that we explain what the Poet means by the *Tuscan tide being let into the Avernian straits.* We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Ταῖς δὲ Βαΐαις συνεχὴς ὅ τε Λοκρῖνος κόλπος, καὶ ἐντὸς τούτου ὁ Ἄορνος. Hence it seems probable, that a cut was made between the two lakes, which the Poet calls the straits of Avernus. Philargyrius, in his note on this passage of Virgil, says a storm arose at the time when this work was performed, to which Virgil seems to allude, when he mentions

Atque indignatum magnis stridoribus æquor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virum Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volscosque verutos

and the sea raging with hideous roar, where the Julian water resounds, the sea being driven far back, and the Tuscan tide is let into the Avernian straits? The same country has disclosed veins of silver and copper, and has flowed with abundance of gold. The same has produced a warlike race of men, the Marsi, and the Sabellian youth, and the Ligurians inured to labour, and the Volscians armed

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the raging of the sea on this occasion:

—— Indignatum magnis stridoribus æquor.

165. *Hæc eadem argenti rivos,* &c.] Pliny tells us in lib. iv. cap. 20. that Italy abounds in all sorts of metals, but that the digging them up was forbid by a decree of the Senate: "Metallorum omnium "fertilitate nullis cedit terris. Sed "interdictum id vetere consulto "patrum, Italiæ parci jubentium." In lib. xxxiii. cap. 4. he mentions the Po amongst the rivers which afford gold. In the same chapter he confirms what he had said before of the decree of the senate: "Ita-"liæ parcitum est vetere interdicto "patrum, ut diximus, alioquin "nulla fœcundior metallorum quo-"que erat tellus." At the end of his work, where he speaks of the excellence of Italy, above all other countries, he mentions gold, silver, copper, and iron: "Metallis auri, "argenti, æris, ferri, quamdiu li-"buit exercere, nullis cessit." Virgil seems to allude to this ancient discovery of metals, by using *ostendit* and *fluxit* in the preterperfect tense.

Æris metalla.] *Æs* is commonly translated *Brass:* but Copper is the native metal; Brass being made of Copper melted with *Lapis Calaminaris.* In the Cambridge manuscript it is *metalli,* which is wrong: for the ancient Romans did not say *æs metallum,* but *æris metalla.* We find *auri metalla, argenti metalla,* and *æris metalla* in Pliny.

166. *Plurima.*] See the note on this word, in ver. 187. of the first Georgick.

167. *Hæc.*] In one of Dr. Mead's manuscripts it is *hoc,* which must be an error of the transcriber.

Marsos.] The *Marsi* were a very valiant people of Italy, said to be descended from Marsus, the son of Circe. They inhabited that part of Italy, which lay about the *Lacus Fucinus,* now called *Lago Fucino,* or *Lago di Celano.* It is now part of the kingdom of Naples.

Pubem Sabellam.] The *Sabelli* were anciently called *Ausones.* They inhabited that part of Italy, which was called *Samnium.*

168. *Assuetumque malo Ligurem.*] The Ligurians inhabited that part of Italy, which is now the Republic of Genoa. Some have thought that *assuetum malo* signifies *accustomed to deceit,* which was imputed as a national crime to the Ligurians, and is mentioned by Virgil himself, in the eleventh Æneid:

Vane Ligur, frustraque animis elate superbis,
Nequicquam patrias tentasti lubricus artes:
Nec fraus te incolumem fallaci perferet Auno.

with darts: the Decii, the Marii, and the great Camilli, the Scipio's fierce in war: and thee, O greatest Cæsar, who now being conqueror in the farthest parts of Asia,

Extulit: hæc Decios, Marios, magnosque Camillos,
Scipiadas duros bello: et te, maxime Cæsar,
Qui nunc extremis Asiæ jam victor in oris 171

On others practise thy Ligurian arts;
Thin stratagems, and tricks of little hearts
Are lost on me. Nor shalt thou safe retire
With vaunting lies to thy fallacious sire.
DRYDEN.

But it seems scarce probable, that Virgil would mention the vices of the people, in this place, where he is celebrating the praise of Italy. I have followed therefore the general opinion of the commentators and translators, in rendering *malum hardship* or *labour*.

Volscos.] The *Volsci* were a warlike people of Italy, of whom there is abundant mention in the Æneids.

Verutos.] "*Armatos verubus*, that "is, according to Nonius, armed "with short and sharp darts. Lipsius reads,

"Assuetumque malo Ligurem, Volscos-
"que veruto:

"and *verutum* and *veru* is the same: "but I prefer the common reading, "*verutos* from *veru*, as *scutatos* from "*scutum*; *cinctutos* from *cinctus*." RUÆUS.

The *Veru* is thought to differ from the *Pilum* in the form of its iron; which was flat in the latter, but round in the former; as it is described in the seventh Æneid:

Et tereti pugnant mucrone, veruque Sabello.

And with round pointed Sabine jav'lins fight.
Dr. TRAPP.

169. *Decios.*] The Decii were a famous Roman family, three of whom, the father, son, and grandson devoted themselves at different times, for the safety of their country: the first in the war with the Latins, being Consul together with Manlius Torquatus; the second in the Tuscan war; and the third in the war with Pyrrhus.

Marios.] There were several Marii, whereof one was seven times Consul. Julius Cæsar was related to this family by marriage: wherefore the Poet makes a compliment to Augustus by celebrating the Marian family.

Camillos.] Marcus Furius Camillus beat the Gauls out of Rome, after they had taken the city, and laid siege to the capitol. His son Lucius Furius Camillus also beat the Gauls.

170. *Scipiadas duros bello.*] The elder Scipio delivered his country from the invasion of Hannibal, by transferring the war into Africa; where he subdued the Carthaginians, imposed a tribute upon them, and took hostages. Hence he had the surname of Africanus, and the honour of a triumph. The younger Scipio triumphed for the conclusion of the third Punic war, by the total destruction of Carthage. Hence they were called the thunderbolts of war: thus Virgil, in the sixth Æneid:

—— Geminos, duo fulmina belli,
Scipiadas, cladem Libyæ.

171. *Extremis Asiæ jam victor in oris.*] This verse, as Ruæus observes, must have been added by Virgil, after he had finished the Georgicks: for it was about the time of his concluding this work, that Augustus went into Asia, and spent the winter near the Euphra-

Imbellem avertis Romanis arcibus Indum. dost avert the disarmed Indian from the Roman towers.

tes, after he had vanquished Anthony and Cleopatra.

172. *Imbellem avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the assistance of Cleopatra, and are called Indians in the eighth Æneid.

—— Omnis eo terrore Ægyptus, et *Indi*,
Omnis Arabs, omnes vertebant terga Sabæi.

The trembling Indians, and Egyptians yield;
And soft Sabæans quit the wat'ry field.

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Augustus sent ambassadors to him to desire his friendship; as we find in Suetonius: "Qua virtutis moderationisque "fama, Indos etiam ac Scythas, "auditu modo cognitos, pellexit "ad amicitiam suam populique "Romani ultro per legatos peten-"dam." We find also in Florus, that after Augustus had subdued the people between the Euphrates and mount Taurus, those nations also who had not been subdued by arms, amongst whom he reckons the Indians, came to him of their own accord, bringing him presents, and desiring his friendship: "Om-"nibus ad occasum, et meridiem "pacatis gentibus, ad septentrio-"nem quoque duntaxat intra Rhe-"num atque Danubium; item ad "orientem intra Taurum et Eu-"phratem, illi quoque reliqui, qui "immunes imperii erant, sentie-"bant tamen magnitudinem, et "victorem gentium Populum Ro-"manum reverebantur. Nam et "Scythæ misere legatos, et Sar-"matæ amicitiam petentes. Seres "etiam habitantesque sub ipso sole "Indi, cum gemmis et margaritis, "Elephantes quoque inter munera "trahentes, nihil magis quam "longinquitatem viæ imputabant, "quam quadriennio impleverant: "et tamen ipse hominum color ab "alio venire cælo fatebatur." These things happened in the year of Rome 724, about the time that Virgil finished his Georgicks, as he himself testifies at the end of the fourth book:

Hæc super arvorum cultu, pecorumque canebam,
Et super arboribus: Cæsar dum magnus ad altum
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat olympo.

From what has been said, we may observe that *imbellem* in this place is not to be rendered *weak, effeminate,* or *unwarlike,* as it is generally translated: the meaning of the Poet being, that they came in a peaceable manner to Augustus, being *disarmed* by the glory of his name, and the fame of his great exploits.

The King's and the Cambridge manuscripts have *artibus* instead of *arcibus.* If this reading be admitted, we must render this passage, "dost "avert the disarmed Indian by Ro-"man arts;" that is, by power and government, which he has told us, in the sixth Æneid, are the proper arts of the Roman people:

Excudent alii spirantia mollius æra,
Credo equidem: vivos ducent de marmore vultus;
Orabunt causas melius; cælique meatus
Describent radio, et surgentia sidera dicent:
Tu *regere imperio populos,* Romane, memento:
Hæ tibi erunt artes; pacisque imponere morem,

Hail, Saturnian land, the great parent of fruits, the great parent of men; for thee I enter upon subjects of ancient praise and art, and venture to open the sacred springs: and sing the Ascræan verse through the Roman towns. Now is the time to speak of the nature of the fields; what is the strength of each of them, what their colour, and what they are most disposed to produce. In the first place stubborn lands, and unfruitful hills,

Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes:
Ascræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis; quæ robora cuique,
Quis color, et quæ sit rebus natura ferendis.
Difficiles primum terræ, collesque maligni,

Parcere subjectis, et debellare superbos.

Let others better mould the running mass
Of metals, and inform the breathing brass,
And soften into flesh a marble face:
Plead better at the bar; describe the skies,
And when the stars descend, and when they rise:
But Rome, 'tis thine alone with awful sway,
To rule mankind; and make the world obey;
Disposing peace, and war, thy own majestic way.
To tame the proud, the fetter'd slave to free;
These are imperial arts, and worthy thee.

DRYDEN.

173. *Salve, magna parens,* &c.] Pliny has concluded his Natural History much after the same manner: "Ergo in toto orbe et quacunque cæli convexitas vergit, pulcherrima est omnium, rebusque merito principatum obtinens, Italia, rectrix parensque mundi altera, viris, fœminis, ducibus, militibus, servitiis, artium præstantia, ingeniorum claritatibus, jam situ ac salubritate cæli atque temperie, accessu cunctarum gentium facili, littoribus portuosis, benigno ventorum afflatu. Etenim contingit recurrentis positio in partem utilissimam, et inter ortus occasusque mediam, aquarum copia, nemorum salubritate, montium articulis, ferorum animalium innocentia, soli fertilitate, pabuli ubertate. Quicquid est quo carere vita non debeat, nusquam est præstantius: fruges, vinum, olea, vellera, lina, vestes, juvenci. Ne quos quidem in trigariis præferri ullos vernaculis animadverto. Metallis auri, argenti, æris, ferri, quamdiu libuit exercere, nullis cessit. Et iis nunc in se gravida pro omni dote varios succos, et frugum pomorumque sapores fundit."

176. *Ascræum carmen.*] By *Ascræan verse* he means, that he follows Hesiod, who was of Ascra in Bœotia, and wrote of husbandry in Greek verse.

177. *Nunc locus,* &c.] Here the Poet speaks of the different soils, which are proper for olives, vines, pasture, and corn.

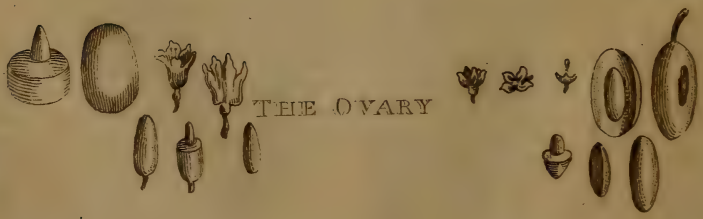
178. *Et.*] In one of the Arundelian manuscripts, and several of the old printed editions, it is *aut.*

Ferendis.] In one of the Arundelian manuscripts it is *creandis.*

179. *Difficiles primum terræ.*] The same soil does not agree with olives in all countries. Thus Pliny tells us, that a fat soil suits them in some places, and a gravelly soil in others: "Glareosum oleis solum aptissimum in Venafrano, pinguissimum in Bœtica." The soil where Virgil lived is damp, being subject to the inundations of the Po, and therefore he recommends the hilly and stony lands for the culture of olives. We find in Pliny, that the country about Larissa formerly abounded with olives, but



ELÆAGNUS OLIVE TREE



THE OVARY

Tenuis ubi argilla, et dumosis calculus arvis,
Palladia gaudent sylva vivacis olivæ. 181
Indicio est, tractu surgens oleaster eodem
Plurimus, et strati baccis sylvestribus agri.
At quæ pinguis humus, dulcique uligine læta,

where the bushy fields abound with lean clay and pebbles, rejoice in a wood of long-lived Palladian olives. You may know this soil by wild olives rising thick, and the fields being strewed with wild berries. But the ground which is fat, and rich with sweet moisture,

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that the land being chilled by the overflowing of a lake they were all lost: "In Thessalia circa Laris-"sam emisso lacu frigidior facta ea "regio est, oleaque desierunt quæ "prius fuerant."

180. *Tenuis ubi argilla.*] May translates this, *where clay is scarce:* which is an error; for *tenuis* signifies *lean* or *hungry*. *Argilla* is not our common clay, but potter's clay, which Columella observes is as hungry as sand: "Creta, qua "utuntur *figuli*, quamque nonnulli "*argillam* vocant, inimicissima est "[viti]; nec minus jejuna sabulo."

181. *Palladia.*] Pallas or Minerva was said to be the discoverer of the olive-tree. See the note on ver. 18. of the first Georgick.

Vivacis.] We have seen, in the note on ver. 3. of this Georgick, that the olive is a slow grower, and therefore he here calls it long-lived.

182. *Oleaster.*] This is a wild sort of olive, which seems to be different from the cultivated sort, only by its wildness, as crabs from apples. That plant which is cultivated in our gardens under the name of *Oleaster*, is not an olive: Tournefort refers it to his genus of Elæagnus. It grows in Syria, Ethiopia, and Mount Lebanon; Clusius observed it in great plenty also near Guadix, a city in the kingdom of Granada, as also in the south of France and Germany. It is thought to be the Cappadocian Jujubs, which are mentioned by Pliny, amongst the coronary flowers: "Zizipha, quæ et Cappadocia "vocantur: his odoratus similis "olearum floribus." The flowers of the *Elæagnus* are much like those of the olive; but the ovary of the *Elæagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very sweet, and may be smelt at some distance.

183. *Plurimus.*] See the note on ver. 187. of the first Georgick.

184. *At quæ pinguis humus*, &c.] Virgil here recommends a fat, moist, fruitful soil for vines, in which he is said to differ from the other writers of agriculture, who say that a very fruitful soil will generally make a bad vineyard. Celsus, as he is quoted by Columella, says the ground for a vineyard should be neither too loose nor too hard, but approaching to loose: neither poor nor very rich, but approaching to rich: neither plain nor steep, but a little rising: neither dry nor wet, but a little moist: "At si noto est eligendus vineis "locus, et status cæli sicut censet "verissime Celsus, optimum est "solum, nec densum nimis, nec "resolutum, soluto tamen propius: "nec exile, nec lætissimum, proxi-"mum tamen uberi: nec campes-"tre, nec præceps, simile tamen "edito campo: nec siccum, nec "uliginosum, modice tamen rosi-"dum." We have almost the same words in Palladius; "Sed solum "vineis ponendis nec spissum sit "nimis, nec resolutum, propius "tamen resoluto: nec exile, nec

and the field which is full of grass, and abounding with fertility, such as we are often wont to look down upon in the valley of some hill, where rivers are melted down from the tops of the rocks, and carry a rich ooze along with them: and such as rises gently to the south, and produces brakes, detested by the crooked plough: such a soil will in time produce strong vines, abounding with juice: such a soil will be rich in clusters, and wine, to be poured forth to the gods in golden bowls, when the fat Tuscan has blown his pipe at the altars,

Quique frequens herbis, et fertilis ubere campus,
Qualem sæpe cava montis convalle solemus
Despicere: huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus austro,
Et filicem curvis invisam pascit aratris:
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,

" lætissimum, tamen læto proxi-
" mum: nec campestre, nec præ-
" ceps, sed potius edito campo: nec
" siccum, nec uliginosum, modice
" tamen rosidum." These authors differ very little from Virgil. He recommends a loose soil; *rarissima quæque Lyæo;* they say it should be rather loose than hard: he recommends a rich soil; *fertilis ubere campus;* they say it should be rather rich than poor: he recommends a rising ground; *editus austro;* and so do they: he recommends a moist soil; they say it should not be dry. Besides Columella quotes Tremellius and Higinius, who agree with our Poet, in recommending the foot of a hill, which receives the soil from above, and valleys, which have received their soil from the overflowings of rivers: " Higinius qui-
" dem secutus Tremellium præcipue
" montium ima, quæ a verticibus
" defluentem humum receperint,
" vel etiam valles, quæ fluminum
" alluvie, et inundationibus concre-
" verint, aptas esse vineis asseverat,
" me non dissentiente."

189. *Filicem.*] There are several sorts of *Filex* or *Fern.* I take that of which the Poet speaks to be our female Fern, or Brake, which covers most of the uncultivated, hilly grounds in Italy.

Masvicius has *silicem* for *filicem*, whether by design, or by an error of the press, I am not sure. This reading however is not without some foundation; for Columella says flints are beneficial to vines: " Est autem, ut mea fert opinio,
" *vineis amicus* etiam *silex*, cui su-
" perpositum est modicum terre-
" num, quia frigidus, et tenax hu-
" moris per ortum caniculæ non
" patitur sitire radices." Palladius also uses almost the same words. And Mr. Miller observes that " the
" land which abounds with Fern is
" always very poor and unfit for
" vines: but the flinty rocks which
" abound in Chianti are always pre-
" ferred, and the vines there pro-
" duced are esteemed the best of
" Italy." But I take *filicem* to be the true reading, because it is in all the manuscripts I have seen or heard of; and because Pliny has it, when he quotes of this very passage: " Virgilius et quæ *filicem*
" ferat non improbat vitibus."

191. *Vites.*] In the King's manuscript it is *vires.*

192. *Pateris libamus et auro.*] It is agreed by the grammarians, that *pateris et auro* is the same with *aureis pateris.*

193. *Pinguis Tyrrhenus.*] The ancient Tuscans were famous for

Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,
Aut fœtus ovium, aut urentes culta capellas:
Saltus et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,

and we offer the smoking entrails in bending chargers. But if your design is to breed kine with their calves, or lambs, or kids that burn the trees; seek the forests and distant fields of fat Tarentum, and such as unhappy Mantua has lost,

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indulging their appetites, which made them generally fat; thus Catullus also calls them *obesus Etruscus*. Or perhaps he might allude to the bloated look of those, who piped at the altars, as we commonly observe of our trumpeters.

194. *Pandis.*] Some interpret this *hollow*, others *bending*, which seems the more poetical expression: thus Mr. B——

And massy chargers bending with their loads.

In one of Dr. Mead's manuscripts it is *patulis*, which word seems to have crept into the text from some marginal comment.

195. *Studium vitulosque.*] In one of Dr. Mead's manuscripts it is *studium* est *vitulosque.*

196. *Urentes culta capellas.*] We find in Varro that the ancient Romans, when they let a farm, were accustomed to make an article, that the tenant should not breed kids, because they destroy the trees and bushes by browsing upon them: "Nec multo aliter tuendum hoc "pecus in pastu, atque ovillum, "quod tamen habet sua propria "quædam, quod potius sylvestri- "bus saltibus delectantur, quam "pratis. Studiose enim de agresti- "bus fruticibus pascuntur, atque "in locis cultis virgulta carpunt: "itaque a carpendo capræ nomi- "natæ. Ob hoc in lege locationis "fundi excipi solet, ne colonus "capra natum in fundo pascat: ha- "rum enim dentes inimici satio- "nis." This injurious biting of goats is also taken notice of by Mr. Evelyn: "Be sure to cut off "such tender branches to the quick, "which you find have been cropt "by goats or any other cattle, who "leave a drivel where they bite; "which not only infects the "branches, but sometimes endan- "gers the whole; the reason is, "for that the natural sap's recourse "to the stem communicates the ve- "nom to all the rest, as the whole "mass and habit of animal blood "is by a gangreen, or venereal "taint."

197. *Tarenti.*] *Tarentum* is a city of Magna Græcia, part of the kingdom of Naples, famous for fine wool, according to Pliny: "Lana "autem laudatissima Apula, et quæ "in Italia Græci pecoris appella- "tur, alibi Italica.——Circa Ta- "rentum Canusiumque summam "nobilitatem habent."

198. *Aut qualem infelix amisit Mantua campum.*] "This line of "Mr. May's,

"*Such fields as hapless Mantua has lost,*

"has something very fine in it. "The metre is extremely grave "and solemn, as it is remarkably "so in the original. There the "verse complains, and every word "seems to sigh." Mr. B——.

Augustus Cæsar had given the fields about Mantua and Cremona to his soldiers: and Virgil lost his farm with the rest of his neighbours; but he was afterwards restored to the possession of it, by the interest of his patron Mæcenas;

where snowy swans feed in the grassy river. Here neither clear springs nor grass will be wanting for the flocks: and what the herds devour in a long day, the cool dew will restore to you in a short night. That soil generally which is black, and fat under the piercing share,

Pascentem niveos herboso flumine cycnos.
Non liquidi gregibus fontes, non gramina deerunt:
Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.
Nigra fere, et presso pinguis sub vomere terra,

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which is the subject of the first eclogue.

199. *Herboso flumine.*] In one of Dr. Mead's manuscripts, and in several of the old printed copies, it is *herboso* in *flumine.*

200. *Deerunt.*] So I read with Heinsius, and Masvicius. In the other editions it is *desunt:* but the other verbs in this sentence are in the future tense.

201. *Quantum longis,* &c.] What the Poet here says of the prodigious growth of the grass in a night's time seems incredible: and yet we are informed by Varro, that Cæsar Vopiscus affirmed, that at Rosea, a vine-pole being stuck in the ground would be lost in the grass the next day: "Cæsar Vopiscus Ædilicius, "causam cum ageret apud Censo- "res, campos Roseæ Italiæ dixit "esse sumen, in quo relicta pertica "postridie non appareret propter "herbam." The same is related by Pliny, lib. xvii. cap. 4.

203. *Nigra fere.*] Columella blames the ancient writers of husbandry, for insisting upon a black or grey colour, as a sign of a rich land: "Plurimos antiquorum, qui "de rusticis rebus scripserunt, me- "moria repeto, quasi confessa, nec "dubia signa pinguis, ac frumen- "torum fertilis agri prodidisse, dul- "cedinem soli propriam herbarum "et arborum proventum, nigrum "colorem vel cinereum. De cæte- "ris ambigo, de colore satis admi- "rari non possum cum alios, tum "Cornelium Celsum, non solum "agricolationis, sed universæ na- "turæ prudentem virum, sic et sen- "tentia, et visu deerrasse, ut oculis "ejus tot paludes, tot etiam campi "salinarum non occurrerent, qui- "bus fere contribuuntur prædicti "colores. Nullum enim temere "videmus locum, qui modo pigrum "contineat humorem, non eundem "vel nigri, vel cinerei coloris, nisi "forte in eo fallor ipse, quod non "putem aut in solo limosæ paludis, "et uliginis amaræ, aut in mariti- "mis areis salinarum gigni posse "jacta frumenta: sed est manifes- "tior hic antiquorum error, quam "ut pluribus argumentis convin- "cendus sit: non ergo color, tan- "quam certus autor, testis est boni- "tatis arvorum." Virgil seems to have been aware of this objection, and therefore cautiously puts in *fere.* Mr. Evelyn however seems to recommend a black earth, and such as is here mentioned by the Poet: "The best is black, fat, yet "porous, light, and sufficiently te- "nacious, without any mixture of "sand or gravel, rising in pretty "gross clods at the first breaking "up of the plough; but with little "labour and exposure falling to "pieces, but not crumbling alto- "gether into dust, which is the "defect of a vicious sort. Of this "excellent black mould (fit almost "for any thing without much ma- "nure) there are three kinds, which "differ in hue and goodness."

Et cui putre solum, namque hoc imitamur arando,
Optima frumentis: non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvencis:
Aut unde iratus sylvam devexit arator, 207
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis

and that which is naturally loose, such as we imitate by ploughing, is fittest for corn: from no plain will you see the slow oxen draw more loaded waggons home: that also from which the angry ploughman has removed a wood, and felled the groves which have stood idle for many years, and subverted the ancient habitations of the birds from the very

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Presso pinguis sub vomere terra.] A rich land is universally allowed to be good for corn. Virgil here says the soil should be deep, so as to be fat, even below the share that makes a deep furrow; *presso sub vomere.* I take the epithet *presso* to allude to the custom of laying a weight on the head of the plough, to make the share enter deeper.

204. *Putre solum.*] *Putre* signifies *rotten, crumbling,* or *loose.* The Poet explains it here himself, and tells us it is such a soil, as we procure by ploughing. Therefore in this place he recommends such a soil for corn as is in its own nature loose, and crumbling: because we endeavour to make other soils so by art. Agreeable to this Columella tells us, that such a soil, as is naturally loose, requires little labour of ploughing: "Pastinationis "expertes sunt externarum gen- "tium agricolæ: quæ tamen ipsa "pene supervacua est iis locis, qui- "bus *solum putre, et per se resolu- "tum* est: *namque hoc imitamur "arando,* ut ait Virgilius, quod "etiam pastinando. Itaque Cam- "pania, quoniam vicinum ex nobis "capere potest exemplum, non uti- "tur hac molitione terræ, quia fa- "cilitas ejus soli minorem operam "desiderat."

205. *Non ullo.*] In the Cambridge manuscript it is *non nullo,* which is manifestly an error of the transcriber.

206. *Decedere.*] In one of Dr. Mead's manuscripts it is *descendere.*

207. *Iratus.*] This epithet seems to be added, to express the anger or impatience of the ploughman, who sees his land overgrown with wood, which otherwise might bear good crops of corn.

Devexit.] It is *dejecit,* in the Medicean manuscript, according to Pierius.

209. *Antiquasque domos avium,* &c.] "I understand this place, "says Mr. B—, in a manner differ- "ent from Ruæus, and others, who "interpret *stirpibus imis,* the roots "of the trees. These are connected "to *domos avium,* and consequently, "according to Virgil's clear way of "writing, must relate to the birds; "besides, if they related to the "roots of the trees, it would be an "useless tautology; for, that the "roots were grubbed up, is said "before, *nemora evertit.* And again, "*cum stirpibus imis* is the best "expression possible to describe "where the birds' young ones were "lodged; for it is well known, "that by getting down into the "bottoms of decayed trees, several "sorts of birds preserve their "brood. I translate *altum,* the "top of the tree, and not the air, "because, in fact, when hollow "old trees are felled, in which "birds have young ones, they al- "ways keep hovering about the "top, and making a lamentable

roots: whilst they forsaking their nests fly aloft: but as soon as the share has been used, the rough field begins to shew its beauty.

Eruit: illæ altum nidis petiere relictis: 210
At rudis enituit impulso vomere campus.

"noise for several days together." According to this interpretation, he translates the passage thus:

— Down with the sounding wood
The birds' old mansions fell, and hidden brood;
They from their nests flew upwards to the head,
Long hover'd round, and piteous outcry made.

According to the common interpretation of *stirpibus imis*, Virgil is not made guilty of tautology: for *nemora evertit* does not necessarily signify *grubbed up the groves*, but may be interpreted *felled the groves*. *Evertere* is rendered *to fell*, in the first Georgick, by Mr. B— himself:

Aut tempestivam sylvis *evertere* pinum;

which he thus translates;

And timely on the mountain *fell* the fir.

Therefore the Poet has not expressly said that the groves are grubbed up, till he mentions *cum stirpibus imis*. *Altum*, I believe, is never used for the top of a tree, especially after it has been felled.

Manilius's description of the felling of woods is not very unlike that of our Poet:

—— Ruit ecce nemus, saltusque vetusti
Procumbunt, solemque novum, nova sidera cernunt.
Pellitur omne loco volucrum genus, atque ferarum,
Antiquasque domos, et nota cubilia linquunt.

211. *At rudis enituit*, &c.] In the King's manuscript it is *aut*; and in one of Dr. Mead's it is *et*: but in the other manuscripts, and in most of the printed editions it is *at*. Mr. B— makes the period to end at *relictis*; and takes the description of an unfit soil for corn to begin with this line, which he translates thus;

But where the plough is urg'd on *rubble ground*,
Nothing, but *whitening furrows*, will be found.

"This, says he, is another of those "passages which all the commen- "tators have misunderstood, more "or less, for want of some know- "ledge of country affairs. Ruæus, "according to his usual custom, "only abstracts Pontanus. Virgil "speaks here of three sorts of soil, "two of which are fit for corn, the "other not. The first he describes "thus; a loose soil which looks "dark and fat, when turned up "with the plough. *Nigra fere*, "&c. The second is forest, or "coppice ground. *Aut unde iratus* "*sylvam*, &c. The third he de- "scribes in a very poetical manner, "by the different effect the plough "has upon it. *At rudis enituit*, &c. "The loose rich ground, first men- "tioned, looks dark, and fat, even "below the piercing of the share, "but the hard rubbly field, quite "contrary, is all white and shin- "ing, *impulso vomere*, because the "plough must be drove into it; "such ground not being to be "ploughed, but by putting weight "upon the head of the beam." I believe Mr. B— mistakes in translating *rudis campus*, *rubble ground*; for *rudis* does not signify any particular sort of soil, but only that which has not yet been cultivated. Thus Columella: "Sed nunc po- "tius uberioris soli meminerimus, "cujus demonstranda est duplex "ratio, *culti* et *sylvestris*: de *syl-*

Nam jejuna quidem clivosi glarea ruris 212
Vix humiles apibus casias, roremque ministrat:

212 For the hungry gravel of the hilly field will scarce afford casia and rosemary for the bees:

" *vestri* regione in arvorum for-
" mam redigenda prius dicemus.—
" *Incultum* igitur locum considere-
" mus.—Sed jam expedienti *rudis*
" agri rationem sequitur cultorum
" novalium cura." Here *sylvestris, incultus,* and *rudis* are used as synonymous terms, to express a field that has never been ploughed for corn: as *rudis,* applied to a person, signifies one who has had no education; whence *erudire* signifies to *instruct,* or *educate,* that is to take away *rudeness,* or *roughness;* and *eruditus* signifies a *well educated,* or *learned* person, whose mind is not uncultivated. *Enituit,* which Mr. B— takes to mean the *whitening* of the furrows, signifies to *shine,* or *look beautiful.* This verb, I think, is used but once more by our Poet, in all his works. It is in the fourth Æneid, where he describes Æneas going forth to hunt with Dido, and compares him to Apollo, for the splendor of his dress, and beauty of his person:

—— Ipse ante alios pulcherrimus omnes
Infert se socium Æneas, atque agmina jungit.
Qualis, ubi hybernam Lyciam, Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo,
Instauratque choros, mixtique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi:
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro:
Tela sonant humeris. Haud illo segnior ibat
Æneas, tantum egregio decus *enitet* ore.

But far above the rest in beauty shines
The great Æneas, when the troop he joins:
Like fair Apollo, when he leaves the frost
Of wintry Xanthus, and the Lycian coast;
When to his native Delos he resorts,
Ordains the dances, and renews the sports:
Where painted Scythians, mix'd with Cretan bands,
Before the joyful altars join their hands.
Himself, on Cynthus walking, sees below
The merry madness of the sacred show.
Green wreaths of bays his length of hair inclose,
A golden fillet binds his awful brows:
His quiver sounds. Not less the Prince is seen
In manly presence, or in lofty mien.
DRYDEN.

Enituit therefore is used by the Poet to express, that when a wood has been grubbed up, the rude uncultivated land, where it stood, appears in full beauty after it has been ploughed.

212. *Nam jejuna quidem,* &c.] Here he begins to speak of the hungry soil, which abounds with gravel, rotten stone, or chalk.

213. *Casias.*] The κασία of the Greek writers is not the plant of which Virgil speaks in this place. Theophrastus, in the fourth chapter of the ninth book of his History of Plants, mentions it along with myrrh, frankincense, and cinnamon, and says they all come from Arabia: Γίνεται μὲν οὖν ὁ λίβανος, καὶ ἡ σμύρνα, καὶ ἡ Κασία, καὶ ἔτι τὸ κιναμωμον, ἐν τῇ τῶν Ἀράβων χώρᾳ μέσῃ. In the fifth chapter he seems to describe it as a sort of cinnamon, or a plant not very unlike it: Περὶ δὲ κιναμώμου καὶ Κασίας ταῦτα λέγουσι· θάμνους μὲν ἀμφότερα ταῦτ' εἶναι οὐ μεγάλους, ἀλλ' ἡλίκους ἄγνου· πολυκλάδους δὲ καὶ ξυλώδεις. Pliny has translated great part of what Theophrastus has said in this chapter, in the nineteenth chapter of his twelfth book. In the seventh chapter, Theophrastus mentions it amongst the spices, which are used to perfume ointments: Τὰ δὲ ἄλλα

nor the rough rotten stone, nor the chalk which is hollowed by black snakes: Et tophus scaber, et nigris exesa chelydris

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πάντα τὰ εὔοσμα οἷς πρὸς τὰ ἀρώματα χρῶνται, τὰ μὲν ἐξ Ἰνδῶν κομίζεται. κἀκεῖθεν ἐπὶ θάλατταν καταπέμπεται· τὰ δὲ ἐξ Ἀραβίας οἷον πρὸς τῷ κιναμώμῳ, καὶ τῇ Κασίᾳ.——οἷς μὲν οὖν εἰς τὰ ἀρώματα χρῶνται, σχεδὸν τάδε ἐστι Κασία, κιναμώμον, &c. The *Casia*, of which Theophrastus speaks in these places, is an aromatic bark, not much unlike cinnamon, and may therefore not improbably be that which we call *Cassia lignea*. It is of this bark, which Virgil speaks in ver. 466. of this Georgick:

Nec Casia liquidi corrumpitur usus olivi.

Columella speaks of it amongst other exotics which had lately been introduced into the Roman gardens; "Mysiam Lybiamque largis aiunt "abundare frumentis, nec tamen "Appulos, Campanosque agros opi- "mis defici segetibus. Tmolon et "Corycion florere croco. Judæam "et Arabiam pretiosis odoribus il- "lustrem haberi, sed nec nostram "civitatem prædictis egere stirpi- "bus, quippe cum pluribus locis "urbis, jam *Casiam* frondentem "conspicimus, jam thuream plan- "tam, florentesque hortos myrrha "et croco." Therefore it could not be so common, if at all known, in Italy, in Virgil's time, as he seems to make it in all the passages, where he mentions it, except that just now quoted. In the second Eclogue Alexis the shepherd makes a nosegay of Casia, with lilies, violets, poppies, daffodils, dill, hyacinths, and marigolds, which are all common herbs or flowers; and it is there expressly mentioned as a sweet herb:

——— Tibi lilia plenis
Ecce ferunt nymphæ calathis: tibi candida Naïs
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit bene olentis anethi.
Tum *Casia*, atque *aliis* intexens *suavibus herbis*,
Mollia luteola pingit vaccinia caltha.

In the fourth Georgick, it is mentioned with wild thyme and savory, both common plants:

Hæc circum *Casiæ* virides, et olentia late
Serpylla, et graviter spirantis copia thymbræ
Floreat:

and afterwards it is mentioned along with thyme:

——— Ramea costis
Subjiciunt fragmenta, thymum, *Casiasque* recentes.

In the passage now under our consideration, it seems to be mentioned as a vulgar herb. For otherwise the Poet, speaking of a hungry gravelly soil, would hardly have said, that it was so far from being fit for corn, that it can hardly afford a little *Casia* for the bees. Had he meant the aromatic Casia, he would never have let slip such an opportunity of telling us the advantages of such a soil: that though indeed it was not fit for corn, yet it might glory in producing the sweet Casia of Arabia, and perfuming the air of Italy with Panchæan odours. The Casia therefore here spoken of must be some common well known herb. Nor is it at all to be wondered at, that the Poet should speak of two different things under the same name. We have seen already, that there are both trees and herbs called *lotus* and *acanthus*. The Romans frequently made use of Greek names, to express different plants, which were common in their own

Creta: negant alios æque serpentibus agros 215 no soil is said to afford such sweet food, or such

country, and afterwards confounded the descriptions of both together. It may not be amiss also to observe that we have a spice, and also a common flower, both which we call cloves; and that we have a common herb in our gardens, which we call balm of Gilead; though very different from the tree, which affords that precious balsam. It has been supposed by some that our Lavender is the *Casia*, which Virgil means in this place: but on diligently comparing Theophrastus, Pliny, and Dioscorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Casia* is the same with what the Greeks call *Cneoron*: "Sunt et "alia genera nominibus Græcis in- "dicanda, quia nostris majore ex "parte hujus nomenclaturæ defuit "cura. Et pleraque eorum in ex- "teris terris nascuntur, nobis tamen "consectanda, quoniam de natura "sermo, non de Italia est: Ergo "in coronamenta folio venere melo- "thron, spireon, trigonon, *cneoron*, "quod *casiam* Hyginus vocat." This therefore is the *casia*, which he mentions a little afterwards, in the twelfth chapter of the ninth book, as good for bees: "Verum hortis corona- "mentis que maxime alvearia et apes "conveniunt, res præcipui quæstus "compendiique cum favit. Harum "ergo causa oportet serere thymum, "apiastrum, rosam, violas, lilium, "cytisum, fabam, ervilium, cuni- "lam, papaver, conyzam, *casiam*, "melilotum, melissophyllum, ce- "rinthen." In the twenty-first chapter of the thirteenth book he tells us, that the *Thymelæa*, which bears the *granum Gnidium*, is called also *cneoron*; and describes it to have leaves like the wild olive, but narrower, and of a gummy taste: "Et in quo nascitur *granum Gni-* "*dium*, quod aliqui linum vocant; "fruticem vero *thymelæam*, alii cha- "melæam, alii pyros achnen, alii "cnestron, alii *cneoron*. Est similis "oleastro, foliis angustioribus, gum- "mosis, si mordeantur, myrti mag- "nitudine, semine, colore, et specie "farris, ad medicinæ tantum usum." Dioscorides, in his chapter about *Thymelæa*, tells us expressly that the leaves of that plant, which, he says also, bears *granum gnidium*, are peculiarly called *cneoron*: Ἐκ ταύτης ὁ κνίδειος κόκκος καρπὸς ὢν συλλέγεται. —— τὰ δὲ φύλλα ἅπερ ἰδίως καλεῖται Κνέωρον, συλλέγειν δεῖ περὶ τὸν τυραμενόν· καὶ ἀποτίθεσθαι ξηράναντας ἐν σκιᾷ. Theophrastus makes no mention at all of *thymelæa*, and seems not to have known the plant which affords the *granum gnidium*. But in the second chapter of his sixth book he mentions two sorts of *cneoron*, black and white; the white one, he says, has leaves something like an olive; which agrees with what Pliny has said of the *thymelæa*. Therefore it is scarce to be doubted, that the white *cneoron* of Theophrastus is the same plant with the *thymelæa* of Pliny and Dioscorides, and consequently the *cneoron*, which, according to Pliny, was called *casia*: and hence we may conclude that the herb *Casia* of Virgil is the *cneoron*, or *thymelæa*, which bears the *granum gnidium*. The plant from which we have the *grana gnidia*, or *cnidia*, is the *Thymelæa lini folii C. B.* and is called by Gerard *spurge flax*, or *mountain widow-waile*; and grows in rough mountains, and uncultivated places, in the warmer climates; and may therefore very well be taken for Virgil's *Casia*. The Germans

crooked dens to serpents. That land, which sends forth thin mists and flying vapours, and drinks in the moisture, and returns it at pleasure, which always clothes itself with green grass, and does not stain the share with scurf and salt rust, will twist the joyful vines about their elms: that land abounds with oil: that land you will find by experience to be good for cattle, and obedient to the crooked share. Such a soil is ploughed about rich Capua, and the country which lies near mount Vesuvius,

Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam, fumosque volucres,
Et bibit humorem, et, cum vult, ex se ipsa remittit,
Quæque suo viridi semper se gramine vestit,
Nec scabie et salsa lædit rubigine ferrum: 220
Illa tibi lætis intexet vitibus ulmos:
Illa ferax oleo est: illam experiere colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo

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have their *grana cnidia* from the *Mezereon*, which is a species of *Thymelæa*. I have not seen the *Thymelæa* in any of our gardens.

Rorem.] Dryden takes *rorem* to mean *dew*:

> The coarse lean gravel, on the mountain sides,
> Scarce *dewy bev'rage* for the bees provides.

But it is more probable that Virgil means the Rosemary, or *Ros marinus*, so called, because it was used in sprinkling, as we read in the Scriptures of hyssop, and grew in places near the sea coast. The prose authors generally write the name of this plant in one word, *rosmarinus*, or *rosmarinum*: but the poets commonly divide it. Thus Horace:

> —— Te nihil attinet
> Tentare multa cæde bidentium
> Parvos coronantem *marino*
> *Rore* deos, fragilique myrto:

and Ovid, who calls it *ros maris*:

> —— Cultus quoque quantus in illis
> Esse potest membris, ut sit coma pectine lævis:
> Ut modo *rore maris*, modo se violave rosave
> Implicet.

214. *Tophus scaber.*] I take this to be what we call *rotten stone*. Pliny says it is of a crumbling nature: "Nam *tophus scaber natura* "*friabilis* expetitur quoque ab au- "toribus."

216. *Latebras.*] In the King's manuscript it is *tenebras*.

217. *Quæ tenuem exhalat nebulam*, &c.] The soil, which the Poet here describes in the last place, we are told is fit for all the beforementioned purposes: for vines, olives, cattle, and corn.

218. *Et bibit.*] In one of Dr. Mead's manuscripts it is *quæ bibit*.

219. *Quæque suo viridi*, &c.] Pierius observes, that in the most ancient Roman manuscript this verse runs thus:

> Quæque suo semper viridi se gramine vestit.

220. *Nec.*] In one of Dr. Mead's manuscripts it is *hæc*, which must be an error of the transcriber.

221. *Illa tibi lætis.*] In one of Dr. Mead's manuscripts it is *Illa tibi* in *lætis*.

222. *Oleo.*] So I read it with Heinsius: and so Pierius found it in the most ancient Roman manuscript, and in the Medicean, and another very ancient one. The common reading is *oleæ*.

224. *Capua.*] The capital city of Campania.

Vesevo.] "Servius is mistaken,

Ora jugo, et vacuis Clanius non æquus Acerris.
Nunc, quo quamque modo possis cognoscere, dicam.
Rara sit, an supra morem si densa requiras,
Altera frumentis quoniam favet, altera Baccho,
Densa magis Cereri, rarissima quæque Lyæo,
Ante locum capies oculis, alteque jubebis
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.

and on the banks of the Clanius, which does not spare depopulated Acerræ. Now will I tell by what means you may distinguish each sort of soil. If you desire to know whether it is loose or hard, because one is good for corn, the other for vines, the hard to be chosen by Ceres and the most loose by Bacchus; first choose out a place, and then order a pit to be digged where the ground is solid, then throw in all the earth again, and tread it well down.

" when he affirms, that *Vesevus* is a " mountain of Liguria, under the " Alps: for that is called *Vesulus*, " and is mentioned by Virgil in an- " other place: *Vesulus quem pinifer* " *affert*. But the *Vesevus*, of which " Virgil speaks in this place, is a " mountain of Campania, called also " *Vesuvius* and Vesvius." PIERIUS.

225. *Ora.*] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at first *vicina Vesevo Nola jugo*, but that being afterwards not permitted, by the people of that city, to bring down some water to his neighbouring farm, he altered *Nola* to *ora*. Aulus Gellius seems to give no great credit to this old story.

Vacuis Clanius non æquus Acerris.] *Acerræ* is the name of a very ancient city of Campania, which was almost depopulated by the frequent inundations of the river Clanius.

226. *Nunc, quo quamque modo*, &c.] The Poet having, in the preceding paragraph, informed us of the benefits and disadvantages of the several sorts of soil, he now proceeds to instruct us how we may be able to distinguish each of them.

227. *Rara . . . . . densa.*] Mr. B—— translates these words *light* and *heavy:* but of these the Poet speaks afterwards. Julius Græcinus, as I find him quoted by Columella, sufficiently explains what is the true meaning of them. *Densa* signifies such a soil, as will not easily admit the rain, is easily cracked, and apt to gape, and so let in the sun to the roots of the vines, and in a manner to strangle the young plants. This therefore must be a hard or stiff soil. *Rara*, says he, lets the showers quite through, and is apt to be dried up with the sun. Therefore this must be a loose soil. " Perdensam humum cælestes aquas " non sorbere, nec facile perflari, " facillime perrumpi, et præbere " rimas, quibus sol ad radices stir- " pium penetret: eademque velut " conclausa, et coarctata semina " comprimere, atque strangulare. " Raram supra modum velut per " infundibulum transmittere im- " bres, et sole ac vento penitus sic- " cari, atque exarescere."

230. *Jubebis.*] Pierius says it is *videbis* in the Medicean manuscript. I find the same reading in the old Nurenberg edition.

231. *In solido.*] The Poet says you should dig in a solid place; for if it was hollow, the experiment would be to no purpose.

If it does not fill the pit, the soil is loose, and will abundantly supply the cattle, and fruitful vines. But if it refuses to go into its place again, and rises above the pit that has been filled up, the soil is thick: then expect sluggish clods and stiff ridges, and plough up the earth with strong bullocks. But the salt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by ploughing, and does not preserve the sort of grape, nor the true names of apples, may be known by the following experiment. Take close-woven baskets and the strainers of the wine-presses from the smoking roofs. Throw some of this bad soil into them, with sweet spring water, tread them well together; and all the water will strain out, and large drops will pass through the twigs. Then the taste will plainly discover itself, and the bitterness will distort the countenances of those who take it.

Si deerunt, rarum, pecorique et vitibus almis
Aptius uber erit. Sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis,
Spissus ager: glebas cunctantes, crassaque terga
Expecta, et validis terram proscinde juvencis.
Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix: ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat:
Tale dabit specimen: tu spisso vimine qualos,
Colaque prælorum fumosis deripe tectis.
Huc ager ille malus, dulcesque a fontibus undæ
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ.
At sapor indicium faciet manifestus, et ora
Tristia tentantum sensu torquebit amaror.

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233. *Deerunt.*] It is *deerint* in one of Dr. Mead's manuscripts, and *deerit* in the old Nurenberg edition: but *deerunt* is the most received reading, as Pierius found it in the Medicean and other ancient manuscripts, and as I have found it in all the manuscripts which I have collated.

237. *Validis terram proscinde juvencis.*] He mentions the strength of the bullocks, to signify that this soil must be ploughed deep. Thus we have in the first Georgick, *fortes invertant tauri*, in the same sense.

241. *Tu spisso vimine qualos.*] In one of Dr. Mead's manuscripts it is *tum spisso*, &c. Pierius says it is *spissos vimine qualos*, in the Lombard manuscript; but he prefers *spisso* vimine, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr. Mead's manuscripts it is *sat.*

247. *Sensu torquebit amaror.*] In one of the Arundelian manuscripts it is *sensum torquebit amaror*, where *sensum* seems to be an error of the transcriber for *sensu.*

"*Amaror* is the style of Lucre-
" tius, and the true reading; though
" many read *amaro*, making it agree
" with *sensu.*" SERVIUS.

" Though Servius, and some
" others affirm *amaror* to be the
" true reading, and taken from
" Lucretius,

" *Cum tuimur misceri absinthia, tangit*
" amaror:

" and though Aulus Gellius has
" collected the testimonies of some
" very ancient manuscripts, to sup-
" port this reading; yet *amaro* is
" not amiss, as we find it in the
" most ancient Roman manuscript.
" For *sapor* may be the nominative
" case both to *faciet* and *torquebit.*
" In the Lombard and Medicean
" manuscripts it was written *amaro*,
" but *r* has been added with an-
" other hand and ink." PIERIUS.

The passage of Aulus Gellius to which Pierius alludes, is the twenty-

Pinguis item quæ sit tellus, hoc denique pacto
Discimus; haud unquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Lætior: ah nimium ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat aristis!
Quæ gravis est, ipso tacitam se pondere prodit:
Quæque levis. Promptum est oculis prædiscere nigram,

The fat soil also may be known by this means; it never crumbles, when it is squeezed by the hand, but sticks to the fingers like pitch. The moist soil produces rank grass, and is itself too luxuriant: oh! let not mine be too fruitful, lest it shew itself too strong with early corn. The heavy and the light soil discover themselves evidently by their weight. It is easy to distinguish the black by the sight;

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first chapter of the first book, where he tells us, that Hyginus affirmed it was *amaror* in the very book, which belonged to the house and family of Virgil himself: and that learned critic is of opinion that the sense is better so, than if we read *amaro* with Pierius: "Versus istos ex "Georgicis Virgilii plerique omnes "sic legunt:

"*At sapor indicium faciet manifestus: et ora*
"*Tristia tentantum sensu torquebit* amaro.

"Hyginus autem non hercle ignobi-"lis grammaticus, in commentariis, "quæ in Virgilium fecit, confirmat "et perseverat non hoc a Virgilio "relictum: sed quod ipse invenerit "in libro, qui fuerat ex domo atque "familia Virgilii,

"——— ——— *et ora*
"*Tristia tentantum sensu torquebit* amaror.

"neque id soli Hygino, sed doctis "quibusdam etiam viris complaci-"tum. Quoniam videtur absurde "dici: *sapor sensu amaro torquet:* "quum ipse, inquiunt, sapor sen-"sus sit, non alium in semetipso "sensum habeat: ac inde sit quasi "dicatur, *sensus sensu amaro tor-"quet.* Sed enim quum Favorinus "Hygini commentarium legisset: "atque ei statim displicita esset in-"solentia et insuavitas illius, *sensu "torquebit amaro:* risit, et, Jovem "lapidem, inquit, quod sanctissi-"mum jusjurandum est habitum, "paratus sum ego jurare Virgilium "hoc nunquam scripsisse. Sed "Hyginum ego dicere verum arbi-"tror. Non enim primus finxit "hoc verbum Virgilius insolenter: "sed in carminibus Lucretii inven-"tum est: nec est aspernatus au-"toritatem poëtæ ingenio et facun-"dia præcellentis. Verba ex quarto "Lucretii hæc sunt,

"——— *Dilutaque contra*
"*Quum tuimur misceri absinthia, tangit*
"amaror.

"Non verba autem sola, sed versus "prope totos et locos quoque Lu-"cretii plurimos sectatum esse Vir-"gilium videmus."

It is *amaro* in the King's, the Bodleian, and in one of the Arundelian manuscripts.

253. *Neu.*] It is *nec* in the Roman, the Medicean, and some other manuscripts, and *ne* in others, according to Pierius. I find *nec* in one of the Arundelian, and one of Dr. Mead's manuscripts. In the other Arundelian it is *heu,* which, I suppose, is an error of the transcriber, for *neu.*

254. *Prodit.*] The King's manuscript and La Cerda have *promit.*

and what colour is in each. But it is hard to discover the pernicious cold; only pitch trees, and yews, or black ivy sometimes are an indication of it. Having well considered these rules, remember to prepare the earth a long while

Et quis cui color. At sceleratum exquirere frigus
Difficile est: piceæ tantum, taxique nocentes
Interdum, aut hederæ pandunt vestigia nigræ.
His animadversis, terram multo ante memento

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256. *Et quis cui color. At sceleratum.*] So I read with Heinsius, Schrevelius, Masvicius, and others. Pierius says it is *et quis cuive color. Sceleratum,* in some very ancient manuscripts; and *et quis cuique color at* in the Medicean. In one of Dr. Mead's manuscripts it is *et quis cuique color. Sceleratum,* in the other, *et quis cuique color. At sceleratum.* Servius approves of the common reading, which is *et quisquis color. At sceleratum.*

257. *Piceæ.*] The *Picea* is our common Fir or Pitch-tree, or Spruce-Fir.

Taxique nocentes.] The berries of the Yew are said by Pliny to be poisonous: "Lethale quippe baccis, "in Hispania præcipue, venenum "inest." Julius Cæsar also tells us that Cativulcus poisoned himself with yew: "Cativulcus rex dimi-"diæ partis Eburonum, qui una "cum Ambiorige consilium inierat, "ætate jam confectus, quum la-"borem aut belli aut fugæ ferre "non posset, omnibus precibus "detestatus Ambiorigem, qui ejus "consilii auctor fuisset, *taxo,* cujus "magna in Gallia Germaniaque "copia est, *se exanimavit.*" The leaves also are said by the ancients to be destructive to horses, which we find to be true in England. The berries have been eaten by myself and many others with impunity: but this may be owing to the difference of climate; for Dioscorides, who says it is not alike poisonous in all places, affirms that the berries are poisonous in Italy, and the shade hurtful in Narbonne. Perhaps the species may be different; for there is mention of a sort of yew in the Pisa garden, which is more bushy than the common, and has leaves more like a fir, and sends forth such a poisonous smell, when it is clipped, that the gardeners cannot work at it above half an hour at a time.

258. *Hederæ nigræ.*] The berries of our common ivy are black, when ripe, and therefore we may suppose it to be the ivy here spoken of. There is a white ivy mentioned in the seventh Eclogue:

Candidior cycnis, *hedera* formosior alba.

We find mention of it also in Theophrastus, Pliny, and Dioscorides: but we are not now acquainted with any such plant.

259. *His animadversis,* &c.] Having explained the several sorts of soil, he proceeds to give some instructions concerning the planting of vines: and speaks of the trenches which are to be made, to receive the plants out of the nursery; of taking care that the nursery and the vineyard should have a like soil; and that the plants should be set with the same aspect, which they had in the nursery.

Multo ante.] This is the very expression of Theophrastus, who says that "the trenches must be "made a long while beforehand "and digged deep: Τοὺς δὲ γυρους "προσορύτ[illegible]ειν ὡς πλείστου χρόνου καὶ βα-"θυτέρους ἀεί." In another place he says it should be a year beforehand, with which the other writers agree, who mention any determinate time. Thus Columella: "Sed et scrobes "et sulci plurimum prosunt, si in

Excoquere, et magnos scrobibus concidere montes:
Ante supinatas aquiloni ostendere glebas,
Quam lætum infodias vitis genus: optima putri
Arva solo: id venti curant, gelidæque pruinæ,
Et labefacta movens robustus jugera fossor.
At si quos haud ulla viros vigilantia fugit;
Ante locum similem exquirunt, ubi prima paretur

beforehand, and to cut the great hills with trenches; and to turn up the clods to the northern wind, before you plant the joyful vines: those fields are best which have a loose soil; this is procured by winds, and cold frosts, and by loosening and digging the ground deep. But those who are completely careful, choose out the same sort of soil to plant the young cuttings

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" locis temperatis, in quibus æstas " non est perfervida, *ante annum* " fiant, quam vineta conserantur." Virgil seems to express that it should be done a year beforehand; for he says the trenches should be exposed to the north wind and frosts, that is, should lie at least a whole winter. *Excoquere* seems to express its lying a whole summer. *Coquere* signifies to bake the earth with the sun, in the first Georgick:

Pulverulenta coquat maturis solibus æstas.

Mr. Evelyn says, " the longer you " expose *the mould*, and leave the " receptacles open, (were it for two " whole winters,) it soon would re- " compense your expectation."

260. *Magnos scrobibus concidere montes.*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the sense be *to cut the hills with great trenches*, and agrees with Theophrastus, whose very words Virgil has almost transcribed, as was observed in the preceding note. But I propose this only as a conjecture, for it is *magnos* in all the copies that I have seen.

Pierius says, it is *circundare* in the Roman manuscript, instead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's style:

——— Terram multo ante memento
Excoquere: magnos scrobibus concidere montes:
Ante supinatas aquiloni ostendere glebas
Quam lætum infodias vitis genus:

without any conjunction copulative.

263. *Gelidæque.*] In one of the Arundelian manuscripts it is *gelidæve*; but I take *gelidæque* to be the true reading.

264. *Robustus.*] I have more than once observed already, that when Virgil speaks of making deep furrows, he expresses it by saying the bullocks must be strong: so here he expresses the depth of the trenches by saying the labourer must be strong.

266. *Prima paretur arboribus seges.*] By *prima seges* he means the *seminarium*, or nursery, where the cuttings of the vines are first planted. Dr. Trapp interprets *seges, those plants which spring from seed*; but vines are seldom, if ever, propagated by seed. *Seges* is sometimes used by Virgil for a *crop*; thus we have *lini seges* for a *crop of flax*: but he uses it often also for the field itself; as in ver. 47. of the first Georgick:

Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit:

where *seges* cannot signify the *crop*, for it would be absurd to say, that

of their trees; and to remove them into afterwards; that the slips may not think their new mother strange. They also mark the aspect on the bark,

Arboribus seges, et quo mox digesta feratur:
Mutatam ignorent subito ne semina matrem.
Quin etiam cæli regionem in cortice signant:

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a crop of corn stands two summers and two winters, as Dryden has translated it:

> That *crop* rewards the greedy peasant's pains,
> Which twice the sun, and twice the cold sustains.

In ver. 129. of the fourth Georgick, *seges* is very evidently used for *land*, and not a crop, for it is applied to cattle as well as vines:

> ——— Nec *fertilis* illa *juvencis*,
> Nec *pecori opportuna seges*, nec commoda Baccho.

267. *Quo mox digesta feratur.*] By these words he means the vineyard, into which the young vines are to be removed from the nursery, and where they are to continue.

In the Bodleian manuscript it is *egesta*, instead of *digesta*.

268. *Mutatam ignorent subito ne semina matrem.*] In the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts it is *mutata*. I find the same reading in most of the old editions, in Paul Stephens, La Cerda, and several others. Both the Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and several other good editors read *mutatam*.

"Some years ago, says Pierius, "all agreed universally to write "*mutata*, referring it to *semina*; "though in all the ancient manu- "scripts it was *mutatam* agreeing "with *matrem*. Virgil's meaning "is, that a like soil be chosen for "the nursery and vineyard, lest "the young vines should fare like "young children, when they are "taken from the breasts of their "mother and given to a strange "nurse: for they pine and cry "after the breast to which they "have been accustomed. As for "their interpreting *semina mutata*, "the removing of the young plants "from one place to another, it is "ridiculous."

Semina does not always signify what we call *seeds*; but it is frequently used by the writers of agriculture, for cuttings, slips, and layers.

Matrem is here used to express the earth, in which the cuttings, and young vines are planted.

In one of the Arundelian manuscripts we have *neu*, and in one of Dr. Mead's *nec*, instead of *ne*.

269. *Cæli regionem in cortice signant.*] Theophrastus says the position of trees must be regarded, as to north, east, or south: "Ηντιν εἶχεν ἕνια τῶν δένδρων τὰ πρὸς βορρᾶν, καὶ τὰ πρὸς ἕω· καὶ τὰ πρὸς μεσημβρίαν. Columella also advises that all trees should be marked, before they are taken out of the nursery, and adds, that it is of great consequence to preserve the same aspect, to which they have been accustomed: "Hanc "observationem non solum in vi- "tium positione, sed in ulmorum, "cæterarumque arborum præcipio, "et uti cum de seminario eximun- "tur, rubrica notetur una pars, quæ "nos admoneat, ne aliter arbores "constituamus, quam quemadmo- "dum in seminario steterint. Plu- "rimum enim refert, ut eam partem "cæli spectent, cui ab tenero con- "sueverunt." Pliny thinks this care not to be requisite, because the mention of it has been omitted by Cato; and adds that some affect the very contrary position, in vines

Ut, quo quæque modo steterit, qua parte calores
Austrinos tulerit, quæ terga obverterit axi,
Restituant: adeo in teneris consuescere multum est.
Collibus, an plano melius sit ponere vitem,
Quære prius. Si pinguis agros metabere campi,
Densa sere: in denso non segnior ubere Bacchus.

that every slip may stand the same way, that it may still have the same position, with regard to south and north; such is the force of custom in tender years. Enquire first, whether it is better to plant the vine on hills or on a plain. If you lay out the fields of a rich plain, plant thick; for vines are not the less fruitful for being close planted.

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and figs; thinking that by this means the leaves grow thicker, to defend the fruit; and that it will not be so ready to drop off. "Non "omisisset idem, si attineret meri- "dianam cæli partem signare in "cortice, ut translata in iisdem et "assuetis statueretur horis: ne "aquiloniæ meridianis oppositæ so- "libus findèrentur, et algerent me- "ridianæ aquilonibus. Quod e "diverso affectant etiam quidam in "vite ficoque, permutantes in con- "trarium. Densiores enim folio "ita fieri, magisque protegere fruc- "tum, et minus amittere." This rule, I think, is not observed by our modern planters: though it seems to have been laid down not without some foundation. It is easy to see a very great difference between the north and south sidé of a tree, after it has been felled: for the annual rings are much closer on the north side, than on the south. Mr. Evelyn says, he "can confirm "*this advice of the Poet* from fre- "quent losses of *his* own, and by "particular trials: having some- "times transplanted great trees at "midsummer with success, (the "earth adhering to the roots,) and "miscarried in others, where this "circumstance only was omitted."

271. *Quæ.*] Both the Arundelian manuscripts, Servius, La Cerda, and Schrevelius read *qua.*

Terga.] In one of Dr. Mead's manuscripts it is *terra,* which must be an error of the transcriber.

Axi.] He uses *axis* singly for the north, because that pole only is visible to us.

273. *Collibus, an plano,* &c.] Here the poet shews the different way of planting a plain or a hill. In a plain, the vines are to be planted close, but on a hill they are to be kept at greater distances. He then compares a well planted vineyard to an army drawn up in form of battle.

Vitem.] The common reading is *vites:* but I prefer *vitem,* as I find it in the Cambridge, the Bodleian, and in one of the Arundelian manuscripts. Pierius says it is *vitem* in the Medicean, and in several other ancient manuscripts. Heinsius also reads *vitem.*

275. *Densa.*] The adjective *densa* is put here adverbially for *dense.*

In denso non segnior ubere.] *Denso* is generally thought to agree with *ubere:* so that the construction must be *Bacchus non est segnior in denso ubere.* But then what is meant by *in denso ubere?* Grimoaldus explains it *parvis intervallis positæ in ubere lætoque et campestri solo:* but then Virgil should have said *densus non segnior ubere Bacchus.* Ruæus interprets it *in denso agro,* taking *ubere* and *agro* to mean the same; which,

But if you choose a ground rising with hillocks; and sloping hills, Sin tumulis acclive solum, collesque supinos;

I believe, cannot be proved. Dr. Trapp says "*denso ubere*, i. e. *dense* "*consito*, thick planted. The con- "text necessarily requires that con- "struction: though none of the "commentators but De La Cerda, "seem to have understood it." But La Cerda does not seem to join *denso* with *ubere*; for his explication of the words in question is "nam hæc densitas, et consertio "vitium nihil impediet, quo minus "fertilissime proveniant vina." His note is upon *non segnior ubere Bacchus*; which he compares with

——— Non segnior agris
Emergitque Ceres, nec *segnior ubere* Pallas.

Here is no mention of *denso*, and it is plain that *ubere* is the ablative case after the adjective *segnior*, and not after the preposition *in*. I take the construction to be *Bacchus non* est *segnior ubere, in denso*, where *denso* is put as a substantive, and means the same, as in *denso ordine*: which I take to be La Cerda's meaning.

Uber occurs so frequently in Virgil, that it may not be amiss to consider all the senses, in which he has used it. In the fifth Æneid, it is used for the breast of a woman:

Cressa genus, Pholoe, geminique sub *ubere* nati.

And again, in the sixth:

Infantumque animæ flentes in limine primo,
Quos dulcis vitæ exortes, et ab *ubere* raptos
Abstulit atra dies.

The most frequent use of the word is for the dug of any beast. Thus it is used for that of a sheep, in the second Eclogue:

Bina die siccant *ovis ubera*:

And in the third:

Cogite *oves*, pueri: si lac præceperit æstus,
Ut nuper, frusta pressabimus *ubera* palmis:

And in the third Georgick:

Hinc et amant fluvios magis, et magis *ubera* tendunt:

And again:

——— Exhausto spumaverit *ubere* mulctra:

And again:

——— Gravido spuerant vix *ubere* limen:

And in the third Æneid:

Lanigeras claudit pecudes, atque *ubera* pressat:

For that of a goat, in the fourth Eclogue:

Ipsæ lacte domum referent distenta *capellæ*
Ubera:

For that of a cow, in the third Eclogue:

—— Ego hanc *vitulam*, ne forte recuses,
Bis venit ad mulctram, binos alit *ubere* fœtus,
Depono:

And in the ninth:

Sic cytiso pastæ distentent *ubera vaccæ*:

And in the second Georgick:

—— *Ubera vaccæ*
Lactea demittunt.

And in the third Georgick:

—— Nec tibi fœtæ
More patrum, nivea implebunt mulctralia *vaccæ*;
Sed tota in dulces consument *ubera* natos:

Indulge ordinibus: nec secius omnis in unguem — spare the rows: but at the same time let your trees be planted exactly,

For that of a sow, in the third Æneid:

—— Inventa sub ilicibus *sus*
Alba, solo recubans, albi circum *ubera* nati:

For that of a wolf, in the eighth Æneid:

Procubuisse *lupam:* geminos huic *ubera* circum
Ludere pendentes pueros:

For that of a mare in the third Georgick:

—— Depulsus ab *ubere* matris:

And in the eleventh Æneid:

Hic natam in dumis interque horrentia lustra,
Armentalis *equæ* mammis et lacte ferino
Nutribat, teneris immulgens *ubera* labris:

And of a doe, in the seventh Æneid:

—— Matris ab *ubere* raptum.

In the second Georgick, it is used for the fruitfulness of a field:

—— Fertilis *ubere* campus.

And in the first and third Æneid:

Terra antiqua, potens armis, atque *ubere glebæ:*

And in the seventh Æneid:

—— Non vobis rege Latino,
Divitis *uber* agri, Trojæve opulentia deerit:

There are only two passages, where *uber* can be wrested to Ruæus's sense. The first is in this Georgick:

Si deerunt, rarum, pecorique et vitibus almis
Aptius *uber* erit:

Where it may as well be rendered fruitfulness: "The soil is loose and "its *fruitfulness* will be more fit "for cattle and vines." The other is in the third Æneid;

Quæ vos a stirpe parentum
Prima tulit tellus, eadem vos *ubere* læto
Accipiet reduces:

Where it may also have the same signification: "that land which pro- "duced your ancestors will receive "you also with a joyful *fruitful-* "*ness:*" and therefore the passage now under consideration may be rendered literally, "Bacchus is not "more backward in *fruitfulness* in "a close planted vineyard."

277. *Secius.*] In the Bodleian manuscript it is *segnius,* and in one of the Arundelian copies it is *serius.*

Omnis in unguem arboribus positis secto via limite quadret.] This passage has occasioned some difficulty. Several of the commentators think he is speaking of the Quincunx, of which number are Grimoaldus and Ruæus. La Cerda thinks, with better reason, that he means planting the vines in a square, that is, in the following order.

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The *Quincunx* has its name from the numeral V: three trees being planted in that form are called the single quincunx. The double quincunx is the V doubled, which makes an X, being four trees planted in a

so that every space may square with that which crosses it. As in a great war, when the long extended legions have ranged their cohorts, and the squadrons stand marshalled in the open plain, and the armies are drawn up, and the whole field waves all over with gleaming brass, and the horrid battle is not yet begun,

Arboribus positis secto via limite quadret.
Ut sæpe ingenti bello cum longa cohortes 279
Explicuit legio, et campo stetit agmen aperto,
Directæque acies, ac late fluctuat omnis
Ære renidenti tellus, nec dum horrida miscent

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square, with a fifth in the centre. This being often repeated forms the following figure:



Now as Virgil compares the disposition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he must mean the former figure: the latter not being proper for that purpose. The Romans usually allowed three feet square for every common soldier to manage his arms, that is, six feet between each, which is a proper distance for the vines in Italy, according to Columella, who says the rows should not be wider than ten feet, nor nearer than four: "Sed "de spatiis ordinum eatenus præ- "cipiendum habemus, ut intelligant "agricolæ sive aratro vineas culturi "sunt, laxiora interordinia relin- "quenda, sive bidentibus angusti- "ora: sed neque spatiosiora, quam "decem pedum, neque contracti- "ora, quam quatuor." These distances may indeed agree very well with the warmer climate of Italy; but, as Mr. Miller justly observes, the dampness of our autumns requires our vines to be planted at greater distances. He advises them to be planted so, that there may be ten feet between each row, and six feet in the rows, between each vine.

In unguem is allowed by all the commentators to be a metaphor taken from the workers in marble, who try the exactness of the joints with their nails. It signifies therefore perfectly or exactly.

Via signifies the spaces or paths between the rows.

Limes is the cross path, which, in the square figure, cuts the other at right angles.

I take the order of the words to be thus: *nec secius via quadret secto limite, arboribus positis in unguem;* "and no less let every path, or space "square with the cross path, the "trees being planted exactly."

279. *Ingenti bello.*] In one of the Arundelian manuscripts it is *ingenti* in *bello.*

Cum longa cohortes explicuit legio.] A Roman legion consisted of ten cohorts. These legions marched in a square; but, in time of battle, they were drawn into a longer form, which Virgil beautifully expresses by *longa cohortes explicuit legio.*

281. *Ac.*] In one of Dr. Mead's manuscripts it is *at.* In several of the old editions it is *et.*

282. *Renidenti.*] In the King's, both the Arundelian manuscripts, and in the old Nuremberg edition, it is *renitenti.* Pierius found the same reading in some old manuscripts: but *renidenti* in the Roman, and some others. This is the only simile in the second Georgick: but

Prælia, sed dubius mediis Mars errat in armis.
Omnia sint paribus numeris dimensa viarum :
Non animum modo uti pascat prospectus inanem :
Sed quia non aliter vires dabit omnibus æquas
Terra, neque in vacuum poterunt se extendere rami. 287

but doubtful Mars fluctuates in the midst of arms. So let your vineyard be divided by an equal number of spaces; not only to delight a vain mind with the prospect but because the earth cannot otherwise afford equal strength to all, nor the branches extend themselves at large.

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never did any poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline, and not yet disordered by fighting. The shining beauty of the clusters is finely represented by the splendor of the brazen arms, and not a word is used, that does not serve to justify the comparison. In both, the design of this order is the same: not only to please the eye with the beauty of so regular a prospect: but because it is most proper for the use, for which they are intended.

Dryden has translated *cum longa cohortes explicuit legio,*

As legions in the field their front display:

which is the very reverse of Virgil's expression: for, instead of displaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

And equal Mars, like an impartial lord,
Leaves all to fortune, and the dint of sword.

This is a very bad translation of *dubius mediis Mars errat in armis.* Virgil's sense is, that Mars still hovers doubtfully between the two armies, not having yet determined to which side to give the victory, not a man has yet stirred from his place to give the onset. Mr. B——'s translation begins:

As when two mighty armies all in sight,
Stretch'd on some open plain, begin the fight.

But Virgil does not compare his vineyard to two armies: but only to that of the Romans. The design of the Poet is to celebrate the exactness of the military discipline of his own country in ranging their soldiers; to which the barbarous discipline of their enemies was by no means to be compared. Dr. Trapp's translation comes much nearer the sense of his author, and is almost literal.

——— As in war,
The long extended legion forms in lines
Its cohorts; when the marshall'd squadrons stand
In the wide plain, and, the whole army rang'd,
The ground all fluctuates with the brazen gleam;
Nor yet in horrid shock the battle joins,
But Mars uncertain, hovers o'er the field.

284. *Numeris.*] "The word *numerus* in the singular, and *numeri* "in the plural, has a great variety "of significations, and means *quantity* as well as *number;* also *order,* "*regularity, exactness,* &c. or if it "be here taken for number; it "means the same number of paths "crossing one another, to make an "exact square upon the whole: "which must likewise be divided "into squares, and so the distances "must be equal." Dr. TRAPP.

Dimensa.] In one of the Arundelian manuscripts it is *demensa.*

287. *Poterunt se extendere.*] "In "the Roman manuscript it is *poterunt extendere,* without the pronoun *se:* as elsewhere, *ferro ac-*

Perhaps you may desire to know how deep the trenches ought to be. For my own part, I venture my vine in a slight furrow. But trees must be planted deep, and far in the ground: chiefly the Æsculus, whose root descends as low towards hell as its branches rise up in the air towards heaven.

Forsitan et scrobibus quæ sint fastigia quæras.
Ausim vel tenui vitem committere sulco.
Altius ac penitus terræ defigitur arbos:
Æsculus in primis, quæ, quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit.

"*cingunt* and *lateri adglomerant* "*nostro*, without *se*. But in the "Medicean, and other manuscripts, "*se* is inserted." PIERIUS.

288. *Forsitan et scrobibus*, &c.] The subject of this paragraph is the depth of the trenches. He says the vine may be planted in a shallow trench, but great trees require a considerable depth; of these he gives the *Æsculus* for an example, and thence takes occasion to give a noble description of that tree.

289. *Ausim vel tenui vitem committere sulco.*] In one of Dr. Mead's manuscripts it is *ter* instead of *vel*.

The Roman husbandmen seem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, according to the goodness of the soil: but we find in that author, that some of his contemporaries blamed him, thinking he had assigned too great a depth. Virgil seems to approve of a shallow trench, but he speaks of it with caution. He does not lay it down as an absolute rule, in which all were agreed, but only says that he himself would venture so to do: in which he seems to hint, that the common practice of his time was different.

290. *Altius ac penitus terræ defigitur arbos.*] Pierius says it is *altior* in some ancient manuscripts. Heinsius has embraced this reading; but I take it to be corrupt. *Ausim vitem committere ac arbos defigitur* is such a connection, as, I believe, Virgil would not have made use of. Observe how wretchedly it appears in English: "I would venture my "vine in a slight furrow, *and* a "taller tree is planted deep in the "ground." The reading would be tolerable, if it was *at* instead of *ac*: but no authority is offered for this alteration. But even, if this was admitted, *taller* in this place, would be a poor and useless epithet. I take *altius* to have been altered to *altior*, by some tasteless transcriber, who taking a vine to be a *tree*, thought there wanted an epithet to make a distinction between *vitis* and *arbos*. But *vines* were not accounted *trees;* but *shrubs*, or something of a middle nature between trees and shrubs. Thus Columella: "Nam ex surculo vel *arbor* pro"cedit, ut olea: vel frutex, ut pal"ma campestris: vel *tertium quid*"*dam*, quod nec *arborem*, nec fru"ticem proprie dixerim, ut est "vitis."

221. *Æsculus.*] See the note on ver. 15.

Quantum vertice ad auras, &c.] This very expression is used of the *Quercus*, in the fourth Æneid;

Ac velut annoso validam cum robore *quercum*
Alpini Boreæ, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et altæ
Consternunt terram concusso stipite frondes:
Ipsa hæret scopulis: et *quantum vertice ad auras*
Ætherias, tantum radice in Tartara tendit.

Ergo non hyemes illam, non flabra, neque imbres
Convellunt: immota manet, multosque nepotes,
Multa virum volvens durando sæcula vincit.
Tum fortes late ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.
Neve tibi ad solem vergant vineta cadentem:
Neve inter vites corylum sere: neve flagella

Therefore no storms, no blasts, nor showers can hurt it; unshaken it stands, and outlasts many descents, many ages of men. It extends its strong branches and arms all around, and standing itself in the midst sustains the vast shade. Let not your vineyards look towards the setting sun; plant no hazels amongst your vines; do not take the upper

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293. *Non flabra.*] In one of the Arundelian manuscripts it is *nec flabra.*

294. *Multosque nepotes.*] So I read with Heinsius and Masvicius. The same reading is in the Roman manuscript according to Pierius. Others read *multosque per annos.*

297. *Ipsa.*] It is *ipsam* in one of the Arundelian manuscripts.

298. *Neve tibi ad solem,* &c.] In this passage are several short precepts relating to vineyards, with a beautiful account of the danger of intermixing wild olives with the vines, lest a fire should kindle among them, and destroy the vineyard.

Columella, speaking of the aspect of a vineyard, tells us that the ancients were greatly divided about it. He recommends a south aspect in cold places, and an east aspect in warm places, if they be not subject to be infested with the east and south winds, as on the sea coast of Bætica: in which case, he says, they are better opposed to the north, or west: "Cæli ..... regionem, quam spectare debeant "vineæ, vetus est dissensio, Saserna "maxime probante solis ortum, "mox deinde meridiem, tum occasum, Tremellio Scrofa præcipuam positionem meridianam "censente, Virgilio de industria "occasum sic repudiante,

"Neve tibi ad solem vergant vineta ca-
"dentem.

"Democrito et Magone laudantibus "cæli plagam septentrionalem, quia "existiment ei subjectas feracissimas fieri vineas, quæ tamen bonitate vini superentur. Nobis in "universum præcipere optimum "visum est, ut in locis frigidis meridiano vineta subjiciantur, tepidis "orienti advertantur, si tamen non "infestabuntur austris, eurisque, "velut oræ maritimæ in Bætica. "Sin autem regiones prædictis ventis fuerint obnoxiæ, melius aquiloni, vel favonio committentur, "nam ferventibus provinciis, ut "Ægypto, et Numidia, uni septentrioni rectius opponentur."

299. *Neve inter vites corylum sere.*] In the King's manuscript it is *corylos.* The hazel has a large, spreading root, which would therefore injure the vines. This seems to be the reason of roasting the entrails of the goat on hazel spits, as we find in this Georgick:

Et ductus cornu stabit sacer hircus ad aram,
Pinguiaque in verubus torrebimus exta colurnis.

The goat was sacrificed to Bacchus, because that animal is highly injurious to vines: and its entrails were roasted on hazel spits, because that plant is also destructive to a

part of the shoots, or gather your cuttings from the top of a tree, so great is the love of earth; do not hurt your plants with a blunt knife;

Summa pete, aut summa destringe ex arbore plantas:
Tantus amor terræ: neu ferro læde retuso

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vineyard. The hazel was used to bind the vines. See the note on *rubea*, book i. ver. 266.

Neve flagella summa pete.] Virgil is generally understood to mean by *flagella summa* the topmost shoots of the tree: but these are mentioned in the words immediately following. Most of the translators therefore have blended them together. I take *summa flagella* to mean the upper part of the shoot, which ought to be cut off, and is not worth planting, as Mr. Miller has observed: "You should always "make choice of such shoots as "are strong and well ripened of "the last year's growth. These "should be cut from the old vine, "just below the place where they "were produced, taking a knot of "the two years' wood, which should "be pruned smooth: then you "should *cut off the upper part of* "*the shoot*, so as to leave the "cutting about sixteen inches long. "Now in making the cuttings "after this manner, there can be "but one taken from each shoot; "whereas most persons cut them "into lengths of about a foot, and "plant them all, which is very "wrong: for the upper parts of "the shoots are never so well "ripened as the lower part which "was produced early in the spring; "so that if they do take root, they "never make so good plants, for "the wood of those cuttings being "spungy and soft, admits the "moisture too freely, whereby the "plants will be luxuriant in growth, "but never so fruitful as such "whose wood is closer and more "compact."

300. *Summa destringe ex arbore plantas.*] So I read with Heinsius: the common reading is *summas defringe*. Pierius says it is *summas destringe* in some old manuscripts; but *summa* in the Roman, and other more ancient copies. One of Dr. Mead's manuscripts has *summas destringe:* the other and the Cambridge copy have *summa defringe.* The same reading is in the Nurenberg, and several other old editions.

Columella says the best cuttings are those which are taken from the body; the next from the branches: and the third from the top of the tree; which soonest take, and are most fruitful, but soonest grow old: "Optima habentur a lumbis: "secunda ab humeris: tertia sum-"ma in vite lecta, quæ celerrime "comprehendunt, et sunt feraciora, "sed et quam celerrime senescunt."

301. *Tantus amor terræ.*] The Poet seems by this expression to insinuate that those shoots which grow nearest the earth, contract such a liking to it, that they take better in it.

Neu ferro læde retuso.] In the Bodleian manuscript it is *ne ferro læde retuso:* in the King's it is *neu ferro læde vetusto:* in one of Dr. Mead's it is *neu ferro lege recuso.*

A blunt knife not only increases the labour of the husbandman, but also tears the vines, and makes wounds that are not so apt to heal, as Columella has observed: "Super "cætera illud etiam censemus, ut "duris, tenuissimisque et acutissi-"mis ferramentis totum istud opus "exequamur: obtusa enim, et "hebes, et mollis falx putatorem "moratur, eoque minus operis effi-

Semina: neve oleæ sylvestres insere truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primum sub cortice tectus
Robora comprendit, frondesque elapsus in altas
Ingentem cælo sonitum dedit. Inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cælum picea crassus caligine nubem:
Præsertim si tempestas a vertice sylvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a stirpe valent, cæsæque reverti
Possunt, atque ima similes revirescere terra:
Infelix superat foliis oleaster amaris.

nor intermix the truncheons of the wild olive. For a spark often falls from the unwary shepherds, which being at first concealed under the unctuous bark, lays hold of the stem, and thence getting up into the topmost leaves, sends a great crackling up to heaven; then pursues its conquest over the boughs, reigns over the lofty head, and spreads its flame over the whole grove, and thick with pitchy darkness drives the black cloud to heaven; especially if a tempest has descended on the woods, and a driving wind rolls the fire along. When this happens, they are destroyed down to the root, and can no more arise, or recover themselves from the ground; but the unblest wild olive with bitter leaves remains.

" cit, et plus laboris affert vinitori. " Nam sive curvatur acies, quod " accidit molli, sive tardius pene- " trat, quod evenit in *retuso* et " crasso ferramento, majore nisu " est opus. Tum etiam plagæ as- " peræ, atque inæquales, vites la- " cerant. Neque enim uno sed " sæpius repetito ictu res transigi- " tur. Quo plerumque fit, ut quod " præcidi debeat, perfringatur, et " sic vitis laniata, scabrataque pu- " trescat humoribus, nec plagæ " consanentur. Quare magnopere " monendus putator est, ut pro- " lixet aciem ferramenti, et quan- " tum possit, novaculæ similem " reddat."

302. *Neve oleæ sylvestres insere truncos.*] It seems by this passage, as if it had been a custom to plant wild olives in the vineyards, for supports to the vines. This the Poet justly reprehends, because a spark, lighting accidentally on the unctuous bark of the olive, may set the whole vineyard on fire. May seems to understand this precept of Virgil to relate to the planting of wild olives, not amongst the vines, but amongst the cultivated olives: for his translation is thus:

——— Nor yet
Wild olive trees amongst other olives set.

310. *A vertice.*] Servius, Grimoaldus, and, after them, Ruæus, think that by *a vertice* is meant from the north; because that pole appears above our heads: *hic vertex nobis semper sublimis.* But I rather believe it means only *from above:* for the most furious winds do not come from the north: and in the first Georgick, we have the south wind mentioned to come *ab alto:* which if it be taken to mean *from high,* as some understand it, cannot surely be interpreted of the north pole:

——— Namque urget *ab alto*
Arboribusque satisque *notus*, pecorique sinister.

See the note on book i. ver. 324.

312. *Non a stirpe valent.*] They are the vines, which he says are destroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themselves.

Let no man, be he ever so wise, prevail upon you to stir the hard earth, when the north wind blows. Then winter binds up the country with frost, and does not suffer the frozen root of the young plants to take hold of the earth. The best time for planting vineyards is, when in the glowing spring the white bird appears, which is hated by the long snakes: or else about the first cold of autumn; when the rapid sun

Nec tibi tam prudens quisquam persuadent auctor
Tellurem Borea rigidam spirante moveri.
Rura gelu tum claudit hyems, nec semine jacto
Concretam patitur radicem adfigere terræ.
Optima vinetis satio, cum vere rubenti
Candida venit avis longis invisa colubris:
Prima vel autumni sub frigora, cum rapidus sol

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315. *Nec tibi*, &c.] Here we have a precept relating to the time of planting vines; which is either in the spring or autumn; from which the Poet beautifully slides into a most noble description of the spring.

316. *Moveri.*] So it is in the Roman manuscript, according to Pierius, who prefers this reading to *movere*, as it is in the other copies. Heinsius also has *moveri.*

319. *Optima vinetis satio, cum vere rubenti.*] Most of the printed editions have *est* after *satio:* but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts. Heinsius also and Masvicius leave out *est.*

The epithet *rubenti* may allude to the red flowers, which appear in the spring: or rather, it may be put for *bright*, or *shining;* for *purpureus* is used for any *bright colour*, and the spring has often that epithet.

320. *Candida avis.*] The stork, a bird of passage, which comes into Italy in the spring; or in summer, according to Pliny: "*Ciconiæ* "quonam e loco veniant, aut quo "se referant, incompertum adhuc "est. E longinquo venire non du-"bium, eodem quo grues modo: "illas hyemis, *has æstatis* adve-"nas."

Longis invisa colubris.] Pliny tells us, that storks are in such esteem for destroying serpents, that, in Thessaly, it is a capital crime to kill them, and the punishment is the same as for murder: "Honos "iis serpentium exitio tantus, ut "in Thessalia capitale fuerit occi-"disse, eademque legibus pœna, "quæ in homicidam."

321. *Prima vel autumni sub frigora.*] The time which the Poet means in this place, must be the latter end of autumn, which the Romans reckoned to begin on the twelfth of August. Their winter began on the ninth of November: and therefore we may understand the first cold of autumn to mean the end of October, or the beginning of November. This agrees with what Columella has said about the time of planting vineyards: that it is either in spring or autumn; in spring, if it be a cold or moist climate, or the soil be fat, or on a plain; and in autumn, if the contrary. He says the time of planting in the spring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the first of December; "Sequitur opus vineæ "conserendæ, quæ vel vere vel au-"tumno tempestive deponitur. Vere "melius, si aut pluvius, aut frigi-"dus status cæli est, aut ager pin-"guis, aut campestris, et uliginosa "planicies: rursus autumno si sic-

Nondum hyemem contingit equis, jam præterit æstas.
Ver adeo frondi nemorum, ver utile sylvis:
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ descendit, et omnes

does not yet touch the winter with his horses, and the heat is just gone. The spring above all seasons is beneficial to the verdure of the groves, the spring is beneficial to the woods: in the spring the lands swell, and require the genial seeds. Then the almighty father Æther descends into the bosom of his joyful spouse with fruitful showers, and

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"ca, si calida est aëris qualitas, si "exilis, atque aridus campus, si "macer præruptusve collis: vernæ-"que positionis dies fere quadra-"ginta sunt ab Idibus Februariis "usque in æquinoctium: rursus "autumnalis ab Idibus Octobris in "Calendas Decembres." Observe that our Calendar varies a fortnight, since the time it was settled by Julius Cæsar: for the vernal equinox, which is now about the tenth or eleventh of March, was then about the four or five and twentieth. This must always be remembered, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum hyemem contingit equis.*] Ruæus interprets this *the tropic of Capricorn.* But the sun passes into Capricorn, at the time of the winter solstice, which was about their twenty-fourth or twenty-fifth of December. This season could not possibly be called autumn by Virgil.

Jam præterit æstas.] *Æstas, summer,* seems to be put here for *warm weather.* See the note on ver. 312. of the first Georgick.

Ver adeo.] Philargyrius looks upon *adeo,* as an expletive. Ruæus interprets it *præcipue.* See the note on *adeo,* book i. ver. 24.

324. *Vere tument terræ.*] "The "earth swells," says Theophrastus, "when it is moist and warm, and "enjoys a temperate air: for then "it is yielding, ready to burst, and "full of juice:" Ὀργᾶ δ' ὅταν ὑγρὸς ᾖ, καὶ θερμὴ, καὶ τὰ τοῦ ἀέρος ἔχῃ σύμμετρα. τότε γὰρ εὐδιάχυτός τε καὶ εὐθλαστὴς καὶ ὅλως εὐτραφής ἐστι.

325. *Tum pater omnipotens, &c.*] The Poet calls the *Æther* or *sky,* the *almighty father,* or Jupiter: for they are the same in the heathen mythology. Juno also is the earth, which Virgil here calls the wife of the almighty Æther. The earth is rendered fruitful by the showers falling from the sky: which the Poet expresses by Æther descending into the bosom of his wife. The following verses of Lucretius are not much unlike those of our Poet, who seems to have had them before his eye, when he wrote this passage.

Postremo pereunt imbres, ubi eos pater Æther
In gremium matris Terraï præcipitavit.
At nitidæ surgunt fruges, ramique virescunt
Arboribus; crescunt ipsæ, fœtuque gravantur:
Hinc alitur porro nostrum genus, atque ferarum:
Hinc lætas urbes pueris florere videmus,
Frondiferasque novis avibus canere undique sylvas.
Hinc fessæ pecudes pingues per pabula læta
Corpora deponunt, et candens lacteus humor
Uberibus manat distentis; hinc nova proles
Artubus infirmis teneras lasciva per herbas
Ludit, lacte mero mentes percussa novellas.

326. *Lætæ.*] In one of the Arun-

greatly mingling with her great body nourishes all her offspring. Then do the lonely thickets resound with tuneful birds, and the herds renew their love at their stated time: the teeming earth brings forth, and the fields open their bosoms to the warm zephyrs:

Magnus alit, magno commixtus corpore, fœtus.
Avia tum resonant avibus virgulta canoris,
Et venerem certis repetunt armenta diebus: 329
Parturit almus ager, zephyrique tepentibus auris

delian, and in one of Dr. Mead's manuscripts it is *late:* which is a very elegant reading, and expresses the wide extent of the spring showers. *Late* is a favourite adverb with Virgil, in this sense. Thus we find in the first Georgick:

——— Amnis abundans
Exit, et obducto *late* tenet omnia limo:

And

Omnia ventorum concurrere prælia vidi,
Quæ gravidam *late* segetem ab radicibus imis
Sublime expulsam eruerent.

On the other side, it must be said, that *lætæ* is here no insignificant epithet: for the earth may well be said to be glad, at the falling of these fruitful showers. There is an expression something like this in the seventh Eclogue:

Jupiter et *læto* descendet plurimus *imbri.*

Here indeed not the *earth*, but the *shower* is called *joyful:* but yet this epithet is added to the *shower* by a metonymy, for the *shower* can no otherwise be said to be *joyful*, than as it makes the earth so.

328. *Tum.*] It is *cum*, in the Cambridge manuscript.

329. *Venerem certis repetunt armenta diebus.*] The brute part of the creation are known to have their stated times of propagating their species. Aristotle, from whom Virgil probably took this observation, says the general time for this is the spring. The words, which that great philosopher uses on this subject, will, I believe, not be disagreeable, in this place, to the learned reader: Βούλεται μὲν οὖν ἡ φύσις τῶν πλείσων, περὶ τὸν αὐτὸν χρόνον ποιεῖσθαι τὴν ὁμιλίαν ταύτην, ὅταν ἐκ τοῦ χειμῶνος μεταβάλλῃ πρὸς τὸ θέρος. αὕτη δέ ἐστιν ἡ τοῦ ἔαρος ὥρα, ἐν ᾗ τὰ πλεῖστα, καὶ πετηνὰ, καὶ πεζὰ, καὶ πλωτὰ ὁρμᾷ πρὸς τὸν συνδυασμόν. ποιεῖται δὲ ἔνια τὴν ὀχείαν καὶ τὸν τόκον, καὶ μετοπώρου καὶ χειμῶνος, οἷον τῶν τε ἐνύδρων ἄττα γένη, καὶ τῶν πετηνῶν, ἄνθρωπος δὲ μάλιστα πᾶσαν ὥραν, καὶ τῶν συναναθρωπευομένων ζώων πεζῶν πολλὰ, διὰ τὴν ἁλέαν καὶ εὐτροφίαν, ὅσων καὶ αἱ κυήσεις ὀλιγοχρόνιαί εἰσιν, οἷον ὗς καὶ κυνὸς, καὶ τῶν πετηνῶν ὅσα πλεοναάκις ποιοῦνται τοὺς τόκους. We find something like this in Pliny: "Cæteris "animalibus stati per tempora anni "concubitus, homini omnibus ho- "ris dierum noctiumque. Cæteris "satietas in coitu, homini prope "nulla." Lucretius also mentions the spring as the season for the generation of animals;

Nam simul ac species patefacta 'st *verna* diei,
Et reserata viget genitalis aura Favoni;
Aeriæ primum volucres te, Diva, tuumque
Significant initum percussæ corda tua vi:
Inde feræ pecudes persultant pabula læta,
Et rapidos tranant amnes; ita capta lepore,
Illecebrisque tuis omnis natura animantum
Te sequitur cupide, quo quamque inducere pergis:
Denique per maria, ac montes, fluviosque rapaces,
Frondiferasque domos avium, camposque virentes,
Omnibus incutiens blandum per pectora amorem,
Efficis ut cupide generatim sæcla propagent.

330. *Parturit almus ager.*] In

Laxant arva sinus: superat tener omnibus humor:
Inque novos soles audent se gramina tuto
Credere: nec metuit surgentes pampinus austros,
Aut actum cælo magnis aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes.
Non alios prima crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim: ver illud erat: ver magnus agebat
Orbis, et hybernis parcebant flatibus euri:
Cum primæ lucem pecudes hausere, virumque
Ferrea progenies duris caput extulit arvis:
Immissæque feræ sylvis, et sidera cælo.

all abound with gentle moisture: and the herbs can safely trust themselves to the new suns: nor does the vine-branch fear the rising south winds, or the shower driven down from heaven by the furious north: but puts forth its buds, and unfolds all its leaves. No other days, I believe, shone, nor was it any other season, at the beginning of the growing world: it was then the spring: spring smiled over all the globe, and the east winds forbore their wintry blasts: when cattle first drew light, and the iron race of men lifted up its head from the hard fields; and wild beasts were sent into the woods, and stars into the heavens.

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one of the Arundelian manuscripts it is *parturit alma Venus.*

332. *Gramina.*] In the King's manuscript it is *germina.*

336. *Non alios, &c.*] I take the Poet's meaning here to be, not that there was a perpetual spring, at the beginning of the world: but that it was the spring season, when cattle and men were created. He assigns this reason for it: the new created beings would not have been able to have sustained the extremities of heat or cold; and therefore, it must have been spring, when they were created, that they might have time to grow hardy, before a more inclement season should begin.

Dryden has greatly debased the elegance of these lines, by making use of vulgar, and, in this place, ridiculous expressions:

> In this soft season (let me dare to sing)
> The world was *hatch'd* by heaven's imperial King
> In prime of all the year, and *holy-days* of spring.

340. *Cum primæ.*] In one of the Arundelian manuscripts, and in an old Paris edition, printed in 1494, it is *tum primum.* In the Cambridge manuscript, it is *cum primam.* Pierius says it is *cum primæ,* in the Roman and Medicean manuscripts. Heinsius, Masvicius, and some old editions have *cum primæ.* The common reading is *cum primum.*

341. *Ferrea.*] Some read *terrea,* on the authority of Lactantius: but it may as well be supposed, that it is an error in the copy of Lactantius. Virgil seems to have imitated Hesiod:

Νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον.

Duris.] In some of the old editions it is *durum.*

Arvis.] In the Bodleian manuscript it is *armis.*

Ruæus thinks the Poet here alludes to the iron age, and the restitution of the earth by Deucalion and Pyrrha, as was related in the note on ver. 62. of the first Georgick. But that learned commentator seems to have forgotten, that Virgil is here speaking of the very first age of the world.

Nor could the tender creation have borne so great a labour, if there had not been a rest between cold and heat, and if the indulgence of heaven did not favour the earth. But, to proceed, what branches soever you lay down in the fields,

Nec res hunc teneræ possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet cæli indulgentia terras. 345
Quod superest, quæcunque premes virgulta per agros,

344. *Si non tanta quies iret*, &c.] In the old Nurenberg edition it is "Si non tanta quies inter frigusque "caloremque iret."

345. *Exciperet.*] In one of Dr. Mead's manuscripts it is *hæc pareret.*

346. *Quod superest, &c.*] The Poet now proceeds to give directions, about layers: and recommends dunging, and laying stones and shells at the roots.

Premes.] Servius interprets this *demerges, infodies.* Hence most of the commentators have agreed to understand the Poet to speak of planting in general. Mr. B—— is singular in understanding *virgulta premere* to be meant of *layers:*

Now, when you *bend the layers* to the ground.

This however I take to be Virgil's sense. We have seen at the beginning of this book, that he recommends layers, as the best way of propagating vines: *Propagine vites respondent:* to this method of propagating therefore it is most probable that he should allude. And besides *premere* seems more proper to express the laying down a branch, than the planting of a cutting or removing of a young tree. La Cerda interprets *virgulta premere, infodere surculos in scrobibus,* and endeavours to strengthen it with two quotations, neither of which seem to me to answer his purpose. The first is from Caius: "Quod si "vicini arborem in terra presserim, "ut in meum fundum radices ege- "rit." Caius speaks here plainly of *layers.* He says a tree is the property of that person, in whose ground it strikes root: and therefore if I lay it down in such a manner, as to make it strike root in my ground, it becomes my tree. Surely this can be understood only of laying down a branch, which extends itself over my ground, and heaping the earth about it, which is expressed by *si terra presserim:* for I have no right to remove my neighbour's tree, or to take cuttings from it. See the entire passage. "Si alienam plantam in meo solo "posuero, mea erit, ex diverso "si meam plantam in alieno solo "posuero, illius erit. Si modo "utroque casu radices egerit: an- "tequam enim radices ageret, illius "permanet, cujus et fuit. His "conveniens est, quod si vicini "arborem ita terra presserim, ut in "meum fundum radices egerit: "meam effici arborem. Rationem "enim non permittere, ut alterius "arbor intelligatur, quam cujus "fundo radices egisset. Et ideo "prope confinium arbor posita, si "etiam in vicinum fundum radices "egerit, communis est." The second is from Horace: *terra premam, pro infodiam.* The words of that poet are,

Satis superque me benignitas tua Ditavit.
Haud paravero
Quod aut, avarus ut Chremes, *terra premam;*
Discinctus aut perdam, ut nepos.

Here indeed *terra premere* does signify to *bury:* but the literal meaning of the words is to *press with earth,* which is more applicable to

Sparge fimo pingui, et multa memor occule terra :
Aut lapidem bibulum, aut squalentes infode conchas.
Inter enim labentur aquæ, tenuisque subibit
Halitus : atque animos tollent sata. Jamque reperti,
Qui saxo super, atque ingenti pondere testæ
Urgerent : hoc effusos munimen ad imbres :
Hoc, ubi hiulca siti findit canis æstifer arva.
Seminibus positis, superest deducere terram

be careful to spread fat dung, and to cover them with a good deal of earth ; or bury spongy stones or rough shells about their roots. By this means the water will soak through, and a fine vapour will penetrate them ; and the plants will be vigorous. There are some now, who press a great weight of stones or pot-sheards about them ; this is a defence against pouring showers, this when the burning dog star cleaves the gaping fields with thirst. When the layers are planted out, it remains to draw up the earth

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layers, than to any other way of planting : because in this case a branch is laid down into a trench, and covered over with earth.

347. *Sparge fimo pingui, &c.*] We are informed by Columella that the direction about burying stones and shells is taken from Mago the Carthaginian, who also advises dunging, but adds, that grape-stones ought to be mixed with the dung. " Id enim vitare facile est, per " imum solum juxta diversa latera " fossarum dispositis paucis lapidi- " bus, qui singuli non excedant " quinque librale pondus. Hi vi- " dentur, ut Mago prodit, et aquas " hyemis, et vapores æstatis pro- " pulsare radicibus : quem secutus " Virgilius tutari semina, et muniri " sic præcipit :

" Aut lapidem bibulum, aut squallentes
" infode conchas :

" et paulo post :

" —— Jamque reperti,
" Qui saxo super, atque ingenti pondere
" testæ
" Urgerent : hoc effusos munimen ad im-
" bres,
" Hoc ubi hiulci siti findit canis æstifer
" arva.

" Idemque Pœnus autor probat vi- " nacea permista stercori depositis " seminibus in scrobem vires mo " vere, quod illa provocent, et " eliciant novas radiculas : hoc per " hyemem frigentem, et humidam " scrobibus inferre calorem tem- " pestivum, ac per æstatem viren- " tibus alimentum, et humorem " præbere. Si vero solum, cui " vitis committitur, videtur exile, " longius accersitam pinguem hu- " mum scrobibus inferre censet." Mr. Evelyn after mentioning the placing of *potsheards, flints, or pebbles, near the root of the stem*, adds this caution : " But remember you " remove them after a competent " time, else the vermin, snails and " insects which they produce and " shelter, will gnaw, and greatly " injure their bark, and therefore " to lay a coat of moist rotten litter " with a little earth upon it, will " preserve it moist in summer, and " warm in winter, enriching the " showers and dews that strain " through it."

352. *Munimen.*] In one of Dr. Mead's manuscripts it is *munimine.*

353. *Hoc.*] In the same manuscript it is *atque* instead of *hoc.*

354. *Seminibus positis.*] In this passage the Poet mentions digging the ground, propping the vines, and pruning them.

often about the roots, and to exercise the hard drags; or to turn up the soil with urging the plough, and to bend the striving bullocks amongst the very vineyards; then to prepare smooth reeds and spears of peeled rods, and ashen poles; and two-horned forks; by the strength of which your vines may learn to rise, and contemn the winds, and climb up the stages to the tops of the elms. Whilst your plants are in their infant state, with young branches, you should spare their tender age; and whilst the joyful branch spreads itself in the open air with slackened reins,

Sæpius ad capita, et duros jactare bidentes; 355
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos.
Tum læves calamos, et rasæ hastilia virgæ,
Fraxineasque aptare sudes, furcasque bicornes:
Viribus eniti quarum, et contemnere ventos 360
Assuescant, summasque sequi tabulata per ulmos.
Ac dum prima novis adolescit frondibus ætas,
Parcendum teneris; et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,

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355. *Capita.*] It is generally agreed that *capita* means here the root of the tree. Mr. B—— seems to take it for the top:

High as your plant oft raise the neighb'ring soil.

Bidentes.] The *bidens* seems to be that instrument with two hooked iron teeth, which our farmers call a *drag*. It is used to break the surface of the ground, and may be serviceable near the roots of the vines, where the plough coming too near would be apt to injure them.

359. *Fraxineasque.*] The conjunction *que* is wanting in the King's manuscript.

Bicornes.] Pierius says it is *furcasque valentes* in the Roman manuscript. We find the same reading in the Cambridge, and in one of the Arundelian manuscripts.

361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper distances, to sustain the vines; as we find in Columella: "Cum deinde adolescere incipient, "falce formandæ, et *tabulata* in- "stituenda sunt: hoc enim nomine "usurpant agricolæ ramos truncos- "que prominentes, eosque vel pro- "pius ferro compescunt, vel lon- "gius promittunt, ut vites laxius "diffundantur: hoc in solo pingui, "melius illud in gracili: tabulata "inter se minus ternis pedibus "absint, atque ita formentur, ne "superior ramus in eadem linea "sit, qua inferior: nam demissum "ex eo palmitem germinantem in- "ferior atteret, et fructum de- "cutiet."

363. *Parcendum teneris: et dum se lætus ad auras.*] In one of Dr. Mead's manuscripts it is *parcendum est teneris; et dum se lætus ad auras.* In the other it is *parcendum est teneris: dum* sese *lætus ad auras.*

364. *Agit.*] It is *aget* in the Medicean manuscript, according to Pierius.

Laxis.] It it *lapsis* in the King's manuscript.

Per purum immissus habenis.] This is a metaphor taken from horses. "This expression," says Dr. Trapp, "with submission to Virgil, is a "little harsh, as applied to the "growth of a tree:" but the same metaphor had been used before by Lucretius:

Arboribus datum 'st variis exinde per auras
Crescendi magnum immissis certamen habenis.

Per purum in Virgil signifies the

Ipsa acies nondum falcis tentanda, sed uncis
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde.
Ante reformidant ferrum: tum denique dura
Exerce imperia, et ramos compesce fluentes.
Texendæ sepes etiam, et pecus omne tenendum:

the edge of the pruning knife is not yet to be applied; but the young shoots should be nipped with your fingers here and there. But when they have given the elm a strong embrace, then strip the shoots; then prune the boughs. Before this they cannot bear the knife; but now exercise a severe dominion over them, and restrain the luxuriant branches. Hedges also are to be woven, and all sorts of cattle to be restrained;

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same as *per auras* in Lucretius. Horace uses it also for the air:

—— Pur purum tonantes
Egit equos.

365. *Ipsa acies nondum falcis tentanda.*] Pierius reads *ipsa acie falcis nondum tentanda.* I find the same reading in one of the Arundelian manuscripts, both Dr. Mead's, and in several printed editions. He says it is *ipsa acie nondum falcis* in the Roman manuscript, and so it is in the other Arundelian copy, and some printed editions. The King's, the Cambridge, and the Bodleian manuscripts, Servius, Heinsius, Ruæus, Masvicius, and several others have *ipsa acies nondum falcis tentanda.* Quintilian alludes to this passage, in the second book of his institutions: "Ne illud quidem quod admonea-"mus indignum est, ingenia puero-"rum nimia interim emendationis "severitate deficere: nam et despe-"rant, et dolent, et novissime ode-"runt: et quod maxime nocet, "dum omnia timent, nihil conan-"tur. Quod etiam rusticis notum "est, qui frondibus teneris non "putant adhibendum esse falcem, "quia reformidare ferrum videntur, "et cicatricem nondum pati posse."

Uncis carpendæ manibus frondes.] By *uncis manibus, crooked hands,* the Poet means nipping the tender shoots with the thumb and finger, which is practised in summer time, before the shoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr. Mead's manuscripts it is *viribus,* which reading Fulvius Ursinus observed also in the old Colotian manuscript.

370. *Ramos compesce fluentes.*] Pierius says it is *ramos compesce valentes* in the most ancient Roman manuscript; and thinks both the precept and expression are taken from the following passage of Varro: "Vites pampinari, sed a "sciente: nam id, quam putare "majus; neque in arbusto, sed in "vinea fieri. Pampinare est ex "sarmento coles, qui nati sunt, de "iis, qui plurimum valent, pri-"mum ac secundum, nonnunquam "etiam tertium relinquere, reliquos "decerpere, ne relictis colibus sar-"mentum nequeat ministrare suc-"cum."

371. *Texendæ sepes, &c.*] Here the Poet speaks of making hedges, to keep out cattle, and especially goats, whence he takes occasion to digress into an account of the sacrifices to Bacchus.

In one of the Arundelian manuscripts it is *et jam pecus omne timendum.* In the Bodleian it is *etiam et pecus omne tuendum.* Pierius says it is *tuendum* in the Roman manuscript. Ruæus and most of the editors have *est* after *tenendum.* Pierius says *est* is wanting in the Medicean copy. It is left out in all the manuscripts I have collated, and by Heinsius, La Cerda, Masvicius, and several others.

especially whilst the shoots are young, and not able to bear injuries; for, more than cruel winters, and powerful suns, do the wild buffalos, and persecuting goats insult

Præcipue dum frons tenera, imprudensque laboruni:
Cui, super indignas hyemes solemque potentem,
Sylvestres uri assidue capreæque sequaces 374

This expression of weaving a hedge does not seem to mean a green hedge, but a fence made of stakes, interwoven with dry sticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruæus interpret *super, præter:* in this sense Dr. Trapp has translated it:

——— Besides storms,
And the sun's heat, the buffalos and goats,
And sheep, and greedy heifers, hurt thy vines.

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold: "Etiamsi "hyemes indignæ, id est magnæ, "noceant novellis vitibus, et sol, "cum potens est, id est, cum est "æstivus: tamen magis nocumen- "tum accipiunt ab uris, ovibus, "capreis, juvencis." In this sense it is translated by May,

Wild bulls and greedy goats *more* harm will do
Than scorching summers, and cold winters too:

And by Dryden:

Whose leaves are not alone foul winter's prey,
But oft by summer's suns are scorch'd away;
And *worse than both*, become th' unworthy browze
Of buffalos, salt goats, and hungry cows.

"I understand," says Mr. B——, "*super* in this place, as it is said "*super cœnam*, or else it seems to "me that there would be a disa- "greeable repetition of the same "things in the following lines:

"*Frigora nec tantum*, &c."

Accordingly he translates it,

In parching summer, and *in* winter snows,
Wild beasts and wanton goats insult the boughs,
And sheep and hungry heifers feed the luscious browze.

But La Cerda has already vindicated this passage from the imputation of tautology. See the note on ver. 376.

Indignas is generally thought to signify only great, in which sense it seems to have been used in the tenth Eclogue:

——— Indigno cum Gallus amore periret.

374. *Sylvestres uri.*] The *urus*, as described by Julius Cæsar, is a wild bull of prodigious strength and swiftness, being almost as big as an elephant: "Tertium est "genus eorum, qui Uri appellan- "tur. Ii sunt magnitudine paullo "infra elephantos; specie, et co- "lore, et figura tauri. Magna vis "est eorum, et magna velocitas. "Neque homini, neque feræ, quam "conspexerint, parcunt." He speaks of it, as one of the rare animals which are found in the Hercynian wood, and are not seen in other places: "Hujus Hercy- "niæ Sylvæ, quæ supra demon- "strata est, latitudo IX dierum iter "expedito patet. Non enim aliter "finiri potest, neque mensuras iti- "nerum noverunt. Oritur ab Hel- "vetiorum, et Nemetum, et Rau- "racorum finibus, rectaque fluminis "Danubii regione pertinet ad fines "Daeorum, et Anartium. Hinc "se flectit sinistrorsus, diversis a

Illudunt: pascuntur oves: avidæque juvencæ. them; and sheep and greedy heifers browze upon them.

" flumine regionibus, multarumque " gentium fines propter magnitudi- " nem attingit. Neque quisquam " est hujus Germaniæ, qui se adisse " ad initium ejus sylvæ dicat, quum " dierum iter LX processerit, aut " quo ex loco oriatur, acceperit. " Multa in ea genera ferarum nasci " constat, quæ reliquis in locis visa " non sint: ex quibus quæ maxime " differant ab cæteris, et memoria " prodenda videantur, hæc sunt." After these words Cæsar describes a bull shaped like a stag, the elk, and the *urus*, as in the former quotation. Servius thinks the *uri* are so called *ἀπὸ τῶν ὀρῶν*, from *mountains:* but it is more probable that the Romans only Latinised the German name *Aurochs* or *Urochs*, for the ancient Germans called any thing wild, vast, or strong, *ur;* and *ochs*, in their language signifies an *ox*. The *uri* therefore mentioned by Virgil cannot be the *urus* described by Cæsar, which was an animal utterly unknown in Italy. To solve this difficulty, La Cerda would have us read *tauri* instead of *uri:* but then what shall we do with ver. 532. of the third Georgick?

Quæsitas ad sacra boves Junonis et *Uris:*

for here *tauris* instead of *uris* cannot stand in the verse. The same commentator proposes another solution, to read *ursi* instead of *uri:* but this is a mere conjecture. Ruæus interprets *sylvestres uri* " *Bubali* " quos vulgus cum *Uris* confundit. " Plin. l. viii. 15." This is not a fair interpretation of Pliny's words: that author does not say the common people call the *bubalus*, *urus;* but that they call the *urus*, *bubalus:* " Paucissima Scythia gignit, inopia " fruticum: pauca contermina illi " Germania: insignia tamen boum " ferorum genera, jubatos, bisontes, " excellentique et vi et velocitate " *uros*, quibus imperitum vulgus " *bubalorum* nomen imponit, cum id " gignat Africa, vituli potius cervive " quadam similitudine." The *Bubalus* of Pliny seems to be that which Bellonius describes under the name of *Bos Africanus*, which he says is less than a stag, of a square make, with reddish shining hair, and horns bending towards each other, in form of a half moon. It is therefore very different from the *Buffalo*, which is common in Italy, of the milk of which they make those fine cheeses, which they call *casei di cavallo;* it is larger than the common kine, has a thicker body, a very hard skin, and thick, bending black horns. I do not find that this animal was distinguished anciently by any particular name: and therefore Virgil might probably borrow the name of *Urus*, which was known to signify the wild bull of the Hercynian forest. La Cerda quotes a passage of S. Isidore, to shew that the *Bubalus* was common in Italy in his time, which was very ancient. The words of S. Isidore are: " Boas anguis Italiæ " immensa mole: persequitur gre- " ges armentorum et *bubalos:* et " plurimo lacte irriguis uberibus " se innectit, et surgens interimit, " atque inde a boum populatione " boas nomen accepit." It is easy to see that S. Isidore took what he says, in this quotation, from the following passage of Pliny: " Fa- " ciunt his fidem in Italia appellatæ " boæ: in tantam amplitudinem ex- " euntes, ut, Divo Claudio prin- " cipe, occisæ in Vaticano solidus " in alvo aspectatus sit infans. " Aluntur primo *bubuli* lactis succo,

Nor do the colds stiff with hoary frost, nor the burning heats beating upon the scorching rocks hurt them so much as those animals, and the poison of their cruel teeth, and the scar inflicted on the bitten stem. For this crime alone is the goat sacrificed on all the altars of Bacchus,

Frigora nec tantum cana concreta pruina, 376
Aut gravis incumbens scopulis arentibus æstas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris 380

"unde nomen traxere." It is highly probable, that the good bishop read *bubali* in Pliny, instead of the adjective *bubuli:* and therefore we cannot infer that the *Buffalo* was anciently called *Bubalus.*

Capreæque sequaces.] It is *capræ* in the Cambridge, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts.

Servius renders *sequaces, persecutrices.* It signifies pursuing with desire; thus, in the second Eclogue:

Florentem cytisum *sequitur* lasciva capella,
Te Corydon o Alexi: trahit sua quemque voluptas.

376. *Frigora nec tantum, &c.*] "He now explains more fully what "he had said before, and shews "what are those cruel winters, "what the powerful suns, what the "injury of beasts. As if he should "say, I said that the cattle did "more harm to vineyards than "cruel winters, or scorching suns: "for neither the colds stiff with "hoary frost (here is the cruelty of "winter), nor the burning heats "beating upon the scorching rocks "(here is the powerful sun), do so "much harm as those cattle: for "their bite is full of poison, and "may be called a scar, or ulcer, "rather than a bite." La Cerda.

377. *Gravis incumbens scopulis arentibus æstas.*] In the Cambridge manuscript it is *ardentibus* instead of *arentibus.* In the King's, and one of Dr. Mead's manuscripts it is *æstus* instead of *æstas.* See the note on book i. ver. 312. and book ii. ver. 322.

Servius interprets *incumbens scopulis, Etiam saxa caloribus penetrans,* in which sense he is followed by Ruæus and May:

And parching suns, that burn the hardest rocks:

And Dryden:

Nor dog-days' parching heat, that splits the rocks:

And Mr. B——:

Not raging heats that pierce through thirsty rocks:

And Dr. Trapp:

Nor summer, when it drys and burns the rocks.

But what harm is it to the vineyards if the rocks are split or burnt with heat? I take the poet's meaning to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle. The poet mentions vineyards being planted in rocks, in ver. 520.

——— Et alte
Mitis in apricis coquitur vindemia saxis.

380. *Non aliam ob culpam Baccho caper omnibus aris cœditur.*] In one of the Arundelian manuscripts we have *causam* instead of *culpam,* but *culpam* is more poetical.

This seems to be taken from

Cæditur, et veteres ineunt proscenia ludi:
Præmiaque ingeniis pagos et compita circum

and the ancient plays come upon the stage: and the Athenians proposed rewards for wit about the villages and cross-ways;

Varro, who tells us, that the bite of goats poisons the vines and olives, for which reason goats are sacrificed to Bacchus, by way of punishment for their crime: "Quædam enim pecudes culturæ sunt inimicæ, ac *veneno*, ut istæ, quas dixisti, *capræ*. Eæ enim omnia novella sata carpendo corrumpunt, non minimum *vites*, atque oleas. Itaque propterea institutum diversa de causa, ut ex caprino genere ad alii dei aram hostia adduceretur, ad alii non sacrificaretur, cum ab eodem odio alter videre nollet, alter etiam videre pereuntem vellet. Sic factum, ut *Libero* patri repertori vitis *hirci immolarentur*, proinde ut *capite darent pœnas*. Contra ut Minervæ caprini generis nihil immolarent, propter oleam, quod eam, quam læserit, fieri dicunt sterilem. Ejus enim salivam esse fructui venenum."

381. *Proscenia.*] "The ancient theatre was a semicircular building, appropriated to the acting of plays, the name being derived from θεάομαι, *to behold*. It was divided into the following parts, 1. The *Porticus, scalæ, sedilia:* the rows of *sedilia*, or seats, were called *cunei*, because they were formed like wedges, growing narrower, as they came nearer the centre of the theatre, and these were all disposed about the circumference of the theatre. 2. The *orchestra*, so called from ὀρχεῖσθαι, *to dance:* it was the inner part, or centre of the theatre, and the lowest of all, and hollow, whence the whole open space of the theatre was called *cavea*. Here sat the senators, and here were the dancers and music. 3. The *proscenium*, which was a place drawn from one horn of the theatre to the other, between the *orchestra* and the scene, being higher than the *orchestra*, and lower than the scene: here the comic and tragic actors spoke and acted upon an elevated place which was called the *pulpitum*, or stage. 4. The *scene* was the opposite part to the audience; decorated with pictures and columns, and originally with trees, to shade the actors, when they performed in the open air: so called from σκηνὴ, *a shade*. 5. The *poscenium*, or part behind the scenes." Ruæus.

382. *Ingeniis.*] It is usually printed *ingentes*, which seems to be an useless epithet in this place. Ruæus refers it to Theseidæ, making the sense to be, "*the* great *Athenians instituted rewards about the villages and cross-ways.*" Servius, Grimoaldus, and La Cerda take no notice at all of *ingentes*. Mr. B— joins it with *pagos*, and translates them *crowded villages*. Dr. Trapp in his note says, "sure it belongs to *pagos*," but he seems to omit it in his translation: "And all the roads and villages around."

I have put *ingeniis* instead of *ingentes* on the authority of Pierius, who says it is *ingeniis* in all the most ancient manuscripts, which he had seen. The poet here alludes to the ancient custom amongst the Greeks of proposing a goat for a prize to him, who should be judged to excel in satirical verse. Thus Horace:

> Carmine qui tragico vilem certavit ob hircum.

and rejoicing in their cups danced upon the greasy skins in the soft meadows. The Ausonian husbandmen also, who derive their original from Troy, jest in uncouth verses, and with unbounded laughter; and put on horrid masks made of barks of trees; and invoke thee, O Bacchus, in joyful strains, and hang up little soft images to thee on a lofty pine.

Theseidæ posuere, atque inter pocula læti
Mollibus in pratis unctos saluere per utres.
Nec non Ausonii, Troja gens missa, coloni
Versibus incomptis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex alta suspendunt mollia pinu.

Hence this sort of poetry came to obtain the name of tragedy from τράγος, *a goat*, and ᾠδη, *a song*. There is a line in Horace not much unlike this of Virgil: it is in his first epistle:

Quis circum pagos, et circum compita victor.

Pagos.] *Pagus* seems to be derived from πηγη, *a well;* because where they found a well, they began to make their habitations.

383. *Theseidæ.*] Tragedy had its beginning among the Athenians. Thespis, an Athenian Poet, who was contemporary with Solon, improved it, and is commonly said to have invented it: though it was very rude even in his time, as we find in Horace:

Ignotum Tragicæ genus invenisse Camœnæ
Dicitur, et plaustris vexisse poëmata Thespis,
Quæ canerent agerentque peruncti fæcibus ora.

When Thespis first exposed the Tragic muse,
Rude were the actors, and a cart the scene,
Where ghastly faces stained with lees of wine
Frighted the children, and amus'd the crowd.

LORD ROSCOMMON.

It is even now a custom in Italy, for the country people, as they are carrying the grapes home, to tread them in the cart, and, with faces all besmeared, to throw out uncouth jests at those who pass by. This seems to bear a great resemblance to the original of tragedy, as mentioned by Horace. Theseus was king of Athens, and first brought them out of the fields to live in walled towns. Hence they are called *Theseidæ* by Virgil.

384. *Unctos saluere per utres.*] The *utres* were bags made of goats' skins, into which they put their wine, as is now practised in the Levant. These skins were blown up like bladders, and besmeared with oil. They were set in the fields, and it was the custom to dance upon them with one leg, at the feasts of Bacchus. The skins being very slippery, the dancers often fell down, which occasioned a great laughter.

385. *Ausonii Troja.*] In the King's manuscript it is *Ausonii* et *Troja.*

388. *Vocant.*] La Cerda reads *canunt.*

389. *Oscilla.*] The learned are divided about the meaning of the word *oscilla* in this place. Some have recourse to the following fable. Bácchus had taught Icarius, an Athenian shepherd, the use of wine, which he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to excess, and finding themselves disordered, thought they had been poisoned by Icarius, and killed him. His dog returning home to Erigone,

Hinc omnis largo pubescit vinea fœtu:
Complentur vallesque cavæ, saltusque profundi,
Et quocunque deus circum caput egit honestum.
Ergo rite suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus;
Et ductus cornu stabit sacer hircus ad aram,
Pinguiaque in verubus torrebimus exta colurnis.

Hence every vineyard swells with a large produce; and the hollow valleys, and shady groves are filled, wheresoever the god shews his gracious countenance. Therefore we will honour Bacchus with our country verses according to custom, and offer chargers and holy cakes; and the sacred goat shall be led by the horns and stand at his altar, and we will roast the fat entrails on hazel spits.

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the daughter of Icarius, conducted her to the dead body of his master, on the sight of which she hanged herself. Soon after the Athenians were visited with a great pestilence, and their young women running mad hanged themselves. On consulting the Oracle they were told, that they must appease the manes of Erigone. This they performed, by tying ropes to the branches of trees and swinging on them, as if they were hanged: and afterwards, many falling down and hurting themselves, they hung up little images instead of themselves. May thinks it alludes to these images:

> And virgin's statues on the lofty pine
> Did hang.

Mr. B—— understands it of the swinging:

> They ride on swings suspended in the wind.

And indeed there are not wanting some commentators, who tell us, it was the custom, at the feasts of Bacchus, to swing on ropes, and play at see-saw like our children. Others say the *oscilla* were bunches of flowers in the form of *phalli;* of this opinion is Grimoaldus: "Et "ad risus excitandos imagunculas "appensas arboribus, instar mem-"brorum virilium ore lingerent." Ruæus says they were little earthen images of Bacchus, which were thought to bestow fertility which way soever their faces turned, as they were blown about by the wind. In this he is followed by Dryden:

> In jolly hymns they praise the god of wine,
> Whose earthen images adorn the pine:

And by Dr. Trapp:

> And hang thy little images aloft
> On a tall pine.

393. *Suum honorem.*] Pierius says it is *suos honores* in some ancient manuscripts, which seems a more grand expression.

394. *Liba.*] The *libum* was a sort of holy cake, made of flower, honey, and oil, or, according to some, of *sesasum,* milk, and honey.

395. *Ductus cornu.*] The victims were led with a slack rope to the altar: for if they were reluctant it was thought an ill omen. Dryden therefore is mistaken when he translates this passage,

> —— And a guilty goat
> *Dragg'd* by the horns be to his altars brought.

And Mr. B——:

> —— And a hallow'd goat
> *Dragg'd* by the horns be to his altar brought.

And Dr. Trapp:

> And at his altar kill the victim goat,
> *Dragg'd* by the horns.

396. *Verubus colurnis.*] See the note on ver. 299.

There is yet another labour which belongs to vines, of which there is no end: for the whole ground is to be ploughed three or four times every year, and the clods are continually to be broken with bended drags: all the grove is to be lightened of its leaves. The labour of husbandmen comes round again, and the year rolls round in the same steps. And when the vineyard shall have lost its latest leaves, and the cold north wind shall have deprived the woods of their glory, even then the diligent countryman extends his care to the following year,

Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est: namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac jam olim seras posuit cum vinea frondes,
Frigidus et sylvis Aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum

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397. *Est etiam, &c.*] He now returns to the vineyards, and shews what labour farther attends the culture of them, in frequent digging, dressing, and pruning.

399. *Versis bidentibus.*] I have shewn what instrument the *bidens* is, in the note on ver. 355. I take the epithet *versis* in this place to signify *bent;* for the drag is like a long-tined pitchfork, with the tines bent downwards, almost with right angles.

400. *Omne levandum fronde nemus.*] It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

402. *In se sua per vestigia volvitur annus.*] *Annus* is said by some to be derived from *annulus,* a ring: though the contrary seems more probable. The hieroglyphical representation of the year is a serpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr. Mead's manuscripts it is *at:* in the King's and in some printed editions it is *ac.*

Seras posuit cum vinea frondes.] Columella says the vineyard should begin to be pruned about the beginning of our October, if the weather be fair and mild, and the equinoctial rains have preceded, and the shoots have acquired a just degree of ripeness: for a dry season requires the pruning to be later: "Placet ergo, si mitis, ac tempe-"rata permittit in ea regione, quam "colimus, cæli clementia, facta vin-"demia, secundum idus Octobris, "auspicari putationem, cum tamen "equinoctiales pluviæ præcesserint, "et sarmenta justam maturitatem "ceperint, nam siccitas seriorem "putationem facit."

404. *Frigidus et sylvis Aquilo decussit honorem.*] "This entire line "is taken from Varro Atacinus." Fulv. Ursin.

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quandocunque "igitur vinitor hoc opus obibit, tria "præcipue custodiat. Primum ut "quam maxime fructui consulat: "deinde, ut in annum sequentem "quam lætissimas jam hinc eligat "materias: tum etiam ut quam lon-"gissimam perennitatem stirpi ac-"quirat. Nam quicquid ex his "omittitur, magnum affert domino "dispendium."

Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto: 409
Postremus metito. Bis vitibus ingruit umbra:
Bis segetem densis obducunt sentibus herbæ:
Durus uterque labor. Laudato ingentia rura:

and persecutes the naked vine with Saturn's hook, and forms it by pruning. Be the first to dig the ground, be the first to burn the shoots which you have cut off, and be the first to carry the stakes home; be the last to gather. Twice does shade overgrow the vines. Twice do weeds, and bushes over-run the ground: both these require great labour. Commend a large farm,

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406. *Rusticus.*] Pierius says it is *agricola* in the Roman manuscript.

Curvo Saturni dente.] Saturn is represented with a sickle in his hand. The ancient pruning knife seems to have been larger than what we use, and perhaps was the very same instrument with that which they used in reaping. Both are called *falx.*

Relictam vitem.] I have translated it *the naked vine;* that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the husbandman had left a little before: "scilicet a se paulo ante de-"sertam." In this sense Mr. B— has translated it:

He seeks the vine which he had just forsook.

Ruæus interprets it *nudatam vitem,* in which he is followed by Dryden:

Ev'n then the naked vine he persecutes.

Dr. Trapp has not translated *relictam:* but in his note he says "re-"lictam; i. e. *aliquandiu neglectam.* "Ruæus renders it by *nudatam;* "which is very strange."

407. *Persequitur vitem attondens, fingitque putando.*] In one of Dr. Mead's manuscripts it is *prosequitur* instead of *persequitur.*

Grimoaldus, La Cerda, Ruæus, and some others understand this verse not to mean only pruning, but to consist of two parts. They interpret *vitem attondens* to mean the cutting off the roots which grow near the surface of the ground, or day roots, which the Romans called *ablaqueatio.* Columella speaks of this at large, in lib. iv. c. 8. Dr. Trapp translates it *lops.*

410. *Metito.*] *Messis* and *meto* are used for the gathering in of any produce; as well as for *harvest* and *reaping.* Virgil applies *messis,* in the fourth Georgick, to the taking of the honey: *duo tempora messis.*

Bis vitibus ingruit umbra.] The vines are twice overloaded with leaves: therefore they must be pruned twice in a year. He means the summer dressing, when the young shoots are to be nipped with the fingers; and the autumnal pruning.

412. *Laudato ingentia rura, exiguum colito.*] This is an imitation of the following verse of Hesiod:

Νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι.

The meaning of the Poet seems to be, that you may admire the splendor of a large vineyard, but that you had better cultivate a small one: because the labour of cultivating vines is so great, that the master cannot extend his care over a very large spot of ground. Columella relates a story from Græcinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part

but cultivate a small one. The rough twigs also of butcher's

Exiguum colito. Nec non etiam aspera rusci

with the eldest daughter in marriage: and yet he gathered as much fruit as he did before. Afterwards he married the younger daughter, with another third for her portion; and still found that his remaining third part produced as much as the whole had done: which could arise from no other cause, than that he was able to cultivate a third part better than the whole vineyard before it was divided. "Idque non "solum ratione, sed etiam exemplo "nobis idem Græcinus declarat eo "libro, quem de vineis scripsit, "cum refert ex patre suo sæpe se "audire solitum Paridium quendam "Veterensem vicinum suum duas "filias, et vineis consitum habuisse "fundum, cujus partem tertiam "nubenti majori filiæ dedisse in "dotem, ac nihilo minus æque mag-"nos fructus ex duabus partibus "ejusdem fundi percipere solitum. "Minorem deinde filiam nuptui "collocasse in dimidia parte reliqui "agri. Nec sic ex pristino reditu "detraxisse. Quod quid conjicit? "nisi melius scilicet postea cultam "esse tertiam illam fundi partem, "quam antea universam." The same author mentions this precept of the poet with great commendation, and says it was taken from a saying of one of the seven wise men, and that it was a proverb of the Carthaginians, that *a field ought to be weaker than the husbandman.* He adds, that, after the expulsion of the kings, seven acres was the allowance to each person, from which they derived more profit, than they did in his time from large plantations: "Nos ad cætera "præcepta illud adjicimus, quod "sapiens unus de septem in per-"petuum posteritati pronuntiavit, "μέτρον ἄριστον, adhibendum modum "mensuramque rebus, idque ut non "solum aliud acturis, sed et agrum "paraturis dictum intelligatur, ne "majorem quam ratio calculorum "patiatur, emere velit: nam huc "pertinet præclara nostri poëtæ "sententia:

"——— Laudato ingentia rura,
"Exiguum colito.

"Quod vir eruditissimus, ut mea "fert opinio, traditum vetus præ-"ceptum numeris signavit: quippe "acutissimam gentem Pœnos dixisse "convenit, *Imbecilliorem agrum,* "*quam agricolam esse debere:* quo-"niam cum sit colluctandum cum "eo, si fundus prævaleat, allidi do-"minum. Nec dubium quin minus "reddat laxus ager non recte cul-"tus, quam angustus eximie. Ideo-"que post reges exactos Liciniana "illa septena jugera, quæ plebis "tribunus viritim diviserat, majores "quæstus antiquis retulere, quam "nunc nobis præbent amplissima "vervacta."

413. *Aspera rusci vimina.*] We learn from Pliny that the *ruscus* is the same with the *oxymyrsine:* "Castor oxymyrsinen myrti foliis "acutis, ex qua fiunt ruri scopæ, "ruscum vocavit." *Oxymyrsine* signifies sharp-pointed myrtle; and is therefore the same with the κεντρομυρρίνη, or prickly myrtle of Theophrastus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: Ἴδια δὲ καὶ ταῦτα περὶ τὴν Ἴδην ἐστὶν, οἷον ἥ τε Ἀλεξανδρεία καλουμένη δάφνη, καὶ συκῆ τις καὶ ἄμπελος. τῆς μὲν οὖν δάφνης ἐν τούτῳ τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπόν ἐστιν, ὥσπερ καὶ ἡ κεντρομυρρίνη. ἀμφότεραι γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς ῥάχεως τοῦ φύλλου. Dioscо-

Vimina per sylvam, et ripis fluvialis arundo
Cæditur, incultique exercet cura salicti.
Jam vinctæ vites: jam falcem arbusta reponunt;
Jam canit extremos effœtus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus,
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla est oleis cultura: neque illæ

broom must be cut in the woods, and the watery reed on the banks, nor must you neglect the uncultivated willows. Now the vines are tied, now the trees no longer require the hook; now the weary dresser sings about the utmost rows; yet the earth must be turned up, and the dust stirred, and Jupiter is to be feared, even when the grapes are quite ripe. On the contrary, the olives require no culture, nor do they

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rides plainly enough describes our *butcher's broom* under the name of *μυρσίνη ἀγρία*, or wild myrtle. He says the leaves are like those of myrtle, but broader, pointed like a spear, and sharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many stalks rise from the same root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog's grass, of a sour taste and bitterish. It grows in wild and craggy places: *Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνῃ ἔχει ὅμοιον, πλατύτερον δὲ, λογχοειδὲς, ὀξὺ ἐπ' ἄκρου. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ δὲ τῷ πετάλῳ περιφερῆ, ἐρυθρὸν ἐν τῷ πεπαίνεσθαι, ἔχοντα τὸ ἐντὸς ὀστῶδες. κλωνία λυγοειδῆ πολλὰ ἐκ τῆς ῥίζης αὐτῆς δύσθραυστα, ὅσον πήχεως φύλλων μεσά· ῥίζαν παραπλησίαν ἀγρώστει, γευομένῳ στυφνὴν, ὑπόπικρον .... φύεται ἐν τραχέσι τόποις καὶ χερμνώδεσι.* The butcher's broom is so called, because our butchers make use of it to sweep their stalls. It grows in woods and bushy places. In Italy they frequently make brooms of it. I suppose it was used to bind their vines in Virgil's time, by its being mentioned in this place.

414. *Sylvam.*] It is *sylvas* in the King's manuscript.

416. *Jam vinctæ vites,* &c.] He concludes this passage with shewing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the summer and autumn pruning; and the tying of the vines. Now he observes, that when all this is performed, and the labour might seem to be ended with the vintage, yet the ground is still to be stirred and broken to dust; and that storms are to be feared even when the grapes are ripe.

In the King's, and in one of Dr. Mead's manuscripts, it is *junctæ* instead of *vinctæ*.

417. *Jam canit extremos effœtus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr. Mead's manuscripts. Pierius says it is

Jam canit effectos extremus vinitor antes

in the Roman manuscript; and *canit effœtus extremos* in the Lombard, and in the Medicean manuscripts.

420. *Contra, non ulla est,* &c.] Having shewed the great labour which attends the care of a vineyard; he now opposes the olive to it, which requires hardly any culture. He says the same of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us so many useful plants, we ought not to be backward in planting, and bestowing our own labour.

In the Bodleian manuscript it is *nonnulla*, Servius mentions this reading. But it seems to be making

expect the crooked hook, and strong harrows; when once they have taken root in the fields, and stood the blasts. The earth itself affords sufficient moisture, when it is opened with the hooked drag,

Procurvam expectant falcem, rastrosque tenaces; 421
Cum semel hæserunt arvis, aurasque tulerunt.
Ipsa satis tellus, cum dente recluditur unco,

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the Poet guilty of a very poor expression to say, *Vines require a great deal of culture; but, on the contrary, olives require some.*

Virgil does not say in this passage, that olives require no culture at all; but that they have no occasion for any, after they have once taken to the ground, and grown strong. They have no occasion for harrows, and pruning hooks; and need only a little breaking of the ground, and some ploughing. Columella does not greatly differ from the Poet. He says no tree requires so much culture as the vine, or so little as the olive. "Omnis tamen "arboris cultus simplicior, quam "vinearum est, longeque ex omni- "bus stirpibus minorem impensam "desiderat olea, quæ prima om- "nium arborum est, nam quamvis "non continuis annis, sed fere al- "tero quoque fructum afferat, exi- "mia tamen ejus ratio est, quod "levi cultu sustinetur, et cum se "non induit, vix ullam impensam "poscit: sed et siquam recipit, "subinde fructus multiplicat: neg- "lecta compluribus annis non ut "vinea deficit, eoque ipso tempore "aliquid etiam interim patrifami- "lias præstat, et cum adhibita cul- "tura est, uno anno emendatur."

423. *Ipsa satis tellus,* &c.] These two lines have been as variously interpreted as any passage in Virgil. Servius takes *satis* to mean the planted olives; *vomere* to be put for *per vomerem;* and *fruges* for corn. Thus according to him, the sense will be this: *An olive-yard, when it is ploughed, affords both moisture to the planted olives, and yields corn also by means of the share.* In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a spade, and he paraphrases it thus: "Olivetum, si ligone foditur, "ad oleas, cæterasque in eo satas "arbores irrigandas aptum reddi- "tur, sin aratro quoque vertatur, "non olivarium modo, sed frumen- "tarium etiam fieri poterit." May's translation is to the same purpose:

> The earth itselfe, when furrow'd by the plough,
> Doth food enough on her, and corne bestow.

La Cerda takes *dente unco* and *vomere* to be only two expressions for the plough-share: he contends that *satis* is the adverb, and that *fruges* means the fruit of the olives: "Nam "tellus ipsa quocunque aratro, quo- "cunque vomere invertatur (adeo "non necessarii rastri) præbet hu- "morem, qui satis ad oleas. Illud "*gravidæ fruges* sunt ipsissimæ "oleæ..... Male enim aliqui per "*fruges* capiunt frumenta. Male "etiam per vocem *satis* accipiunt "sata, cum hic sit adverbium." Ruæus follows Servius as to *satis,* and Grimoaldus as to *dente unco;* but he gives quite a new interpretation of *cum vomere:* "Id est sta- "tim atque aperitur vomere, sine "mora, producit fructus. Exag- "geratio, quæ certum et celerem "proventum indicat." Dr. Trapp approves of this new interpretation:

> The earth itself, when by the biting share
> Upturn'd, sufficient moisture will supply:

Sufficit humorem, et gravidas cum vomere fruges:
Hoc pinguem et placitam paci nutritor olivam.
Poma quoque, ut primum truncos sensere valentes,
Et vires habuere suas, ad sidera raptim
Vi propria nituntur, opisque haud indiga nostræ.
Nec minus interea fœtu nemus omne gravescit,
Sanguineisque inculta rubent aviaria baccis.
Tondentur cytisi; tædas sylva alta ministrat,

and weighty fruits when it is turned up with the share. Thus do thou nurse the fat and peaceful olive. Fruit-trees also as soon as they are ingrafted on strong trunks, and have acquired their proper strength, quickly shoot up to the stars, by their own force, and stand in no need of our help. At the same time all the forests bend with fruit, and the uncultivated habitations of birds glow with red berries. The Cytisus is cut, the tall wood affords torches,

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And full fruit, *with the labour of the plough Coëval.*

"For that," says he, "is the meaning of *cum vomere.* Hyperb. *almost* as soon as, *&c.*" As for *satis*, I think the sense is much the same, whether we take it to be the noun or the adverb. *Dente unco* I take to mean the *bidens* or drag, spoken of before, which is used in the culture of olives, according to Columella, to break and loosen the ground, that the sun may not pierce through the chinks, and hurt the roots: "Sed id minime bis anno "arari debet, et bidentibus alte circumfodiri. Nam post solstitium "cum terra æstibus hiat, curandum "est, ne per rimas sol ad radices "arborum penetret." I do not find that it was usual to sow corn amongst the olives, but ploughing the ground was universally thought to increase their product: therefore I agree with La Cerda, that *fruges* means the fruits of the olive, and not corn. I take the sense of these lines to be this; "If you break the "ground with drags, it will keep "the sun from drying the roots, "and the earth, being loosened, "will let as much moisture soak to "them as is sufficient: and if you "plough the ground you will have "a greater crop of olives." Mr. B—— has translated it in this sense:

The earth herself the plants supplies with juice,
If crooked teeth once make her surface loose:
But floods of oil from swelling berries flow,
If ploughs unlock her richer soil below.

Dryden has taken no notice of *dente unco* in his translation:

The soil itself due nourishment supplies;
Plough but the furrows, and the fruits arise.

425. *Hoc.*] *Hoc* seems to relate to *vomere*, as Mr. B—— observes: it is usually interpreted *propter hoc.*

426. *Poma.*] I take this to belong to fruit-trees in general. Columella, in his chapter *De arboribus pomiferis*, speaks of figs, pomegranates, apples, pears, mulberries, and several other sorts of fruits. The poet says they require no care but ingrafting; for that is the sense of *truncos sensere valentes. Ad sidera raptim vi propria nituntur* is much the same expression as

Exiit in cælum ramis felicibus arbos.

429. *Nec minus, &c.*] Here he speaks of wild trees, which grow in the woods.

431. *Tondentur cytisi.*] A considerable number of different plants

and the nocturnal fires are fed, and spread their light. Pascunturque ignes nocturni, et lumina fundunt.

have been supposed by different authors to be the *cytisus* here spoken of: but the *Cytisus Maranthæ* is generally allowed to be the plant. We can gather nothing certain from what Virgil has said about it. He mentions goats as being very fond of it, in the first Eclogue:

—— Non me pascente capellæ
Florentem cytisum, et salices carpetis amaras:

And in the second:

Torva leæna lupum sequitur, lupus ipse capellam:
Florentem cytisum sequitur lasciva capella:
Te Corydon, o Alexi:

which seems to be an imitation of the following lines, in the tenth Idyllium of Theocritus:

Ἁ αἴξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει,
Ἁ γίρανος τἄροτρον, ἐγὼ δ' ἐπὶ τὶν μεμάνημαι.

The Greek Poet also mentions the goats as eating *cytisus*, in the fifth Idyllium:

Ταὶ μὲν ἐμαὶ κύτισόν τε καὶ αἴγιλον αἶγες ἔδοντι.

In the ninth Eclogue the *cytisus* is mentioned as increasing milk:

Sic cytiso pastæ distentent ubera vaccæ:

And in the third Georgick:

At cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas.

In the tenth Eclogue it is spoken of as grateful to bees:

Nec lacrymis crudelis amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellæ.

From these passages we collect, that the *cytisus* was grateful to bees and goats, and productive of milk; but nothing with regard to the description of the plant itself. Let us examine now, what Theophrastus has said of it, which is very little. In the ninth chapter of the first book of his History of Plants, he says the wood of the *cytisus* is hard and thick: Διαφέρουσι δὲ καὶ ταῖς μήτραις .... τούτων δὲ ἔτι σκληρότεραι καὶ πυκνότεραι, κρανίας, πρίνου, δρυὸς, κυτίσου, συκαμίνων, ἐβένου, λωτοῦ. He says the same in the fourth chapter of the fifth book, and adds, that it comes nearest to ebony: πυκνότατα μὲν οὖν δοκεῖ καὶ βαρύτατα πύξος εἶναι καὶ ἐβένος· οὐδὲ γὰρ ἐπὶ τοῦ ὕδατος ταῦτ' ἐπινεῖ, καὶ ἡ μὲν πύξος ὅλη. τῆς δὲ ἐβένου ἡ μήτρα ἐν ᾗ καὶ ἡ τοῦ χρώματός ἐστι μελανία. τῶν δ' ἄλλων ὁ λωτός· πυκνὸν δὲ καὶ ἡ τῆς δρυὸς μήτρα, ἣν καλοῦσι μελάνδρυον καὶ ἔτι μᾶλλον ἡ τοῦ κυτίσου· παρομοία γὰρ αὕτη δοκεῖ τῇ ἐβένῳ εἶναι. This hardness, like ebony, agrees very well with the *Cytisus Maranthæ*, when the plant is grown old: for the Turks make the handles of their sabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he says it kills most other plants, but that it is itself destroyed by the Halimus: Χαλεπὸς δὲ καὶ ὁ κύτισος, ἀπόλλυσι γὰρ πάντ' ὡς εἰπεῖν. ἰσχυρότερον δὲ τούτου τὸ ἅλιμον, ἀπόλλυσι γὰρ τὸν κύτισον. It may destroy other plants by drawing away the nourishment from them. Dioscorides says it is a white shrub, like the *Rhamnus*, with branches a cubit long or longer, clothed with leaves

Et dubitant homines serere, atque impendere curam?
Quid majora sequar? salices, humilesque genistæ,

And do men hesitate about planting, and bestowing care? Why should I speak of greater things? willows, and humble broom afford either browze for the cattle,

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like those of fenugreek, or birdsfoot trefoil, only less, and having a larger rib. When they are rubbed with the fingers, they smell like rocket, and have a taste like green chiches: Κύτισσος θάμνος ἐστὶ λευκὸς ὅλος ὡς ῥάμνος. κλάδους ἀνιεὶς πηχυαίους καὶ μείζονας· περὶ οὗς τὰ φύλλα, ὅμοια τήλιδι, ἢ λωτῷ τριφύλλῳ, μικρότερα δὲ καὶ ῥάχιν ἔχοντα μείζονα· ἔν τε τῷ διατριβῆναι τοῖς δακτύλοις ὄζοντα εὐζώμου. ἐν δὲ τῇ γεύσει ὅμοια ἐρεβίνθοις χλωροῖς. This also agrees with the *Cytisus Maranthæ:* for the leaves are trifoliated, and smell very like rocket, especially about Naples, and the plant is very hoary in its native soil. Columella speaks only of the use of it, as an excellent fodder, causing abundance of milk, and being useful also to hens and bees. Pliny tells us, that Amphilochus wrote a whole book about the *medica*, and the *cytisus:* "Unum de "ea, et cytiso volumen Amphilo- "chus fecit confusim." He says it is a shrub, and greatly commended by Aristomachus, the Athenian, as a good fodder: "Frutex est et cy- "tisus, ab Aristomacho Atheniensi "miris laudibus prædicatus pabulo "ovium, aridus vero etiam suum." Then he enlarges upon the uses of it in increasing milk, and says it is hoary, and has the appearance of a shrubby trefoil, with narrower leaves: "Canus aspectu, breviter- "que siquis exprimere similitudi- "nem velit, angustioris trifolii fru- "tex." The *Cytisus Maranthæ* is the *Cytisus incanus, siliquis falcatis* of C. Bauhin, and the *Medicago trifolia, frutescens, incana* of Tournefort.

May translates *cytisi, low shrubs,* and Dryden, *vile shrubs are shorn for browze:* but the *cytisus* was so far from being accounted a *vile shrub,* that it was in the highest esteem amongst the ancients. Mr. B—— paraphrases these two words, *tondentur cytisi:*

The Cytisus, with constant verdure crown'd
Oft feels the hook, and shoots at ev'ry wound.

Tædas sylva alta ministrat.] Torches were made of any combustible wood. Pliny mentions a sort of pine or fir, under the name of *tæda,* which was chiefly made use of at sacrifices: "Sextum genus est "tæda proprie dicta: abundantior "succo quam reliqua, parcior liqui- "diorque quam picea, flammis ac "lumini sacrorum etiam grata."

432. *Pascunturque ignes nocturni.*] In one of Dr. Mead's manuscripts it is *Pascuntur nocturni ignes.*

433. *Et dubitant homines serere atque impendere curam.*] Fulvius Ursinus says this whole verse is wanting in the old Colotian manuscript.

It is *curas* in some editions.

434. *Quid majora sequar.*] Here he speaks of the great use of several sorts of trees; and concludes with giving them the preference to the vine.

Humilesque genistæ.] Mr. B—— translates *genistæ, furze,* and says he has taken the liberty to paraphrase a little upon *genistæ, sepemque satis et pabula melli sufficiunt,* because he has seen so much of the use of that plant in both these respects:

or shade for the shepherds, and hedges for the fields, and food for bees. It is delightful to behold Cytorus waving with box,

Aut illæ pecori frondem, aut pastoribus umbras
Sufficiunt; sepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,

The willow, and the *furze*, an humble plant
To husbandmen afford no trivial aid;
That to the sheep gives food, to shepherds shade:
This covers with strong lines the wealthy fields,
And early fother to the bee-fold yields.

It is certain that furze is frequently used as a fence, and the flowers are sought after by the bees: but it is no less certain that the *furze* was never called *genista* by any ancient Latin writer. See the note on *lentæque genistæ*, ver. 12.

435. *Aut illæ.*] Servius says many read *et tiliæ.*

Umbras.] So I read with Heinsius. Pierius says it is *umbras* in all the ancient manuscripts. I find it so in all those which I have collated. La Cerda, Ruæus, and several other editors have *umbram.*

437. *Undantem buxo Cytorum.*] Servius says Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: "Ultra quem gens Paphlagonia, "quam Pylæmeniam aliqui dixe- "runt, inclusam a tergo Galatia. "Oppidum Mastya Milesiorum, "deinde Cromna. Quo loco He- "netos adjicit Nepos Cornelius, a "quibus in Italia ortos cognomines "eorum Venetos credi postulat. "Sesamum oppidum, quod nunc "Amastris. *Mons Cytorus,* a Tio "lxiii M. pass." Ruæus says it is a city and mountain of Galatia, on the borders of Paphlagonia. Strabo indeed speaks of a city of that name, but he places it in Paphlagonia, and neither he, nor Pliny, mention either a town or mountain of that name in their accounts of Galatia. Cytorus was very famous for box. Thus Theophrastus: Ἡ δὲ πύξος μεγέθει μὲν οὐ μεγάλη. τὸ δὲ φύλλον ὅμοιον ἔχει μυρρίνῳ. φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τραχέσι. καὶ γὰρ τὰ Κύτωρα τοιοῦτον, οὗ ἡ πλείστη γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there also, though not very large, but the largest and fairest trees of it are in Cyrene: ψυχρὸς δὲ ὁ Ὄλυμπος ὁ Μακεδονικὸς, καὶ γὰρ ἐνταῦθα γίνονται. πλὴν οὐ μεγάλοι. μέγιστοι δὲ καὶ κάλλιστοι ἐν Κυρήνῃ. Perhaps Servius read this passage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny says box grows in great plenty on the Pyrenean hills, and on Cytorus, and on Berecynthus: "Buxus Pyrenæis, a "Cytoro montibus plurima, ac Be- "recynthio tractu." La Cerda thinks we should read *Cyrenæis* or *Cyrenis,* in Pliny, instead of *Pyrenæis,* according to the last quotation from Theophrastus. But Robert Constantine, and other learned critics think κυρήνῃ is an error in the copies of Theophrastus, and that it should be κύρνῳ, *Corsica.* It is certain, that Pliny uses *Corsica,* where the editions of Theophrastus have κυρήνῃ: "Crassissima in Corsica . . . "Hæc in Olympo Macedoniæ gra- "cilior, sed brevis." And besides it is not probable, that Theophrastus, after he had said the box flourished most in cold places, would say that it grew fairest and strongest in Cyrene, a country of the scorching Lybia.

Naryciæque picis lucos: juvat arva videre
Non rastris, hominum non ulli obnoxia curæ.
Ipsæ Caucaseo steriles in vertice sylvæ,
Quas animosi Euri assidue franguntque feruntque,
Dant alios aliæ fœtus: dant utile lignum
Navigiis pinos, domibus cedrumque cupressosque.

and the groves of Narycian pitch; it is delightful to see fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of Caucasus, which the strong east winds continually tear and rend, give each of them their different produce; give pines for ships, and cedars and cypresses for houses.

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438. *Naryciæque picis lucos.*] *Naryx* or *Narycium* was a city of the Locrians, in that part of Italy, which is over-against Greece. They are mentioned in the third Æneid, where Helenus, who reigned in Epirus, advises Æneas to avoid that part of Italy, which is washed by the Ionian sea:

Has autem terras, Italique hanc littoris oram
Effuge: cuncta malis habitantur mœnia Graiis.
Hic et *Narycii* posuerunt mœnia Locri.

Let not thy course to that ill coast be bent,
Which fronts from far th' Epirian continent;
Those parts are all by Grecian foes possess'd:
Narycian Locrians here the shores infest.
DRYDEN.

Servius reads *Mariciæ*.

439. *Non rastris, hominum non ulli obnoxia curæ.*] Almost all the editors point this verse thus:

Non rastris hominum, non ulli obnoxia curæ,

which is very strange. *Fields not obliged to harrows of men, or to any care.* Mr. B—— is the first who places the comma after *rastris*, which must certainly be the right pointing. In one of Dr. Mead's manuscripts we read *non nulli*.

440. *Caucaseo.*] Caucasus is a famous ridge of mountains running from the Black Sea to the Caspian. Strabo says it abounds with all sorts of trees, especially those which are used in building ships: Εὔδενδρον δ' ἐστὶν ὕλῃ παντοδαπῇ τῇ τε ἄλλῃ, καὶ τῇ ναυπηγησίμῳ.

443. *Cedrumque cupressosque.*] Pierius found it thus in the Roman, the Medicean, and other very ancient manuscripts: but he says it is *cupressos* in the Lombard manuscript, without *que*, which he takes to be an error of the transcriber. In both the Arundelian manuscripts it is *cedrumque cupressumque.* In the King's and in one of Dr. Mead's it is *cedrumque cupressosque.* In the Bodleian, and in the other manuscript of Dr. Mead's it is *cedrumque cupressos.* In the Cambridge manuscript it is *cedrosque cupressosque.* Heinsius reads *cedrumque cupressosque:* Grimoaldus, La Cerda, and Ruæus *cedrosque cupressosque:* and Masvicius *cedrumque cupressumque.* Most of the editions, which are not here excepted, have *cedrosque cupressosque.*

It is much to be questioned, whether the cedar here spoken of is that which is so frequently mentioned in the Scriptures; for that has not been observed any where but on mount Lebanon. It seems to have been but little known by the Greek and Roman writers. Theophrastus seems to speak of it in the ninth chapter of the fifth book of his History of Plants; where he says the cedars grow to a great bigness in Syria, so large

Hence the husbandmen have formed spokes for their wheels, and coverings for their waggons, and have fitted crooked keels to ships. The willows abound with twigs, the elms with leaves: but the myrtle with strong spears, and the cornel is useful in war; the yews are bent into Ityrean bows;

Hinc radios trivere rotis, hinc tympana plaustris
Agricolæ, et pandas ratibus posuere carinas. 445
Viminibus salices fœcundæ, frondibus ulmi:
At myrtis validis hastilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.

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that three men cannot encompass them: Ἐκάστη δὲ τῆς ὕλης, ὥσπερ καὶ πρότερον ἐλέχθη, διαφέρει κατὰ τοὺς τόπους. ἔνθα μὲν γὰρ λωτὸς, ἔνθα δὲ Κέδρος γίνεται θαυμασὴ, καθάπερ καὶ περὶ Συρίαν. Ἐν Συρίᾳ γὰρ ἔντε τοῖς ὄρεσι διαφέροντα γίνεται τὰ δένδρα τῆς κέδρου καὶ τῷ ὕψει καὶ τῷ πάχει· τηλικαῦτα γάρ ἐστιν, ὥς ἔνια μὲν μὴ δύνασθαι τρεῖς ἄνδρας περιλαμβάνειν. These large Syrian trees are probably the cedars of Lebanon, which I believe Theophrastus had only heard of, and took to be the same with the Lycian cedars, only larger: for in the twelfth chapter of the third book, where he describes the cedar particularly, he says the leaves are like those of Juniper, but more prickly: and adds that the berries are much alike. Therefore the cedar described by Theophrastus cannot be that of Lebanon, which bears cones, and not berries. I take it rather to be a sort of Juniper, which is called *Juniperus major bacca rufescente* by Caspar Bauhin, *Oxycedrus* by Parkinson, and *Oxycedrus Phœnicea* by Gerard. What Pliny and Dioscorides have said of the cedar is very confused.

446. *Viminibus salices fœcundæ.*] The twigs of the willows are used to bind the vines, and to make all sorts of wicker works.

Frondibus ulmi.] The cattle were fed with leaves of elms. Thus Columella: "Est autem ulmus longe "lætior et procerior, quam nostras, "frondemque jucundiorem bubus "præbet: qua cum assidue pecus "alueris, et postea generis alterius "frondem dare institueris, fastidi-"um bubus affert." This use of elm leaves is confirmed by Mr. Evelyn, who says, "The use of the very "leaves of this tree, especially of "the female, is not to be despised; "for being suffered to dry in the "sun upon the branches, and the "spray stripped off about the de-"crease in August (as also where "the suckers and stolones are su-"pernumerary, and hinder the "thriving of their nurses) they will "prove a great relief to cattle in "winter, and scorching summers, "when hay and fodder is dear they "will eat them before oats, and "thrive exceedingly well with "them; remember only to lay "your boughs up in some dry and "sweet corner of your barn. It "was for this the Poet praised "them, and the epithet was ad-"vised, *Fruitful in leaves the elm.* "In some parts of Herefordshire "they gather them in sacks for "their swine and other cattle, ac-"cording to this husbandry."

447. *Myrtus validis hastilibus, et bona bello cornus.*] Their spears and darts were anciently made of myrtle and cornel: but Pliny prefers the ash for these uses: "Obedien-"tissima quocunque in opere fraxi-"nus, eademque hastis corylo me-"lior, corno levior, sorbo lentior."

In one of Dr. Mead's manuscripts it is *at bona bello cornus.*

448. *Ityræos taxi torquentur in arcus.*] The *Ityræi* or *Ituræi* were a people of *Cœle Syria,* famous for shooting with a bow.

Nec tiliæ læves, aut torno rasile buxum
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus
Missa Pado: nec non et apes examina condunt
Corticibusque cavis, vitiosæque illicis alveo.
Quid memorandum æque Baccheïa dona tulerunt?

the smooth limes also; and the turner's box are shaped, and hollowed with sharp tools. The light alder swims also on the rough flood, when it is launched on the Po; and bees conceal their young in hollow barks, and in the body of a rotten holm-oak. What have the gifts of Bacchus produced in comparison of these?

Pierius says that in some ancient manuscripts it is *curvantur* instead of *torquentur*. Servius, and some of the old editors, and Schrevelius have *curvantur*.

449. *Tiliæ læves.*] Pliny says *mollissima tilia*, and *tiliæ ad mille usus petendæ*.

Torno rasile buxum.] Box is well known to be turned into a great variety of utensils.

451. *Alnus.*] See the note on ver. 136. of the first Georgick.

452. *Missa Pado.*] The Po is a famous river of Italy. Alders are said to grow in abundance on its banks.

453. *Ilicis.*] Mr. Evelyn asserts, that the *Esculus* of the ancients was a species of *Ilex*: "The acorns of "the *coccigera*, or *dwarf-oak*, yield "excellent nourishment for rustics, "sweet, and little, if at all, inferior "to the chesnut, and this, and not "the *fagus*, was doubtless the true "*Esculus* of the ancients, the food "of the golden age." But it is plain, that the very tree of which this learned gentleman speaks, was called *Ilex* by Pliny, for this author says expressly that the *Ilex* bears the *coccus* or *chermes berry*: "Omnes tamen has ejus dotes ilex solo "provocat cocco." The same author says the leaves of the *Esculus* are sinuated, whereas those of the *Ilex* are not sinuated: "Folia præter ilicem gravia, carnosa, pro"cera, sinuosa lateribus." Besides the very name of *dwarf-oak* shews this sort of *Ilex* cannot be the ancient *Esculus*, which is described as a very large tree. Mr. Evelyn seems to have thought the dwarf-oak or scarlet-oak to be the Esculus, because its acorns are so good to eat: but this is no good proof neither: for Pliny says the acorns of the Esculus are inferior to those of the common oak: "Glans optima in "quercu atque grandissima, mox "esculo."

Alveo.] Servius reads *alvo*. Pierius found *alveo* in the Roman manuscript, with which he was greatly delighted: "In Romano codice le"gitur *alveo*, quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum æque*, &c.] Having spoken of the great uses of forest trees, he falls into an exclamation against the vine, which is not only less useful than those trees which nature bestows on us without our care; but is also the cause of quarrels and murders. He produces a noted instance of the quarrel between the Centaurs and Lapithæ. Ovid has described it at large in the twelfth book of the Metamorphosis. Pirithous, king of the Lapithæ, had married Hippodamia. At these nuptials Eurytus, a Centaur, being inflamed with lust and wine, attempted to ravish the bride: which example

Bacchus has been the occasion of crimes; he overcame the Centaurs raging with murder, Rhœtus, Pholus, and Hylæus threatening the Lapithæ with a huge goblet.

Bacchus et ad culpam causas dedit: ille furentes
Centauros letho domuit, Rhœtumque Pholumque,
Et magno Hylæum Lapithis cratere minantem.

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was followed by the rest, who endeavoured each to seize upon such young ladies as they chose. Theseus rising in defence of the bride slew Eurytus, and, the other guests assisting, all the Centaurs were either slain or put to flight.

455. *Culpam.*] In one of Dr. Mead's manuscripts it is *culpas.*

Furentes Centauros letho domuit.] "This passage is generally explained by joining *letho* with *domuit.* But it seems to me that it should be joined with *furentes,* as it is said *furens ira, invidia, amore,* &c. and as Virgil himself says in the second Æneid:

" ——— *Vidi ipse furentem*
" *Cæde Neoptolemum.*

"And then the meaning is, *domuit,* he *overcame,* in the common sense, as wine is said to overcome any one, and made them *mad to death.* In the other sense Virgil would contradict what he said before. *Bacchus et ad culpam causas dedit.* How would Bacchus have been to blame, for having punished with death profligate wretches that would have ravished the bride from her husband? This was a just, and not a blameable action, but his blame was his overcoming their reason, and exciting them to that outrage." *Mr. B——.*

We find in Virgil *sternere letho* and *dejicere letho,* and therefore I do not doubt but *domare letho* might be used. But what seems to me the strongest confirmation of Mr. B——'s opinion, is that we find in Ovid, that neither Rhœtus nor Pholus were slain, but that they both fled:

—— Assidue successu cædis ovantem,
Qua juncta est humero cervix, sude figis obusta.
Ingemuit, duroque sudem vix osse revellit
Rhœtus; et ipse suo madefactus sanguine *fugit.*
Fugit et Orneus, Lycabasque, et saucius armo
Dexteriore Medon et cum Pisenore Thaumas:
Quique pedum nuper certamine vicerat omnes
Mermeros; accepto nunc vulnere tardius ibat:
Et *Pholus,* et Melaneus, et Abas prædator aprorum.

For through his shoulder, who had triumph'd long
In daily slaughter, Dryas fix'd his prong,
Who groning, tugs it out with all his might:
And soil'd with blood, converts his heels to flight.
So Lycidas, Arnæus, Medon (sped
In his right arme) Pisenor, Caumas fled:
Wound-tardy Mermerus, late swift of pace:
Meneleus, Pholus, *Abas, us'd to chase*
The bore.

SANDYS.

457. *Cratere minantem.*] Ovid tells us they began to fight with drinking vessels, which is not unusual in drunken quarrels:

Forte fuit juxta signis extantibus asper
Antiquus crater, quem vastum vastior ipse
Sustulit Ægides; adversaque misit in ora.

Hard by there stood an antique goblet, wrought
With extant figures: this Ægides caught;
Hurl'd at the face of Eurytus.

SANDYS.

O fortunatos nimium, sua si bona norint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit ædibus undam;
Nec varios inhiant pulchra testudine postes,
Illusasque auro vestes, Ephyreïaque æra;
Alba neque Assyrio fuscatur lana veneno, 465

O too happy husbandmen, did they but know their own felicity! to whom the earth herself, far from contending arms, most justly pours forth an easy sustenance. If they have no lofty palace with proud gates, to vomit forth from every part a vast tide of morning visitors; if they do not gape after pillars adorned with tortoiseshell, or garments embroidered with gold, or Corinthian brass; if their white wool is not sullied with Assyrian dye,

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And

Vina dabant animos: et prima pocula pugna
Missa volant, fragilesque cadi, curvique lebetes:
Res epulis quondam, nunc bello et cædibus aptæ.

Wine courage gives. At first an uncouth flight
Of flaggons, pots, and bowls, began the fight:
Late fit for banquets, now for blood and broils.

SANDYS.

458. *O fortunatos*, &c.] The Poet, having just mentioned a scene of war and confusion, changes the subject to a wonderfully beautiful description of the innocent and peaceful pleasures of a country life. He begins with shewing, that the pomp and splendor of courts and cities are neither to be met with in the country, nor in themselves desirable. He then proceeds to mention the real satisfactions which are to be found in the country: quiet, integrity, plenty, diversions, exercise, piety, and religion.

Cicero, in his defence of Sextus Roscius, says that all sorts of wickedness proceed from the luxury of cities; but that the country life is the mistress of frugality, diligence, and justice: "In urbe luxuries "creatur: ex luxuria existat avari- "tia necesse est: ex avaritia erum- "pat audacia: inde omnia scelera, "ac maleficia gignuntur. Vita au- "tem hæc rustica, quam tu agres- "tem vocas, parsimoniæ, diligen- "tiæ, justitiæ magistra est."

462. *Mane salutantum.*] It was the custom amongst the Romans, for the clients to attend the levees of their patrons.

Totis.] In the King's manuscript it is *notis*.

Vomit.] Pierius says, that in the Medicean manuscript it is *vomat*, which he thinks sounds more elegantly.

463. *Testudine.*] Some think that *testudine* is here used for an arch supported by the pillars, or the shell of a door. But I rather believe it alludes to that custom of the rich Romans, of covering their bed-posts and other parts of their furniture with plates of tortoiseshell.

464. *Illusas.*] In the Cambridge and Bodleian manuscripts it is *inclusas*. Pierius says it is *inclusas* in some manuscripts, but *illusas* in the most ancient. Servius takes notice, that some read *inclusas*; but he condemns it.

Ephyreïaque æra.] Corinth is sometimes called Ephyre, from Ephyre, the daughter of Epimetheus. It is well known that the Corinthian brass was very famous amongst the ancients.

465. *Neque.*] Servius and some others read *nec*. Pierius says it is *neque* in the Medicean and some other ancient manuscripts.

nor the use of the pure oil tainted with perfumes; yet there is no want of secure rest, and a life ignorant of fraud, and rich in various works; nor of ease in large farms, caves and living lakes; nor of cool valleys, and the lowing of oxen, and soft sleep under trees. There are lawns, and habitations of wild beasts, and a youth patient of labour, and contented with a little, altars of gods, and honoured parents:

Nec casia liquidi corrumpitur usus olivi;
At secura quies, et nescia fallere vita,
Dives opum variarum: at latis otia fundis,
Speluncæ, vivique lacus: at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum, exiguoque assueta juventus,
Sacra deum, sanctique patres: extrema per illos

Assyrio veneno.] He means the Tyrian purple, which was obtained from a sort of shell-fish. Tyre was in Cœle Syria. The Poet seems to use Assyria for Syria.

Fuscatur.] So I read with the King's, one of the Arundelian, both Dr. Mead's manuscripts, and Heinsius. The common reading is *fucatur*, which signifies barley *is coloured:* but *fuscatur* signifies *is obscured, imbrowned,* or *sullied,* which I take to be the Poet's meaning. He shews his contempt of spoiling the native whiteness of wool with that expensive colour; as, in the next verse, he speaks of the pure oil being *tainted* with perfumes.

466. *Casia.*] See the note on ver. 213.

467. *At secura quies.*] Pierius says it is *ac* in the Lombard manuscript. But surely the Poet wrote *at:* for he is here opposing the real, innocent, untainted pleasures of a country life to the noise and luxury of courts and cities.

Nescia fallere vita.] Pierius says it is *vitam* in the Roman manuscript, which must make *nescia* agree with *quies,* but it is *vita* in all the rest, which is better.

468. *At.*] It is *ac* in the King's manuscript. Pierius also found *ac.*

469. *At.*] Here again it is *ac* in the Lombard manuscript, according to Pierius. I find *ac* also in the King's and both Dr. Mead's manuscripts: but *at* seems to be much better in all these places.

Frigida Tempe.] *Tempe* is the name of a very pleasant valley in Thessaly. Hence it is not unusual to find *Tempe* used by the poets for any pleasant place though not in Thessaly. Thus I take it to be used in this place for cool valleys in general.

471. *Illic.*] It is *illis* in the Cambridge manuscript, and in some printed editions. Pierius says it is *illic* in all the ancient manuscripts he had seen.

Saltus.] *Saltus* properly signifies open places in the midst of woods, which afford room for cattle to feed. Thus we have in the third Georgick:

Saltibus in vacuis pascunt.

Lustra ferarum.] By the habitations of dens or wild beasts the Poet means the diversion of hunting: Thus May:

And pleasant huntings want not.

472. *Exiguo.*] Pierius says it is *exiguo* in the Roman manuscript: Heinsius and Masvicius also read *exiguo.* The common reading is *parvo.*

473. *Sanctique patres.*] By these words the Poet designs to express, that amongst the uncorrupted countrymen their fathers are treated with reverence. Thus Mr. B——

Justitia excedens terris vestigia fecit.
Me vero primum dulces ante omnia Musæ, 475
Quarum sacra fero ingenti percussus amore,
Accipiant; cælique vias, et sidera monstrent:
Defectus solis varios, lunæque labores:
Unde tremor terris: qua vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant:
Quid tantum Oceano properent se tingere soles
Hyberni, vel quæ tardis mora noctibus obstet. 482
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes;
Flumina amem, sylvasque inglorius: O! ubi campi, 486

when justice left the earth, she took her last step from amongst these people. But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of poesy, receive me, and shew me the paths of heaven, and the stars, the various eclipses of the sun, and labours of the moon: what causes the earth to tremble; by what force the deep seas swell, and break their banks, and then again fall back; why the winter suns make such haste to dip themselves in the ocean: or what delay retards the slow nights. But if the chill blood about my heart hinders me from attaining to these parts of nature; may fields and streams gliding in valleys delight me; may I love rivers and woods inglorious; oh! where there are plains,

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And aged sires rever'd.

I have chosen to make use of the word *honoured*, because, in our religion, this duty to parents is styled *honour*.

Extrema per illos Justitia excedens terris vestigia fecit.] In the Cambridge manuscript it is *figit*.

Astræa or Justice was feigned by the poets to have descended from heaven in the golden age. She continued upon earth till the wickedness of the brazen age gave her such offence, that she left mankind and flew up to heaven. Aratus says, she retired first from cities, into the country, so that this was the last place she left. The Greek Poet speaks largely on this subject.

475. *Me vero primum*, &c.] The Poet here declares his natural inclination to be towards philosophy and poetry. He declares himself to be the priest of the Muses; and prays them to instruct him in astronomy: to teach him the causes of eclipses, earthquakes, the flux and reflux of the sea, and of the unequal length of days and nights. The next wish is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

476. *Quarum sacra fero.*] It is usual with the poets to call themselves priests of the Muses: Thus Horace:

——— Carmina non prius
Audita *Musarum Sacerdos*
Virginibus puerisque canto:

And Ovid:

Ille ego *Musarum* purus, Phœbique *Sacerdos*.

479. *Tumescant.*] It is *tumescunt* in the Lombard manuscript, according to Pierius: thus I find *residunt* in the next verse instead of *residant*, in some of the old editions.

485. *Rigui.*] Pierius says it is *rigidi* in the Roman manuscript.

486. *Inglorius.*] Philosophy, in Virgil's time, was in great reputation amongst the Romans. Our Poet seems to have had Lucretius in his eye, when he wrote this

and Sperchius, and Taygeta, where the Spartan virgins revel! oh! that any one would place me in the cool valleys of Hæmus,

Sperchiusque, et virginibus bacchata Lacænis
Taygeta: o, qui me gelidis in vallibus Hæmi

passage. He entreats the Muses to teach him the heights of philosophy, which that Poet had described with so much elegance. But if he cannot reach so far, he begs, in the next place, that he may have a secure, quiet retirement in the country, though destitute of that glory, which he seeks in the first place. Cowley observes upon this passage, that "the first wish of "Virgil was to be a good philoso-"pher; the second, a good hus-"bandman, and God, whom he "seemed to understand better than "most of the learned heathens, "dealt with him just as he did "with Solomon: because he prayed "for wisdom in the first place, he "added all things else which were "subordinately to be desired. He "made him one of the best phi-"losophers, and the best husband-"man, and to adorn and communi-"cate both those faculties, the best "poet: he made him besides all "this a rich man, and a man who "desired to be no richer. *O for-"tunatus nimium, et bona qui sua "novit.*"

O! ubi campi.] I do not take the Poet's meaning to be, that he is enquiring where these places are; which he surely knew. He expresses his delight to be in such valleys, rivers, and woods, as are to be met with in Thessaly, Laconia, and Thrace. May is the only translator, who has not supposed this to be a question:

Then let me (fameless) love the fields and woods,
The fruitful water'd vales, and running floods.
Those plains, where clear Sperchius runs, that mount
Where Spartan virgins to great Bacchus wont
To sacrifice, or shady vales that lie
Under high Hæmus, let my dwelling be.

Dryden has so paraphrased these lines, that he has rather imitated than translated Virgil:

My next desire is, void of care and strife
To lead a soft, secure, inglorious life.
A country cottage near a crystal flood,
A winding valley and a lofty wood.
Some god conduct me to the sacred shades,
Where Bacchanals are sung by Spartan maids.
Or lift me high to Hemus' hilly crown:
Or on the plains of Tempe lay me down:
Or lead me to some solitary place,
And cover my retreat from human race.

Mr. B—— represents the Poet as asking the question where these places are:

O! where Taygeta are thy sacred shades,
Resounding with the songs of Spartan maids?

And Dr. Trapp:

—— O! where are the plains,
Sperchius, and Taygeta, by the dames
Of Sparta, swoln with Bacchanalian rage
Frequented?

487. *Sperchius.*] Sperchius is a famous river of Thessaly rising from mount Pindus.

Virginibus bacchata Lacænis Taygeta.] Taygetus, in the plural number Taygeta, is a mountain of Laconia near Sparta: it was sacred to Bacchus; and his orgies were celebrated upon it by the Lacedæmonian women.

488. *Gelidis in vallibus Hæmi.*] Hæmus is a mountain of Thrace.

Sistat, et ingenti ramorum protegat umbra !
Felix, qui potuit rerum cognoscere causas : 490
Atque metus omnes, et inexorabile fatum

and shelter me with a vast shade of branches ! Happy was the man, who was able to know the causes of things; and could cast all fears, and inexorable fate,

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Servius calls it a mountain of Thessaly: "*Hæmi:* montis Thessaliæ: "in qua etiam sunt Tempe." See the note on ver. 412. of the first Georgick. It is strange that Dryden should write

Or lift me high to Hemus' hilly crown,

for the *cool valleys of Hæmus.*

In one of Dr. Mead's manuscripts it is *gelidis convallibus* instead of *gelidis in vallibus.*

490. *Felix, qui potuit,* &c.] The commentators generally understand this to be a repetition of what he had said before: only that as he had then given the preference to philosophy; now he seems to make the philosopher and the countryman equal; for he pronounces them both happy. I take the Poet's meaning to be this. In the paragraph beginning with *O fortunatos,* &c. he had shewn the happiness of the country life, in opposition to living in courts and cities. In the next paragraph, beginning with *me vero,* &c. he expressed his earnest desire to become a natural philosopher; or, if he could not attain that, a good husbandman. In the paragraph now under consideration, he shews the happiness of the countryman to be like that which was sought after by the Epicurean philosophy. Epicurus was happy in overcoming all fears, especially the fear of death: the countryman is happy in conversing with the rural deities, in being free from troubles, and the uneasy passions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or lawsuits.

Rerum cognoscere causas.] Epicurus wrote thirty-seven books of Natural Philosophy, which Diogenes Laërtius says were excellent: Καὶ τὰ συγγράμματα μὲν Ἐπικούρῳ τοσαῦτα καὶ τηλικαῦτα, ὧν τὰ βέλτιστα ἐστὶ τάδε. Περὶ φύσεως, λζ', &c.

491. *Atque metus omnes,* &c.] Epicurus, in his epistle to Menœceus, exhorts his friend to accustom himself not to be concerned at the thoughts of death: seeing all good and evil consists in sensation; and death is a privation of sense: Συνέθιζε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον. ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει. στέρησις δὲ ἐστιν αἰσθήσεως, ὁ θάνατος. In another place of the same epistle he asks him who can be a better man, than he that thinks worthily of the gods, and bears death without terror: Ἐπεὶ, τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὁσια δοξάζοντος, καὶ περὶ θανάτου διαπαντὸς ἀφόβως ἔχοντος. Lucretius extols Epicurus for dispelling the terrors of the mind, and removing the fears of Acheron:

Tu pater, et rerum inventor: tu patria nobis
Suppeditas præcepta: tuisque ex, inclute, chartis,
Floriferis ut apes in saltibus omnia limant,
Omnia nos itidem depascimur aurea dicta,
Aurea perpetua semper dignissima vita.
Nam simul ac Ratio tua cœpit vociferari
Naturam rerum haud Divina mente coortam,
Diffugiunt Animi terrores; mœnia mundi
Discedunt, totum video per inane geri res.
Apparet divum numen, sedesque quietæ:
Quas neque concutiunt venti, neque nubila nimbis
Adspergunt, neque nix acri concreta pruina

and the noise of greedy Acheron beneath his feet! Happy also is he, who has known the rural gods. Pan, and old Sylvanus, and the sister nymphs. Him neither the rods of the people, nor the purple of kings

Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestes,
Panaque, Sylvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum 495

Cana cadens violat: semperque innubilis æther
Integit, et large diffuso lumine ridet.
Omnia suppeditat porro natura, neque ulla
Res animi pacem delibrat tempore in ullo.
At contra *nusquam apparent Acherusia templa.*

Thou, parent of philosophy, hast shown
The way to truth by precepts of thy own:
For as from sweetest flow'rs the lab'ring bee
Extracts her precious sweets, great soul! from thee
We all our golden sentences derive;
Golden, and fit eternally to live.
For when I hear thy mighty reasons prove
This world was made without the pow'rs above;
All fears and terrors waste, and fly apace;
Thro' parted heav'ns I see the mighty space,
The rise of things, the gods, and happy seats,
Which storm or vi'lent tempest never beats,
Nor snow invades, but with the purest air,
And gaudy light diffus'd look gay and fair:
There bounteous Nature makes supplies for ease,
Their minds enjoy uninterrupted peace:
But that which senseless we so grossly fear,
No hell, no sulph'rous lakes, no pools appear.

CREECH.

Inexorabile.] Pierius says it is *ineluctabile* in the Roman manuscript.

492. *Strepitumque Acherontis avari.*] In the King's and one of Dr. Mead's manuscripts it is *strepitusque.*

Acheron is fabled to be one of the rivers of hell; and is put for hell itself.

493. *Fortunatus et illæ.*] Here the Poet compares the happiness, which results from the innocence of a country life, to that which is obtained by philosophy. Cicero in his treatise on old age says the life of a husbandman approaches very near to that of a philosopher: "Mihi ad sapientis vitam proxime "videtur accedere." Columella says it is nearly related to philosophy: "Res rustica sine dubitatione "proxima, et quasi consanguinea "sapientiæ est."

494. *Panaque.*] Pan is the chief of the rural deities.

Sylvanumque senem.] See the note on book i. ver. 20.

Nymphasque sorores.] There were several sorts of nymphs: the Naiads presided over rivers; the Nereids over seas; the Oreads over mountains; the Dryads over woods, &c.

495. *Populi fasces.*] The *fasces* were bundles of birchen rods, in the midst of which was placed an axe, with the head appearing at the top. They were the ensigns of authority, and were carried before the Roman magistrates. We learn from Diogenes Laërtius, that Epicurus avoided public offices out of modesty: Ὑπερέβολή γὰρ ἐπιεικείας, οὐδὲ πολιτείας ἥψατο. Cicero also seems to insinuate, that the Epicurean philosophy persuaded men not to engage in public business: "Nec ulla tamen ei philosophiæ

Flexit, et infidos agitans discordia fratres;
Aut conjurato descendens Dacus ab Istro:
Non res Romanæ, perituraque regna: neque ille

has moved, nor the discord that reigns between faithless brothers; nor the Dacian descending from the conspiring Ister; nor the affairs of Rome, nor kingdoms doomed to perish: nor has he

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" fiet injuria a nobis. Non enim " repelletur inde, quo aggredi cu- " piet: sed in hortulis quiescet " suis, ubi vult; ubi etiam recu- " bans, molliter, et delicate, *nos* " *avocat a rostris, a judiciis, a curia:* " fortasse sapienter, hac præsertim " republica." Virgil observes, that, if this retirement from public affairs is to be accounted a part of happiness, the countryman enjoys it abundantly. He does not seek after magistracies, nor courts; he has nothing to do with discord, nor concerns himself about foreign conspiracies.

497. *Conjurato descendens Dacus ab Istro.*] The Danube or Ister is the largest river in Europe: several different nations dwelling on its banks. The ancients called this river *Danubius* at its beginning, and till it reaches Illyricum; but below that, *Ister*. Virgil therefore calls it the *Ister* with great propriety, because the Dacians inhabit the lower parts of it, not far from its falling into the Euxine sea.

The Dacians inhabited those parts which are now called Transylvania, Moldavia, and Walachia. It is said, they had a custom of filling their mouths with the water of this river, before they undertook any war, and swearing that they would not return into their own country, till they had slain their enemies. Therefore Virgil calls it the conspiring Ister, because the Dacians were accustomed to conspire after this manner on the banks of the river Ister.

498. *Neque ille aut doluit miserans inopem, aut invidit habenti.*] Epicurus placed a great happiness in being free from perturbations of the mind, of which pity and envy are not the least. This happiness the husbandman enjoys, for, in the country, nature produces so many necessaries of life, that there can be no objects of pity: and his life is so happy in itself, that he has no temptation to envy any one. Servius, and after him most of the commentators, take Virgil to speak here of a Stoical apathy, in which sense Dryden seems to have translated him:

> Nor envies he the rich their heapy store,
> Nor his own peace disturbs with pity for the poor.

Virgil had no such ill-natured meaning, nor Epicurus neither. Epicurus might be against pity, so far as it ruffled the mind and made it uneasy: but he was far from condemning it in the sense we frequently use it, of relieving the wants and necessities of our neighbours. Diogenes Laërtius tells us that he was remarkable for piety to his parents, kindness to his brothers, gentleness to his servants, and the best natured man in the world: Πρὸς τοὺς γονέας εὐχαριστία, καὶ ἡ πρὸς τοὺς ἀδελφοὺς εὐποιΐα, πρὸς τὲ τοὺς οἰκέτας ἡμερότης .... καθόλου δὲ ἡ πρὸς πάντας αὐτοῦ φιλανθρωπία. It is not to be supposed that a man of such a character could be backward in supporting those who wanted his assistance: nay the very contrary appears from the whole tenor of his life. Seneca distinguishes pity from clemency and good-nature, and says it differs from them, as superstition does from religion, and is a mark of a vulgar mind:

been grieved with pity for the poor, nor has he envied the rich. He has gathered such fruits as the branches, such as his own willing farms

Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura 500

"Quemadmodum religio deos colit, "superstitio violat: ita clementiam "mansuetudinemque omnes boni "præstabunt, misericordiam autem "vitabunt. Est enim vitium pu- "silli animi, ad speciem alienorum "malorum succidentis. Itaque pes- "simo cuique familiarissima est." Thus Virgil does not suppose his countryman obdurate to the cries of the poor, but so happy as not to see any of his neighbours so miserable, as to be objects of compassion. May has very justly translated this passage:

He sees no poor, whose miserable state
He suffers for.

Cowley speaks much to the same purpose in his discourse of agriculture: "There are as many ways "to be rich, and, which is better, "there is no possibility to be poor, "without such negligence as can "have neither excuse nor pity; "for a little ground will without "question feed a little family, and "the superfluities of life, which are "now in some cases by custom "made almost necessary, must be "supplied out of the superabun- "dance of art and industry, or con- "temned by as great a degree of "philosophy."

500. *Quos rami fructus*, &c.] No man's memory has been more traduced than that of Epicurus. He has been represented as a person wholly given up to luxury and intemperance. His name is become a proverb, to express a voluptuous person, whose whole pleasure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Diogenes Laërtius informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheese: *Αὐτός τέ φησιν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτῳ λιτῷ. καὶ πέμψον μοι τυροῦ, φησί, κυθριδίον, ἵν' ὅταν βούλωμαι, πολυτελέσασθαι δύνωμαι.* Epicurus himself, in his epistle to Menœceus, says, that when he speaks of pleasure he does not mean the pleasures of the voluptuous and intemperate, as some have misinterpreted him: but tranquillity of mind and a body void of pain. Not eating, says he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleasant life, but sober reasoning, which searches into the causes why some things are to be chosen, others to be rejected, and explodes those opinions which tend to disturb the mind: *Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδονὰς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένας λέγομεν, ὡς τινες ἀγνοοῦντες καὶ οὐχ' ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταράττεσθαι κατὰ ψυχήν. οὐ γὰρ πότοι καὶ κῶμοι συνείροντες, οὐδ' ἀπολαύσεις παίδων καὶ γυναικῶν, οὐδ' ἰχθύων καὶ τῶν ἄλλων ὅσα φέρει πολυτελὴς τράπεζα, τὸν ἡδὺν γεννᾶ βίον, ἀλλὰ νήφων λογισμὸς, καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος.* Virgil says his countryman enjoys these frugal blessings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

When Epicurus to the world had taught,
That pleasure was the chiefest good,

Sponte tulere sua, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta cæca, ruuntque
In ferrum; penetrant aulas et limina regum:
Hic petit excidiis urbem, miserosque Penates,
Ut gemma bibat, et Sarrano indormiat ostro. 506

have yielded spontaneously: nor has he seen the hardships of the law, and the mad Forum, or the courts of the people. Some trouble the blind seas with oars, rush into war, and penetrate the courts and palaces of kings. One seeks to ruin cities and miserable families, that he may drink in gems, and sleep on Sarran scarlet.

And was perhaps i' th' right, if rightly understood,
His life he to his doctrine brought,
And in a garden's shade that sovereign pleasure sought.
Whoever a *true Epicure* would be,
May there find cheap, and virtuous luxurie.

502. *Tabularia.*] The *Tabularium* was a place at Rome, where the public records were kept.

503. *Sollicitant alii,* &c.] In this passage the Poet shews the preference of agriculture to the several employments and desires of men.

506. *Sarrano.*] Tyre was anciently called *Sarra.* Servius says it had its name from the fish *Sar,* with which it abounds. "*Sarrano dormiat ostro.* Tyria purpura. "Quæ enim nunc *Tyros* dicitur, "olim *Sarra* vocabatur, a pisce "quodam, qui illic abundat: quem "lingua sua *Sar* appellant." Bochart observes, that Servius is generally mistaken in his Phœnician etymologies. He derives *Sarra* from the Hebrew name צור *Tsor,* by which Tyre is called in the holy Scriptures. He thinks Servius had read in Trogus, that Sidon had its name from a fish, and, by a slip of his memory, had said that of Tyre, which he had read of Sidon: "Virgilii vetus Scholiastes scholiis suis "Punica quædam interspergit, sed "pleraque pessimæ notæ. Tale "illud in lib. 2. Georg. *Quæ nunc "Tyrus dicitur, olim Sarra vocabatur, a pisce quodam qui illic abundat, quem lingua sua* Sar *appellant.* "Verum quidem est Romanos veteres pro Tyro dixisse Sarram. "Ita in Gellio legitur, et in Festo, "et in Paulo: et in Fragmentis "Ennii, *Pœnos Sarra oriundos.* Unde est quod pro Tyrio poëta dixit "*Sarranum ostrum;* et Juvenalis "*Sarrana aulæa;* et Silius, lib. 6. "*Sarranam Junonem,* et *Sarranam "cædem;* et lib. 7. *Sarranum navitam;* et lib. 8. *Sarrana numina;* "et lib. 9. *Sarranum nomen,* et *Sarranam manum;* et lib. 11. *Sarrana "castra;* et lib. 15. *Sarranum muricem;* et lib. 3. *Sarranam Leptin;* "et Columella *Sarranam violam,* id "est purpuream, quia purpura e "Tyro; et fortasse apud Stephanum Φοινίκης πόλις Σάῤῥα, unde "gentile Σαῤῥανὸς, id ipsum erat "Græcis quod Romanis *Sarra* et "*Sarranus.* Σάῤῥα saltem plurimum "accedit ad Hebræum צור *Tsor,* "quo nomine Tyrum appellant sacri Scriptores, sed piscis *sar,* unde "Sarra, si quidem Servio fides, non "extat ullibi gentium. Et *Sarræ* "nomen deduci notum est ex He"bræo Tyri nomine צור *Tsor;* in "quo literam *tsade,* quæ medii "est soni inter T et S Græci in T "mutarunt, et Romani in S. Ita "factum ut ex eodem צור et Τύῤῥος "nasceretur et *Sarra.* Sed Servium verisimile est, cum alicubi "legisset quod in Trogo habetur, "Sidonem a pisce dici, titubante "memoria id de Tyro scripsisse "quod de Sidone legerat. Non "dispari errore Origenes *Tyrus,* "inquit, *apud Hebræos sonat idem "quod nobis venantes.* Imo Tyrus

Another hides his riches, and broods over buried gold. Another is struck with astonishment at the *rostra*: another is smitten with the double applause of senators and plebeians in the theatre: others rejoice in spilling their brother's blood,

Condit opes alius, defossoque incubat auro.
Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos, geminatus enim, plebisque, patrumque
Corripuit: gaudent perfusi sanguine fratrum,

"rupem sonat; sed Sidon vel a "venatione vel a piscatione dici- "tur."

Indormiat.] I follow Heinsius, Ruæus, and Masvicius. All the manuscripts which I have collated, Servius, La Cerda, Schrevelius, and most of the editors read *dormiat.*

538. *Hic stupet attonitus rostris.*] This seems not to be spoken of the orators themselves, but of their hearers, who are struck with astonishment at the force of their eloquence. Though the Poet may mean also, that this admiring of eloquence may stir up in them a vehement desire of becoming orators. Dryden has made Virgil use abusive language on this occasion:

Some patriot fools to popular praise aspire
Of public speeches, which worse fools admire.

Mr. B—— makes the astonishment relate wholly to the orator himself:

He in the Rostrum lifts to heaven his eyes,
Amaz'd, confounded, speechless with surprise.

But why the orator should be affected in such a manner, I must own myself at a loss to comprehend. Dr. Trapp seems to understand this expression of the Poet in the same sense with me:

That doats with fondness on the Rostrum's fame.

Hunc plausus, &c.] This is generally understood to be meant of dramatic Poets, who are ambitious of a general applause of the whole audience. The Patricians and Plebeians had their different seats or boxes in the Roman theatre, which, being extended from the centre to the circumference, were consequently narrower at the centre, like so many wedges, whence they were called *cunei.* See the note on ver. 381. Virgil's expression seems to mean the same as if we should now say, *others are fond of a general applause from the pit, boxes, and galleries.*

509. *Geminatus.*] Pierius found *geminatus* in the Roman, Medicean, Lombard, and other ancient manuscripts. It is the same in all the manuscripts, which I have collated, and in most printed editions. Some read *geminatur;* others *geminantur.*

510. *Gaudent perfusi sanguine fratrum.*] In the old Nurenberg edition it is *patrum.*

We have a passage not much unlike this in Lucretius;

Sanguine civili rem conflant: divitiasque
Conduplicant avidi, cædem cædi accumulantes:
Crudeles gaudent in tristi funere fratris:
Et consanguineum mensas odere, timentque.

By civil wars endeavour to get more;
And, doubling murders, double their vast store;
Laugh o'er their brothers' graves, and tim'rous guests
All hate, and dread their nearest kinsmen's feasts.

CREECH.

Exilioque domos et dulcia limina mutant;
Atque alio patriam quærunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor: hinc patriam, parvosque nepotes
Sustinet; hinc armenta boum, meritosque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut fœtu pecorum, aut Cerealis mergite culmi:
Proventuque oneret sulcos, atque horrea vincat.
Venit hyems, teritur Sicyonia bacca trapetis,
Glande sues læti redeunt, dant arbuta sylvæ:
Et varios ponit fœtus autumnus, et alte
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati:

and change their habitations and dear houses for exile, and seek countries lying under another sun. The husbandman stirs the earth with his crooked plough; hence the labour of the year, hence he sustains his country and small family; hence his herds of kine, and deserving bullocks. Nor is there any intermission, but the season abounds either with fruit, or young cattle, or sheaves of corn; and loads the furrows with increase; and bursts the barns. Winter comes; and the Sicyonian berry is pounded in mills, the swine come home full of mast, the woods yield arbutes; and autumn supplies various fruits, and the mild vintage is ripened on the open hills. In the mean time his sweet children hang about his neck;

513. *Agricola incurvo*, &c.] In opposition to all these vexations and solicitudes the Poet tells us the husbandman has only the labour of ploughing, which supports his country and his own family. And, to recompense his labours, there is no part of the year which does not produce something to his benefit. To crown all, he tells us he is happy in a virtuous wife and dear children: he is delighted with the sight of his cattle; and diverts himself with rural sports on holy-days.

514. *Nepotes.*] La Cerda reads *Penates.*

519. *Venit hyems.*] Mr. B—— will have *hyems*, in this place, not to signify the winter, but a storm. The time of gathering olives is in winter. Columella says the middle time of gathering them is the beginning of December: "Media "est olivitas plerumque initium "mensis Decembris." The same author places the beginning of winter on the ninth of November: "Quinto Idus Novembris hyemis "initium." Palladius places the making of oil under November.

Sicyonia bacca.] Sicyon was a city of Achaia, not far from the Peloponnesian Isthmus. It was famous for olives: whence he calls the olive the Sicyonian berry. Thus Ovid:

Quot Sicyon baccas, quot parit Hybla favos:

And

Aut ut olivifera quondam Sicyone fugato.

Trapetis.] The olive mill is described by Cato, in the twentieth and twenty-second chapters of his book of Husbandry.

520. *Arbuta.*] See the note on ver. 148. of the first Georgick.

522. *Apricis saxis.*] See the note on ver. 377.

523. *Interea pendent dulces circum oscula nati.*] This seems to be put in opposition to those, whom he mentioned before to be punished with banishment from their families:

his chaste family preserve their modesty; his cows trail their milky udders; and his fat kids butt at each other with their horns on the verdant grass. The farmer himself celebrates the festival days, and extended on the grass, whilst the fire burns in the midst, and his companions crown the goblet, makes the libation, and invokes thee, O Leneus, and places a mark on an elm, for the herdsmen to throw their swift javelins; and strips their hardy bodies, for wrestling in the rustic ring. This life the ancient Sabines formerly led, this Remus and his brother led; thus strong Etruria grew,

Casta pudicitiam servat domus: ubera vaccæ
Lactea demittunt; pinguesque in gramine læto
Inter se adversis luctantur cornibus hœdi.
Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat, pecorisque magistris
Velocis jaculi certamina ponit in ulmo;
Corporaque agresti nudat prædura palæstra.
Hanc olim veteres vitam coluere Sabini;
Hanc Remus et frater: sic fortis Etruria crevit;

Exilioque domos, et dulcia limina mutant.

Lucretius has something like this, in his third book:

At jam non domus accipiet te læta, neque uxor
Optima, nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent.

524. *Casta pudicitiam servat domus.*] This is opposed to the frequent adulteries, which are committed in cities.

525. *Pinguesque.*] In one of Dr. Mead's manuscripts *que* is left out.

528. *Cratera coronat.*] This may be understood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a solemn adoration of Bacchus: but Dryden represents them as drinking the farmer's health:

The hearth is in the midst; the herdsmen round
The cheerful fire, provoke his health in goblets crown'd.

531. *Nudat.*] Pierius says it is *nudant* in the Roman, the Medican, and other very ancient manuscripts. It is *nudant* in the King's, the Bodleian, and in one of Dr. Mead's manuscripts: but *nudat* is more generally received.

532. *Hanc olim,* &c.] Having shewn the advantages and delights of husbandry; he concludes this second Georgick, with observing that this was the life which their glorious ancestors led; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war.

Veteres Sabini.] The Sabines were an ancient people of Italy, near Rome. They were famous for religion and virtue: and are thought by some to derive their name ἀπὸ τῦ σέβεσθαι, from *worshipping.* Thus Pliny: "Sabini, ut "quidam existimavere, a religione "et deorum cultu Sebini appellati." It is customary with the Poets to compare a chaste, virtuous, matron, to the Sabine women. Thus Horace:

Quod si pudica mulier in partem juvans
Domum, atque dulces liberos;
Sabina qualis, aut perusta solibus
Pernicis uxor Appuli.

But if a wife, more chaste than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of mod'rate face, and honest fame.
CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus, when they undertook to found their new city,

Scilicet et rerum facta est pulcherrima Roma, and thus Rome became the most glorious of things,

Rome, were joined by a great number of shepherds, according to Livy: "Ita Numitori Albana permissa re, "Romulum Remumque cupido "cepit, in iis locis ubi expositi, "ubique educati erant, urbis con- "dendæ: et supererat multitudo "Albanorum Latinorumque: ad id "pastores quoque accesserant, qui "omnes facile spem facerent, par- "vam Albam, parvum Lavinium, "præ ea urbe quæ conderetur fore." They were educated themselves amongst the shepherds, and were employed in tending the sheep, according to the same author: "Tenet fama, cum fluitantem al- "veum, quo expositi erant pueri, "tenuis in sicco aqua destituisset, "lupam sitientem, ex montibus qui "circa sunt, ad puerilem vagitum "cursum flexisse: eam summissas "infantibus adeo mitem præbuisse "mammas, ut lingua lambentem "pueros magister regii pecoris in- "venerit. Faustulo fuisse nomen "ferunt; ab eo ad stabula Lau- "rentiæ uxori educandos datos . . . "Cum primum adolevit ætas, nec "in stabulis, nec ad pecora segnes, "venando peragrare circa saltus, "hinc robore et corporibus animis- "que sumto, jam non feras tantum "subsistere, sed in latrones præda "onustos impetum facere, pastori- "busque rapta dividere."

Sic fortis Etruria crevit.] Etruria, or Tuscany, was bounded on the north and west by the Apennines, by the *mare inferum*, or Tyrrhene sea, on the south, and by the river Tyber on the east. The Etrurians are said to have extended their dominion from the Alps to the Sicilian sea, whence the sea, which washes that coast of Italy, obtained the name of the Tyrrhene, or Tuscan sea.

534. *Facta est pulcherrima Roma.*] The ancient Romans were greatly addicted to husbandry, and are known to have had that art in the greatest esteem. Cato mentions, as an instance of this, that they thought they could not bestow a greater praise on any good man, than calling him a good husbandman: "Et virum bonum cum lau- "dabant, ita laudabant, bonum "Agricolam, bonumque colonum. "Amplissime laudari existimaba- "tur, qui ita laudabatur." Cicero, in his oration for Sextus Roscius, observes that their ancestors, by diligently following agriculture, brought the Commonwealth to the flourishing condition, in which it then was: "Etenim, qui præesse "agro colendo flagitium putes, pro- "fecto illum Atilium, quem sua "manu spargentem semen, qui "missi erant, convenerunt, homi- "nem turpissimum, atque inhones- "tissimum judicares. At hercule "majores nostri longe aliter et de "illo, et de cæteris talibus viris "existimabant. Itaque *ex minima,* "*tenuissimaque Republica maximam* "*et florentissimam nobis reliquerunt.* "Suos enim agros studiose cole- "bant: non alienos cupide appe- "tebant: quibus rebus, et agris, et "urbibus, et nationibus, *rempub-* "*licam atque hoc imperium, et* "*Populi Romani nomen auxerunt.*" Columella observes that Quintius Cincinnatus, who was called from the plough to the Dictatorship, laid down his ensigns of authority, with greater joy, than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had subdued the Sabines, cultivated

and encompassed her seven hills with a wall. Also before the reign of the Dictæan king, and before the impious age feasted upon slain bullocks,

Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi Regis, et ante
Impia quam cæsis gens est epulata juvencis,

---

the seven acres, which they shared with the rest of the people, with a diligence, equal to the valour by which they had obtained them: that the true offspring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they chose their soldiers out of the country rather than out of the city: "Verum cum plurimis "monumentis scriptorum admonear, apud antiquos nostros fuisse "gloriæ curam rusticationis, ex qua "Quintius Cincinnatus, obsessi "Consulis et exercitus liberator, ab "aratro vocatus ad Dictaturam "venerit, ac rursus, fascibus de"positis, quos festinantius victor "reddiderat, quam sumpserat Im"perator, ad eosdem juvencos, et "quatuor jugerum avitum hæredio"lum redierit. Itemque C. Fabri"cius, et Curius Dentatus, alter "Pyrrho finibus Italiæ pulso, do"mitis alter Sabinis, accepta quæ "viritim dividebantur captivi agri, "septem jugera non minus indus"trie coluerit, quam fortiter armis "quæsierat . . . . At mehercule vera "illa Romuli proles assiduis vena"tibus, nec minus agrestibus operi"bus exercitata, firmissimis prævalu"luit corporibus, ac militiam belli, "cum res postulavit, facile susti"nuit, durata pacis laboribus, sem"perque rusticam plebem præposuit "urbanæ." Pliny observes that Italy produced a greater quantity of corn in former ages, which he ascribes to the lands, being cultivated by the hands of generals; and ploughmen who had triumphed: "Quænam ergo tantæ ubertatis "causa erat? Ipsorum tunc manibus Imperatorum colebantur agri, "ut fas est credere, gaudente terra "vomere laureato, et triumphali "aratore: sive illi eadem cura se"mina tractabant, qua bella, ea"demque diligentia arva dispone"bant, qua castra: sive honestis "manibus omnia lætius proveniunt, "quoniam et curiosius fiunt."

535. *Septemque una sibi muro circumdedit arces.*] In some editions it is *septem quæ.*

"The seven hills of Rome, which "were inclosed within one wall, "were, the *Palatinus*, now *Palazzo* "*maggiore;* the *Quirinalis*, now "*monte Cavallo;* the *Cœlius*, now "*monte di S. Giovanni Laterano;* "the *Capitolinus*, now *Campidoglio;* "the *Aventinus*, now *monte di S.* "*Sabina;* the *Esquilinus*, now *mon*"*te di S. Maria maggiore;* and the "*Viminalis;* to which seven were "added the *Janiculus*, now *Monto*"*rio*, and the *Vatican*." Ruæus.

536. *Dictæi Regis.*] Dicte is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictæan king.

537. *Cæsis juvencis.*] In the first ages it was thought unlawful to slay their oxen, because they assisted mankind in tilling the ground. Thus Cicero: "Quid de bobus lo"quar? quibus cum terræ subige"rentur fissione glebarum, ab illo "aureo genere, ut Poëtæ loquuntur, "vis nunquam ulla afferebatur." Varro says it was anciently made a capital crime to kill an ox: "Hic "socius hominum in rustico opere, "et Cereris minister. Ab hoc an"tiqui manus ita abstineri volue-

Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses.
Sed nos immensum spatiis confecimus æquor;
Et jam tempus equum fumantia solvere colla.

golden Saturn led this life upon earth. They had not then heard the warlike sound of the trumpet, nor the clattering of swords upon hard anvils. But we have now run our course over a vast plain, and it is now time to release the smoking necks of our horses.

"runt ut capite sanxerint, siquis "occidisset:" and Columella also says that oxen were so esteemed among the ancients, that it was held as capital a crime to kill an ox, as to slay a citizen: "Cujus "tanta fuit apud antiquos venera- "tio, ut tam capitale esset bovem "necasse, quam civem." Virgil seems in this place to have imitated Aratus, who says that in the brazen age men first began to form the mischievous sword, and to eat the labouring oxen:

Ἀλλ' ὅτε δὴ κἀκεῖνοι ἐτείθνασαν, οἱ δ' ἐγένοντο,
Χαλκείη γενεὴ, πρωτέρων ὀλοώτεροι ἄνδρες,
Οἵ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
Εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

538. *Aureus Saturnus.*] The golden age was fabled to have been under the government of Saturn. This age terminated with the expulsion of Saturn by Jupiter.

541. *Spatiis.*] See the note on book i. ver. 513.

542. *Fumantia.*] Pierius says it is *spumantia* in the Roman, and other manuscripts.

P. VIRGILII MARONIS

GEORGICORUM

LIBER TERTIUS.

TE quoque, magna Pales, et te memorande, canemus,
Pastor ab Amphryso: vos, sylvæ, amnesque Lycæi.
Cætera, quæ vacuas tenuissent carmina mentes,

Thee also, O great Pales, will I sing, and thee O shepherd memorable by Amphrysus: ye woods and rivers of Lycæus. Other poems, which have employed idle minds,

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1. *Te quoque,* &c.] The Poet, intending to make cattle the subject of his third book, unfolds his design, by saying he will sing of Pales, the goddess of shepherds; of Apollo, who fed the herds of Admetus on the banks of Amphrysus; and of the woods and rivers of Lycæus, a mountain of Arcadia, famous for sheep. He then shews a contempt of the fabulous Poems, the subjects of which he says are all trite and vulgar, and hopes to soar above the Greek Poets.

Pales is the goddess of shepherds. The feast called *Palilia,* in which milk was offered to her, was celebrated on the twentieth of April, on which day also Rome was founded by Romulus.

2. *Pastor ab Amphryso.*] Amphrysus is a river of Thessaly, where Apollo fed the herds of king Admetus.

Lycæi.] Lycæus is a mountain of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

3. *Cætera, quæ vacuas tenuissent carmina mentes, omnia jam vulgata.*] "Though I do not dislike *carmina,* "yet in some manuscripts it is *carmine,* in the ablative case. For "he does not mean that other "poems are now grown common, "but all other subjects, which "might be treated in verse, and "are the usual themes of poets. "What these are he immediately "recites." PIERIUS.

Fulvius Ursinus observes, that Virgil alludes to particular authors, who had treated severally of these fables. Homer has related the fable of Eurystheus in the eighteenth Iliad. The Busiris of Mnesimachus is quoted in the ninth book of Athenæus. Theocritus has spoken of Hylas; Callimachus is referred to in *Latonia Delos,* and the first

are now all become common. Who is unacquainted with cruel Eurystheus, or does not know the altars of the execrable Busiris?

Omnia jam vulgata. Quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras?

Olympic ode of Pindar is to be understood by the mention of Hippodamia and Pelops.

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr. Mead's manuscripts, it is *omnia* sunt *vulgata.*

Eurysthea durum.] Pierius says some would read *dirum*, but *durum* is the true reading. Dr. Trapp however has translated these words, *Eurystheus dire.*

Eurystheus the son of Sthenelus was king of Mycenæ, and, at the instigation of Juno, imposed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Busiridis aras.*] Busiris is generally said to have been the son of Neptune, king of Egypt, and a most cruel tyrant. He used to sacrifice strangers, but Hercules overcame him, and sacrificed both him and his son on the same altars. Diodorus Siculus tells us, that this cruelty of Busiris was a fable invented by the Greeks, but grounded on a custom practised by the Egyptians of sacrificing red-haired people to the manes of that king, because Typhon, who slew him, was of that colour. Sir Isaac Newton makes Busiris to be the same with Sesac, Sesostris, and the great Bacchus; and adds, that "the Egyptians be- "fore his reign called him their "Hero or Hercules; and after his "death, by reason of his great "works done to the river Nile, de- "dicated that river to him, and "deified him by its names *Sihor*, "*Nilus*, and *Egyptus*; and the "Greeks hearing them lament *O* "*Sihor, Bou Sihor*, called him *Osi-* "*ris* and *Busiris.*" The same great author places the end of his reign upon the fifth year of Asa, 956 years before Christ. Eratosthenes, as he is quoted by Strabo, affirms not only that this sacrificing of strangers was a fable, but that there never was a king or tyrant named Busiris.

In the next place let us consider the objection which the ancient grammarians have made to the use of the word *illaudati* in this place. Aulus Gellius tells as they said it was a very improper word, and not strong enough to express the detestation of so wicked a person, who, because he used to sacrifice strangers of all nations, was not only unworthy of praise, but ought to be detested and cursed by all mankind: "Nonnulli Grammatici ætatis su- "perioris, in quibus est Cornutus "Annæus, haud sane indocti neque "ignobiles, qui commentaria in Vir- "gilium composuerunt, ... *illau-* "*dati* parum idoneum esse verbum "dicunt, neque id satis esse ad fa- "ciendam scelerati hominis detes- "tationem: qui quod hospites om- "nium gentium immolare solitus "fuit, non laude indignus, sed de- "testatione, execrationeque totius "generis humani dignus esset." Aulus Gellius vindicates the use of this word two different ways. In the first place he says, hardly any man is so profligate, as not sometimes to do or say something which is praiseworthy: and therefore one who cannot be praised at all must be a most wicked wretch. He adds, that, as to be without blame is the highest pitch of virtue, so to be without praise is the greatest degree of wickedness. He proves from

Cui non dictus Hylas puer, et Latonia Delos? Who has not spoken of the boy Hylas, and Latonian Delos?

Homer, that the greatest praises are contained in words exclusive of imperfection, and therefore that a term which excludes praise is the most proper that can be found for blaming or censuring. He observes also that Epicurus expressed the greatest pleasure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis:* for as *illaudatus* signifies a privation of all praise, so *inamabilis* expresses a privation of all love. "De *illaudato* autem duo videntur "responderi posse. Unum est ejus- "modi: nemo quisquam tam efferis "est moribus, quin faciat aut dicat "nonnunquam aliquid quod lau- "dari queat. Unde hic antiquis- "simus versus vice proverbii cele- "bratus est,

"Πολλάκι γὰρ δὲ μωρὸς ἀνὴρ μάλα καίριον "εἶπεν.

"sed enim qui omni in re atque "omni tempore laude omni vacat, "is illaudatus est: isque omnium "pessimus deterrimusque est: sic- "uti omnis culpæ privatio incul- "patum facit. Inculpatus autem "instar est absolutæ virtutis: illau- "datus igitur quoque finis est ex- "tremæ malitiæ. Itaque Homerus "non virtutibus appellandis, sed "vitiis detrahendis laudare ampliter "solet. Hoc enim est

"—— ἡῦδα μάντις ἀμύμων.
"—— τὼ δ' οὐκ' ἄκοντι πειτίσθην.

"Et item illud,

"Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα "δῖον,
"Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα "μάχεσθαι.

"Epicurus quoque simili modo "maximam voluptatem detractio- "nem privationemque omnis dolo- "ris definivit his verbis: ὅρος τοῦ "μεγέθους τῶν ἡδονῶν, ἡ παντὸς τοῦ ἀλ- "γοῦντος ὑπεξαίρεσις. Eadem ratione "idem Virgilius *inamabilem* dixit "Stygiam paludem. Nam sicut "*illaudatum* κατὰ amoris στέρησιν "detestatus est." In the second place he says that *laudare* signified anciently to name; therefore *illaudatus* or *illaudabilis* signifies one who ought not to be named, as it was formerly decreed by the Asiatic states, that none should ever name the man who had set fire to the temple of Diana at Ephesus. "Al- "tero modo *illaudatus* ita defen- "ditur. *Laudare* significat prisca "lingua nominare appellareque. "Sic in actionibus civilibus auctor "laudari dicitur, quod est nominari. "*Illaudatus* enim est quasi *illauda- "bilis*, qui neque mentione aut me- "moria ulla dignus, neque unquam "nominandus est. Sicuti quondam "a communi consilio Asiæ decre- "tum est, uti nomen ejus, qui "templum Dianæ Ephesiæ incen- "derat, ne quis ullo in tempore "nominaret." Some are of opinion that Virgil here reflects on Isocrates, who composed an Oration in praise of Busiris. But the Oration of Isocrates does not seem so much to be designed in praise of Busiris, as to expose one Polycrates, who had undertaken to praise him, and yet had not said any one thing of him, which deserved commendation. Quintilian thinks Polycrates composed this Oration, rather to shew his wit, than for any other purpose: "Equidem illos qui "contra disputarunt, non tam id "sensisse quod dicerent, quam ex- "ercere ingenia materiæ difficul- "tate credo voluisse; sicut Poly- "cratem cum Busirim laudaret, et "Clytemnestram: quanquam is,

and Hippodame, and Pelops famous for his ivory shoulder, Hippodameque, humeroque Pelops insignis eburno,

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" quod his dissimile non esset, com-
" posuisse orationem, quæ est habita
" contra Socratem, dicitur." Therefore if Virgil designed to reflect on any orator, it must rather have been on Polycrates than on Isocrates. After all, I believe Virgil intended to express a great abhorrence of the cruelties ascribed to Busiris, by this negative of praise, as he has called the Stygian lake *inamabilis* in two different places. The first is in the fourth Georgick:

—— Tardaque palus *inamabilis* unda.

The other is in the sixth Æneid:

—— Tristique palus *inamabilis* unda.

And in the twelfth Æneid he uses in like manner *illætabile*, to express the horrid murmur of a distracted city:

Attulit hunc illi cœcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis, et *illætabile* murmur.

Nor are examples of this way of speaking wanting among other authors. Cicero seems to be speaking in praise of Quintus Pompeius, when he calls him a not contemptible orator: " Q. enim Pompeius, *non* " *contemptus* orator, temporibus illis " fuit, qui summos honores, homo " per se cognitus, sine ulla commen-" datione majorum est adeptus." Livy commends Polybius by calling him an author not to be despised: " Hunc regem in triumpho ductum " Polybius, haudquaquam spernen-" dus auctor tradit." Longinus also, when he extols the sublimity of the style of Moses, calls him no vulgar author: Ταύτῃ καὶ ὁ τῶν Ἰουδαίων, θεσμοθέτης, οὐχ' ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐνενόησε, καὶ ἐφθέγξατο, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, Εἶπεν ὁ Θεὸς, φησί. τί; γενέσθω φῶς, καὶ ἐγένετο. γενέσθω γῆ, καὶ ἐγένετο. Dr. Trapp, in his note on this passage, justly observes that it " is a figure of which " we have frequent instances; espe-" cially in the holy Scriptures. " Thus Gen. xxxiv. 7. *Which thing* " *ought not to be done;* speaking of " a *great wickedness.* And Rom. ii. " 28. The most *flagrant vices* are " called *things which are not con-* " *venient.*"

6. *Hylas puer.*] Hylas was beloved by Hercules, and accompanied him in the Argonautic expedition. But going to draw water he fell in, which gave occasion to the fable of his being carried away by the nymphs. He is mentioned in the sixth Eclogue:

His adjungit, Hylan nautæ quo fonte relictum
Clamassent: ut littus Hyla, Hyla, omne sonaret.

He nam'd the nymph (for who but gods cou'd tell?)
Into whose arms the lovely Hylas fell;
Alcides wept in vain for Hylas lost,
Hylas in vain resounds through all the coast.

LORD ROSCOMMON.

The loss of Hylas is the subject of the thirteenth Idyllium of Theocritus.

Latonia Delos.] Delos is one of the islands in the Ægean sea, called Cyclades. It is fabled that this island floated till Latona brought forth Apollo and Diana there, after which time it became fixed.

7. *Hippodameque humeroque Pelops insignis eburno, acer equis.*] Hippodame or Hippodamia was

Acer equis? Tentanda via est, qua me quoque possim
Tollere humo, victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita supersit,

and excellent in driving? I also must try to raise myself from the ground, and having gained the victory to be celebrated in the mouths of men. I first of all, if my life does but last, returning into my own country,

---

the daughter of Œnomaus, king of Elis and Pisa. She was a princess of exceeding great beauty, and had many lovers. But it being foretold by an oracle, that Œnomaus should be slain by his son-in-law, he offered his daughter to him who should overcome the king in a chariot-race, his own horses being begotten by the winds, and prodigiously swift. But on the other side, if the unfortunate lover lost the race he was to be put to death. In this manner thirty lost their lives. But this did not discourage Pelops the son of Tantalus, who was greatly in love with her. He accepted the dangerous conditions, and contended with the father. In this race the king's chariot broke, by which accident he lost his life, and Pelops gained the victory and his beauteous prize.

Tantalus, the father of Pelops, had invited the gods to a banquet, at which, having a mind to try their divinity, he dressed his son, and set his flesh before them. All the gods abstained from this horrid food, except Ceres, who eat the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder, instead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius:

—— Volito docta per ora virum.

10. *Primus ego in patriam,* &c.] The Poet, having in the preceding paragraph expressed his contempt of the fabulous subjects of the Greek Poets, and shewn a desire of surpassing them, now proceeds to propose to himself a subject worthy of his genius, not founded on fables, but on true history. The historical facts which he designs to celebrate are the victories of the Romans, under the influence of Augustus Cæsar. He poetically describes this victory of his over the Greek Poets, by a design of building a temple to Augustus, on the banks of the Mincius, and officiating himself as priest. In the mean time he says he will proceed in the present work, and speak of cattle.

This boast of Virgil, that he will be the first, who brings the Muses from Helicon into his own country, must be understood of Mantua, not of Italy in general: for this glory belongs to Ennius, who first wrote an epic Poem, after the manner of Homer. Thus Lucretius:

Ennius ut noster cecinit, qui primus amœno
Detulit ex Helicone perenni fronde coronam
Per gentes Italas hominum quæ clara clueret.

Though perhaps our Poet might not think Ennius to have succeeded so well, as to be thought to have gained the favour of the Muses; and therefore flattered himself that he might be the first Roman, who obtained that glory. It must not be omitted in this place, that Virgil designed a journey into Greece, a little before his death. This part therefore probably was written after the Georgicks were finished.

will bring with me the Muses from the top of the Aonian mountain: I first will bring to thee, O Mantua, the Idumean palms? and will erect a marble temple on the green plain, near the water, where Mincius wanders with slow windings, and covers the banks with tender reeds. In the midst shall Cæsar stand, and be the god of the temple. In honour of him, will I, being conqueror, and adorned with Tyrian purple,

Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas:
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenera prætexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro

---

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Bœotia, whence all Bœotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the Muses.

12. *Idumæas palmas.*] Idumæa, or the land of Edom, was famous for palms. He therefore uses Idumæan palms for palms in general, as is common in poetry. Palms were used for crowns in all the games, as we find in the fourth question of the eighth book of Plutarch's Symposiacs: where he enquires why the sacred games had each their peculiar crown, but the palm was common to all.

In the King's manuscript it is *Primus* et *Idumeas.*

16. *In medio mihi Cæsar erit, templumque tenebit.*] It was the custom to place the statue of that god, to whom the temple was dedicated, in the middle of it. The other statues, which he mentions, are to adorn the temple.

17. *Illi.*] "i. e. *in illius honorem.* "So in the next verse but one, *mihi* "for *in meum honorem.*" DR. TRAPP.

In the Cambridge, and in one of the Arundelian manuscripts it is *illic* instead of *illi.* Pierius found the same reading in the Roman, Medicean, and other very ancient manuscripts. He says that in the Lombard manuscript the *c* has been erased, which he greatly condemns. He interprets *illic* to mean Mantua: "*illic,* hoc est Mantuæ, in patria "mea, quo primus ego Musas ab "Aonia deduxero." He thinks however that *illi* may be put for *illic,* as in the second Æneid: *Illi mea tristia facta:* which the ancient grammarians have observed to be put for *illic.* But notwithstanding the opinion of these ancient grammarians, I cannot but think that even in that passage of the Æneid *illi* signifies not *there,* but *to him.* Priamus had just reproached Pyrrhus, as being of a less generous temper than his father Achilles: to which Pyrrhus replies: "Then "you shall go on this errand to "my father Achilles; and be sure "you tell *him* of my sad actions, "and how Pyrrhus degenerates "from him:

"——Referes ergo hæc, et nuncius ibis
"Pelidæ genitori: *illi* mea tristia facta,
"Degeneremque Neoptolemum narrare
"memento."

Surely *illi* relates to Achilles, *tell* him *of my sad actions,* not *tell* there *my sad actions,* for no place has been mentioned.

Tyrio conspectus in ostro.] Those who offered sacrifice, amongst the Romans, on account of any victory, were clothed in the Tyrian colour. It is not certain what colour this was. Some call it purple and others scarlet. Perhaps it was a deep crimson; for human blood is commonly called purple by the Poets.

Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens, lucosque Molorchi,
Cursibus, et crudo decernet Græcia cæstu.

drive a hundred four-horsed chariots along the river. For me all Greece shall leave Alpheus and the groves of Molorchus, and contend in running, and with the hard *cæstus*.

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18. *Centum quadrijugos agitabo ab flumina currus.*] Varro, as he is quoted by Servius, tells us that in the Circensian games, it was anciently the custom to send out twenty-five *missus* or matches of chariots in a day, and that each match consisted of four chariots: that the twenty-fifth match was set out at the charge of the people, by a collection made amongst them, and was therefore called *ærarius:* and that when this custom was laid aside, the last match still retained the name of *ærarius.* It is likewise to the ancient custom of celebrating these games on the banks of rivers, that the Poet alludes by the words *ad flumina.*

19. *Cuncta mihi, Alpheum linquens, lucosque Molorchi.*] The Poet here prophesies that the games which he shall institute, in honour of Augustus, will be so famous, that the Greeks will come to them, and forsake their own Olympic and Nemeæan games.

Alpheus is the name of a river of Peloponnesus, arising in Arcadia, passing through the country of Elis, and falling into the sea below the city Olympia, which was famous for the Olympic games, instituted by Hercules in honour of Jupiter. The victors at these games were crowned with wild olive.

Molorchus was a shepherd of Cleone, a town in Peloponnesus, between Corinth and Argos, near Mantinea. Hercules having been hospitably received by this shepherd, in gratitude slew the Nemeæan or Cleonean lion, which infested that country; and the Nemeæan games were therefore instituted in honour of Hercules. The victors were crowned with parsley, or perhaps smallage, σέλινον.

20. *Cursibus.*] Running was one of the five Olympic games, called the *Pentathlum.* The others were wrestling, leaping, throwing the quoit, and fighting with the *cæstus.*

Decernet.] Pierius says it is *decertet* in the Lombard, and some other manuscripts. I find *decertet* in the King's, one of the Arundelian, in both Dr. Mead's manuscripts, and in some old printed copies.

Cæstu.] The *cæstus* was composed of leathern thongs fastened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus:

Τμνίομες Λήδας τε καὶ αἰγιόχω Διὸς υἱῶ,
Κάστορα καὶ φοβερὸν Πολυδεύκεα σὺξ ἐριθίξειν
Χεῖρας ἐπιζεύξαντα μίσοις βοέοισιν ἱμάσιν
. . . . . .
Οἱ δ', ἐπεὶ οὖν σκιέρῃσιν ἐκαρτύναντο βοείαις
Χεῖρας, καὶ περὶ γυῖα μακροὺς εἵλιξαν ἱμάντας
Ἐς μέσσον σύναγον, φόνον ἀλλάλοισι πονεῦντες.

And Virgil, in his fifth Æneid:

—— Tantorum ingentia septem
Terga boum plumbo insuto, ferroque rigebant.
. . . . . .
Tum satus Anchisa cæstus pater extulit æquos,
Et paribus palmas amborum innexuit armis.

Those who desire to know the manner of fighting with this weapon,

I myself, having my head adorned with leaves of the shorn olive, will bring presents. Even now I rejoice to lead the solemn pomps to the temple, and to see the oxen slain: or how the scene shifts with a changing face, and how the interwoven Britons lift up the purple tapestry. On the doors will I describe the battle of the Gangarides, and the arms of conquering Romulus, in gold and solid ivory:

Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, cæsosque videre juvencos:
Vel scena ut versis discedat frontibus; utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini;

---

may find it described at large, in the twenty-second Idyllium of Theocritus, and in the fifth Æneid.

21. *Olivæ.*] *Olivæ* seems to be put here for the wild olive, with which the victors at the Olympic games used to be crowned.

22. *Solemnes ducere pompas.*] The pomps were images of the gods, carried in procession to the *circus*. Thus Ovid:

Sed jam pompa venit: linguis animisque favete.
Tempus adest plausus: aurea pompa venit.
Prima loco fertur passis Victoria pennis:
Huc ades; et meus hic fac, Dea, vincat amor.
Plaudite Neptuno, nimium qui creditis undis:
Nil mihi cum pelago: me mea terra capit.
Plaude tuo, miles, Marti: nos odimus arma.
Pax juvat, et media pace repertus amor.
Auguribus Phœbus: Phœbe venantibus adsit:
Artifices in te verte, Minerva, manus.
Ruricolæ Cereri, teneroque adsurgite Baccho:
Pollucem pugiles: Castora placet eques.
Nos tibi, blanda Venus, puerisque potentibus arcu
Plaudimus: inceptis annue, Diva, meis.

25. *Purpurea intexti tollant aulæa Britanni.*] This is understood by some to mean, that real Britons held up the tapestry in which the figures of their countrymen were interwoven. Thus May:

——— Or how the Britaines raise
That purple curtaine which themselves displaies.

Dryden understands it only of British figures, which seem to hold it up:

Which interwoven Britons seem to raise,
And shew the triumph which their shame displays.

And Dr. Trapp:

And how th' inwoven Britons there support
The purple figur'd tapestry they grace.

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. These people were not subdued at the time, when Virgil wrote his Georgicks. Catrou justly observes that Virgil must have added this and the preceding verse, long after he had first published the Georgicks. This whole allegory of the temple seems to have been added by the Poet in the year of Rome 734, when history informs us, that Augustus subdued the Indians, and the Parthians, and recovered the eagles which had been lost by Crassus. This was the year before the death of Virgil: whence we may observe, that he continued to correct and improve this noble Poem, till the time of his death.

Victorisque arma Quirini.] Ruæus allows that it was debated in the Senate, whether Augustus or Romulus should be the name of him, who before was called Octavianus. But he observes that this happened in the year of Rome 727, three years after the publication of the

Atque hic undantem bello, magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphaten,
Fidentemque fuga Parthum, versisque sagittis,
Et duo rapta manu diverso ex hoste trophæa;

and here will I represent the Nile waving with war, and greatly flowing, and columns rising with naval brass. I will add the conquered cities of Asia, and subdued Niphates, and the Parthian trusting in flight, and in arrows shot backward: and the two trophies snatched with his own hand from two different enemies:

Georgicks. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in the Senate. But if we agree with Catrou, that this verse was inserted in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello, magnumque fluentem Nilum.*] This relates to the victory obtained over the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

29. *Navali surgentes ære columnas.*] Servius tells us, that Augustus, having conquered all Egypt, took abundance of beaks of ships, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be seen in his time.

30. *Pulsumque Niphaten.*] Niphates is the name of a mountain and river of Armenia. The people of this country were subdued after the decree of the Senate, by which the name Augustus was given to Octavianus: for Horace mentions this as a new victory, and at the same time gives him the name of Augustus:

——— Potius nova
Cantemus Augusti trophæa
Cæsaris, et rigidum Niphaten,
Medumque flumen gentibus additum
Victis, minores volvere vortices.

31. *Fidentemque fuga Parthum, versisque sagittis.*] The Parthians used to fly from their enemies, and at the same time to shoot their arrows behind them. Thus Ovid:

Tergaque Parthorum, Romanaque pectora dicam;
Telaque, ab averso quæ jacit hostis equo.
Quid fugis ut vincas; quid victo, Parthe relinques?

The manner of the Parthians fighting is excellently described by Milton:

——— Now the *Parthian* king
In Ctesiphon hath gather'd all his host
Against the Scythian, whose incursions wild
Have wasted Sogdiana; to her aid
He marches now in haste; see, though from far,
His thousands, in what martial equipage
They issue forth, steel bows, and shafts their arms:
Of equal dread in *flight*, or in pursuit;
All horsemen, in which fight they most excel.

. . . . . .

He saw them in their forms of battle rang'd,
How quick they wheel'd, and flying *behind them* shot
Sharp sleet of arrowy show'r against the face
Of their pursuers, and overcame by fight.

32. *Duo rapta manu diverso ex hoste trophæa.*] Servius will have this to mean the Gangarides in the east, and the Britons in the west: but it does not appear from history that Augustus ever triumphed over the Britons, or even made war upon them. La Cerda proposes

and the nations twice triumphed over from both shores. There shall stand also the statues breathing in Parian marble, the offspring of Assaracus, and the name of the race descended from Jupiter,

Bisque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis 35

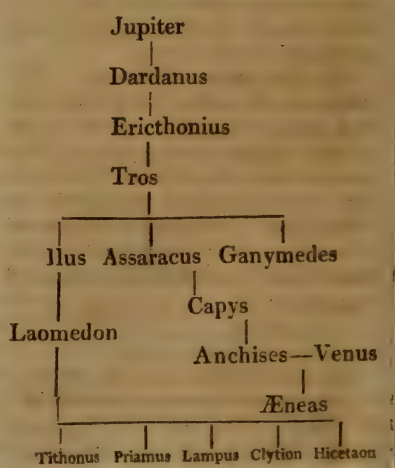
another interpretation. He observes, that *rapta manu* expresses Augustus Cæsar's having obtained these victories in person. Now it appears from Suetonius, that he managed only two foreign wars in person, the Dalmatian and the Cantabrian: "Externa bella duo "omnino per se gessit, Dalmati- "cum adolescens adhuc, et, Anto- "nio devicto, Cantabricum. Re- "liqua per legatos administravit." Ruæus understands the Poet to speak of the two victories obtained over Anthony, the first at Actium, a promontory of Epirus, on the European shore: the other at Alexandria, on the African shore; and that this is meant by *utroque ab littore*, in the next verse. Catrou thinks this solution of Ruæus a very judicious one: but yet he thinks he can give a more solid explication of this passage, from Dion Cassius. This author relates that Augustus made war twice on the Cantabrians, and on the Asturians, and twice in Asia. He went in person against the Spaniards the first time they revolted, and they were subdued the second time by his lieutenant Carisius. He twice subdued the Parthians, and both times commanded his armies in person. Here, says Catrou, are the two trophies obtained by the hand of Augustus, making war in person on two different nations, the Spaniards and the Parthians.

33. *Bisque triumphatos utroque ab littore gentes.*] In several of the old printed editions it is *a* instead of *ab*.

Servius, Ruæus, and Catrou, understand this to relate to the victories mentioned in the preceding verse. La Cerda thinks the Poet here introduces another picture; and proposes to paint the triumphs of Cæsar, after he had made an universal peace. The two shores therefore mean the whole extent of the Roman dominions, from east to west.

34. *Parii lapides.*] Paros is an island in the Ægean sea, famous for the finest marble. Hence, in the third Æneid, he calls this island *the snow-white Paros*, "niveamque Pa- "ron."

35. *Assaraci proles, demissæque ab Jove gentis nomina.*] Here he compliments Augustus, with adorning his temple with the statues of the Trojan ancestors, from whom he was fond of being thought to have descended. The genealogy of this family, according to Homer, from Jupiter to Æneas is thus:



Nomina, Trosque parens, et Trojæ Cynthius auctor.
Invidia infelix Furias, amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam; et non exuperabile saxum.

and parent Tros, and Cynthius, the founder of Troy. Detested envy shall fear the furies, and the dismal river Cocytus, and the twisted snakes of Ixion, and the racking wheel, and the ever rolling stone.

Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεύς.
Κτίσσε δὲ Δαρδανίην, ἐπεὶ οὔπω Ἴλιος ἱρὴ
Ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
Ἀλλ' ἔτι πὰρ πρόποσθε πολυπτιδάκου Ἰδης.
Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον Βασιλῆα.
. . . . . .
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα.
Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἶλός τ', Ἀσσάρακός τε, καὶ ἀντίθεος Γανυμήδης,
Ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων.
Τὸν καὶ ἀνηρείψαντο θεοὶ Διῒ οἰνοχοεύειν,
Κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη.
Ἶλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα.
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πρίαμόν τε,
Λάμπόν τε, Κλυτίον θ', Ἱκετάονά τ' ὄζον Ἄρηος.
Ἀσσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα.
Αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεκ' Ἕκτορα δῖον.

The son of Æneas was called Ascanius, or Iulus, from whence the Julian family derived their name.

36. *Trojæ Cynthius auctor.*] Apollo was born in Delos, where is the mountain Cynthus. He is said to have built Troy, in the reign of Laomedon. In the sixth Æneid he calls Dardanus the founder of Troy:

Ilusque, Assaracusque, et *Trojæ Dardanus auctor.*

And in the eighth:

Dardanus, Iliacæ primus pater *urbis* et *auctor.*

37. *Invidia infelix*, &c.] Servius seems to understand the Poet's meaning to be, that he will write such great things as to deserve envy; but at the same time that the envious shall forbear detracting, for fear of punishment in the other world. I rather believe with La Cerda and others, that he speaks of those who envy the glories of Augustus Cæsar, of whom there must have been many at that time in Rome.

This and the two following verses are wanting in one of Dr. Mead's manuscripts.

38. *Cocyti.*] Cocytus is the name of one of the five rivers of hell.

Tortosque Ixionis angues, immanemque rotam.] Ixion attempted to violate Juno, for which crime he was cast into hell, and bound, with twisted snakes, to a wheel which is continually turning.

Pierius says it is *orbes* in the Roman manuscript, instead of *angues:* but this reading would be a tautology, for the wheel is mentioned in the very next verse.

39. *Non exuperabile saxum.*] Sisyphus infested Attica with robberies, for which he was slain by Theseus, and condemned in hell to roll a stone to the top of a hill, which always turns back again, before it reaches the top. This punishment of Sisyphus is beautifully described by Homer:

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέϊ' ἄλγε' ἔχοντα,
Λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.
Ἦτοι ὁ μὲν, σκηριπτόμενος χερσίν τε ποσίν τε,
Λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
Ἄκρον ὑπερβαλέειν, τόθ' ἀποστρέψασκε κραταιΐς.

In the mean while, let us pursue the untouched woods and lawns, the hard task which you, Mæcenas, have commanded me to undertake. Without thee my mind begins nothing that is lofty; begin then, break slow delays; Cythæron calls with loud clamours, and the dogs of Taygetus, and Epidaurus the tamer of horses, and the voice doubled by the assenting wood re-echoes. But afterwards I will attempt to sing the ardent fights of

Interea Dryadum sylvas, saltusque sequamur
Intactos, tua, Mæcenas, haud mollia jussa. 41
Te sine nil altum mens inchoat: en age segnes
Rumpe moras: vocat ingenti clamore Cythæron,
Taygetique canes, domitrixque Epidaurus equorum:
Et vox assensu nemorum ingeminata remugit. 45
Mox tamen ardentes accingar dicere pugnas

Αὖτις, ἴτυτα πείδονδε κυλίνδετο λᾶας ἀναιδής.
Αὐτὰρ ὅγ' ἄψ ὤσασκε τιταινόμενος· κατὰ δ' ἱδρὼς
Ἔῤῥεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

I turn'd my eye, and, as I turn'd, survey'd
A mournful vision! the Sisyphyan shade;
With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone:
The huge round stone, resulting with a bound,
Thunders impetuous down, and smokes along the ground.
Again the restless orb his toil renews,
Dust mounts in clouds, and sweat descends in dews.

Mr. Pope.

43. *Vocat ingenti clamore Cythæron.*] Virgil poetically expresses his earnestness to engage in the subject of the present book, by saying he is loudly called upon by the places famous for the cattle of which he intends to treat.

Cythæron is a mountain of Bœotia, a country famous for cattle. Servius says it is a part of Parnassus, from which however it is thirty miles distant.

44. *Taygetique canes.*] See book ii. ver. 488. This mountain was famous for hunting.

Domitrixque Epidaurus equorum.] Servius places Epidaurus in Epirus; for which he has been censured by several authors, who place it in Peloponnesus. But La Cerda vindicates Servius, and observes that there was an Epidaurus also in Epirus; which he takes to be the place designed by the Poet, because he has celebrated Epirus, in other passages, as breeding fine horses:

Et patriam Epirum referat:

And

—— Eliadum palmas Epirus equarum.

Ruæus contends that the Peloponnesian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horses. He confirms this by a line in this very Georgick, of which La Cerda has quoted but the half part, where Mycenæ, a city also of Argia, is celebrated equally with Epirus:

Et patriam Epirum referat, fortesque Mycenas.

I am persuaded that Ruæus is in the right, by a passage in Strabo, where he says Epidaurus is famous for horses: Ἀρκαδία δ' ἐστὶν ἐν μέσῳ τῆς Πελοποννήσου ..... Βοσκήμασι δ' εἰσὶ νομαὶ δαψιλεῖς, καὶ μάλιστα ὄνοις, καὶ ἵπποις τοῖς ἱπποδάταις. Ἔστι δὲ καὶ τὸ γένος τῶν ἵππων ἄριστον τὸ Ἀρκαδικὸν, καθάπερ καὶ τὸ Ἀργολικὸν, καὶ τὸ Ἐπιδαυριόν. Strabo cannot well be understood to speak in this place of any other, than the Peloponnesian Epidaurus.

46. *Mox tamen ardentes accingar,* &c.] In the King's manuscript it is *etiam* instead of *tamen.*

Cæsaris, et nomen fama tot ferre per annos,
Tithoni prima quot abest ab origine Cæsar.
Seu quis Olympiacæ miratus præmia palmæ,

Cæsar, and to transmit the glory of his name through as many years as Cæsar is distant from the first origin of Tithonus. If any one studious of the Olympian palm

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Here he is generally understood to mean, that he intends, as soon as he has finished the Georgicks, to describe the wars of Augustus, under the character of Æneas. Mr. B—— is quite of another opinion: "This passage," he says, "the "commentators understand of the "Æneid; but it is plainly meant "of the fourth Georgick. There "he describes the *ardentes pugnas*, "the civil wars betwixt the same "people for the sake of rival kings. "In this sense the passage is very "sublime, to promise to introduce "such a matter in talking of bees; "but in one poem to promise an- "other is low, and unworthy of "Virgil, and what never entered "into his imagination." But surely Mr. B—— must be mistaken in this piece of criticism, for the whole introduction to this Georgick is a prelude to the Æneid: and I do not see how the fights of the bees can be understood to be a description of the wars of Cæsar; which the Poet expressly says he designs to sing.

48. *Tithoni prima quot abest ab origine Cæsar.*] Servius interprets this passage, that the fame of Augustus shall last as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the sun, that is, for Tithan. Others understand the Poet to mean that the fame of Augustus shall last as many years, as were from Tithonus, the son of Laomedon, to Augustus. But to this is objected, that this is too small a duration for the Poet to promise, being no more than a thousand years. And indeed the fame of Virgil's Poem, and of Augustus, has lasted much longer already. Servius seems to have no authority for making Tithonus signify the sun: nor can we imagine Virgil means the sun, unless we suppose *Tithoni* to be an erroneous reading for *Titani*, or *Titanis*. But I do not know that so much as one manuscript countenances this alteration. It must therefore be Tithonus, the son of Laomedon, and elder brother of Priamus, that is meant. I must own it seems something strange that he should choose to mention Tithonus, from whom Augustus was not descended, when Anchises or Assaracus would have stood as well in the verse. I believe the true reason of this choice was, that Tithonus was the most famous of all the Dardan family. It is said that Aurora fell in love with this Tithonus, and carried him in her chariot into Ethiopia, where she had Memnon by him. As for the short space of time between the ages of Tithonus and Augustus, it may be observed that the Poet does not say *as many years as Cæsar is distant from Tithonus*, but *as many years as Cæsar is distant from the* first origin *of Tithonus*, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

49. *Seu quis*, &c.] Here the Poet enters upon the subject of this book; and in the first place describes the marks of a good cow.

Olympiacæ palmæ.] The Olympic games were thought the most honourable: and the victors carried

breeds horses, or if any one breeds strong bullocks for the plough, let him chiefly consider the bodies of the mothers. The best form for a cow is to have a rough look, a great head, a long brawny neck, and dewlaps hanging down from her chin to her very knees. Her side should be exceeding long: all her parts large: her feet also, and her ears should be hairy, under her crooked horns.

Pascit equos; seu quis fortes ad aratra juvencos; 50
Corpora præcipue matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,
Et crurum tenus a mento palearia pendent.
Tum longo nullus lateri modus: omnia magna:
Pes etiam, et camuris hirtæ sub cornibus aures.

---

palms in their hands, which was esteemed the noblest trophy of their victory. Thus Horace:

Sunt quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
Evitata rotis, palmaque nobilis.

50. *Pascit equos.*] The ancients were exceedingly curious in breeding horses for the Olympic games: and it was thought a great commendation to excel in that skill.

51. *Optima torvæ formæ bovis.*] Pliny says they are not to be despised for having an unsightly look; "Non degeneres existimandi etiam "minus laudato aspectu:" and Columella says the strongest cattle for labour are unsightly; "Apen- "ninus durissimos, omnemque "difficultatem tolerantes, nec ab "aspectu decoros."

52. *Turpe caput.*] Fulvius Ursinus observes that Homer has used ἀνειδέα for *great.* Servius says *turpe* signifies *great.* Grimoaldus also interprets it *magnum et grande caput.* May translates *turpe caput* also *great head.* Ruæus interprets it *deforme propter magnitudinem.* Dryden has *sour headed;* and Dr. Trapp,

——Her head unshap'd and large.

The prose writers recommend the largeness of a cow's forehead. Thus Varro, *latis frontibus:* and Columella, *frontibus latissimis:* and Palladius, *alta fronte, oculis nigris et grandibus.*

Plurima cervix.] *Plurima* signifies much or plentiful, that is, in this place, long and large. See the note on *plurima,* ver. 187. of the first Georgick. Varro says *cervicibus crassis ac longis.*

53. *Crurum tenus a mento palearia pendent.*] The low hanging of the dewlaps is mentioned also by the prose writers. Thus Varro, *a collo palearibus demissis:* and Columella, *palearibus et caudis amplissimis:* and Palladius, *palearibus et caudis maximis.* Dryden, instead of *knees,* has *thighs,* which I believe are understood to belong only to the hinder legs:

Her double dew-lap from her chin descends:
And at her *thighs* the pond'rous burden ends.

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeness of all the limbs is commended also by Varro; "Ut "sint bene compositæ, ut integris "membris oblongæ, amplæ . . . "corpore amplo, bene costatos, la- "tis humeris, bonis clunibus:" and by Columella; "Vaccæ quoque "probantur altissimæ formæ lon- "gæque, maximis uteris."

55. *Pes etiam, et camuris hirtæ sub cornibus aures.*] It has been generally understood that the Poet

Nec mihi displiceat maculis insignis et albo, 56
Aut juga detrectans, interdumque aspera cornu,

Nor am I displeased if she is spotted with white, if she refuses the yoke, and is sometimes unlucky with her horn,

---

means the foot should be large; and the verses are pointed thus:

——— Omnia magna:
Pes etiam: et camuris hirtæ sub cornibus aures.

Thus May translates:

All must be great: yea even her feet, her eare
Under her crooked hornes must rough appeare:

And Dryden:

Rough are her ears, and broad her horny feet.

And Dr. Trapp:

——— All parts huge;
Her feet too; and beneath her crankled horns
Her ears uncouth and rough.

But La Cerda justly observes that Virgil, who follows Varro in all the other parts of this description, is not to be supposed absolutely to contradict him in this one particular. Besides no one writer speaks of broad feet as any excellence in a cow: and indeed the smallness of this creature's foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep soil. Varro says expressly the foot must not be broad: "Pedibus "non latis, neque ingredientibus "qui displodantur, nec cujus un- "gulæ divaricent, et cujus ungues "sint leves et pares." And Columella says, "Ungulis modicis, et "modicis cruribus."

The hairiness of the ears is mentioned by the other authors. Varro and Columella say *pilosis auribus.* Palladius says the ears should be bristly: *aure setosa.*

56. *Maculis insignis et albo.*] Some take this to signify a white cow spotted with other colours; but the best commentators understand these words to mean a cow spotted with white. May has translated this passage:

I like the colour spotted, partly white.

Dryden has,

Her colour shining black, but fleck'd with white.

Dr. Trapp translates it,

——— Nor shall her form
Be disapproved, whose skin with spots of white
Is vary'd.

Varro gives the first place to a black cow, the second to a red one, the third to a dun, the fourth to a white: "Colore potissimum nigro, "dein rubeo, tertio heluo, quarto "albo; mollissimus enim hic, ut "durissimus primus." He says also the red is better than the dun, but either of them is better than black and white; that is, as I take it, a mixture of black and white: "De mediis duobus prior quam "posterior melior, utrique pluris "quam nigri et albi." Columella says the best colour is red or brown: "Colore rubeo vel fusco." Virgil's meaning seems to be, that though white is not esteemed the best colour, yet he does not disapprove a cow that has some white spots in her.

57. *Detrectans.*] Pierius says it it *detractans* in the Roman, the Medicean, and in most of the ancient manuscripts. I find *detractans* in the King's and in both Dr. Mead's manuscripts.

and resembles a bull; and if she is tail, and sweeps the ground with her tail, as she goes along. The proper age for love, and just connubials, begins after four years, and ends before ten. The rest of their time is neither fit for breeding, nor strong enough for the plough. In the mean time, whilst your herds are in the flower of youth, let loose the males: be early to give your cattle the enjoyment of love,

Et faciem tauro propior; quæque ardua tota,
Et gradiens ima verrit vestigia cauda.
Ætas Lucinam, justosque pati Hymenæos
Desinit ante decem, post quatuor incipit annos:
Cætera nec fœturæ habilis, nec fortis aratris.
Interea, superat gregibus dum læta juventas,
Solve mares: mitte in Venerem pecuaria primus,

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58. *Quæque ardua tota.*] Thus Columella; "Vaccæ quoque pro-"bantur altissimæ formæ:" and Palladius; "Sed eligemus forma "altissima."

59. *Et gradiens ima verrit vestigia cauda.*] The length of the tail is mentioned by Varro; "Caudam "profusam usque ad calces:" and by Columella; "Caudis amplissi-"mis:" and by Palladius; "Caudis "maximis."

61. *Desinit ante decem, post quatuor incipit annos.*] Varro says it is better for the cow not to admit the bull till she is four years old; and that they are fruitful till ten, and sometimes longer: "Non "minores oportet inire bimas, ut "trimæ pariant, eo melius si qua-"drimæ. Pleræque pariunt, in "decem annos, quædam etiam in "plures." Columella says they are not fit for breeding after ten, nor before two: "Cum excesserint "annos decem, fœtibus inutiles "sunt. Rursus minores bimis iniri "non oportet. Si ante tamen con-"ceperint, partum earum removeri "placet, ac per triduum, ne la-"borent, ubera exprimi, postea "mulctra prohiberi." Palladius says they breed from three to ten: "Ætatis maxime trimæ, quia usque "ad decennium fœtura ex his proce-"det utilior. Nec ante ætatem tri-"mam tauros his oportet admitti."

63. *Superat gregibus dum læta juventas, solve mares.*] Pierius says it is *juventas* in the Medicean, and in most of the ancient manuscripts. The common reading is *juventus.*

Servius takes this passage to relate to the females; but the Poet speaks here of putting them early to breed, whereas he had before said that a cow should not breed before she was four years old, which is rather a later age than is generally prescribed. I take the *læta juventas,* and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius says the bulls should be very young, and gives the marks of such as are good: "Nunc tauros "quoque, quibus cordi est armenta "construere, comparabit, aut his "signis a tenera ætate summittet. "Ut sint alti, atque ingentibus "membris, ætatis mediæ, et magis "quæ juventute minor est, quam "quæ declinet in senium. Torva "facie, parvis cornibus, torosa, "vastaque cervice, ventre sub-"stricto." Columella says a bull ought not to be less than four, or more than twelve years old: "Ex "his qui quadrimis minores sunt, "majoresque quam duodecim an-"norum, prohibentur admissura: "illi quoniam quasi puerili ætate "seminandis armentis parum ha-"bentur idonei: hi, quia senio "sunt effœti."

Atque aliam ex alia generando suffice prolem.
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus:
Et labor et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.
Semper enim refice: ac, ne post amissa requiras,
Anteveni, et sobolem armento sortire quotannis.
Nec non et pecori est idem delectus equino.
Tu modo, quos in spem statues summittere gentis,
Præcipuum jam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis

and secure a succession of them by generation. The best time of life flies first away from miserable mortals; diseases succeed, and sad old age; and labour, and the inclemency of severe death carries them away. There will always be some, whose bodies you will choose to have changed. Therefore continually repair them: and, that you may not be at a loss when it is too late, be beforehand; and provide a new offspring for the herd every year. Nor does it require less care to choose a good breed of horses. But bestow your principal diligence, from the very beginning, on those which you are to depend upon for the increase of their species. The colt of a generous breed from the very first

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65. *Suffice.*] In one of the Arundelian manuscripts it is *confice.*

69. *Semper erunt, quarum mutari corpora malis.*] In one of Dr. Mead's manuscripts it is *enim* instead of *erunt.* In the same manuscript, as also in the King's and in the Cambridge manuscripts, and in some of the old printed editions, it is *mavis* instead of *malis.* Pierius reads *mavis;* but he says it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella says the best breeders are to be picked out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum "est omnibus annis in hoc æque, "atque in reliquis gregibus pecoris, "ut delectus habeatur: nam et "enixæ, et vetustæ, quæ gignere "desierunt, summovendæ sunt, et "utique tauræ, quæ locum fœcun- "darum occupant, ablegandæ, vel "aratro domandæ, quoniam la- "boris, et operis non minus, quam "juvenci, propter uteri sterilitatem "patientes sunt."

70. *Semper enim.*] "For *semper* "*itaque.*" Servius.

71. *Anteveni, et sobolem.*] "In "the Medicean, and in the Lom- "bard manuscripts it is *ante veni* "*sobolem,* without *et.* In some "copies it is *anteveni,* in one word." Pierius.

72. *Nec non,* &c.] The Poet now proceeds to speak of horses, and begins with describing the characters of a colt, which is to be chosen to make a good stallion.

73. *Statues.*] So it is in the Roman, and some other manuscripts, according to Pierius. Grimoaldus, La Cerda, and others read *statuis.*

75. *Continuo.*] It signifies *from the very beginning.* Thus in the first Georgick:

Continuo has leges, æternaque fœdera certis
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem.

That is, *immediately from the very time that Deucalion threw the stones:* and

Continuo in sylvis magna vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.

walks high in the fields, and treads well on his tender pasterns. He is the first that dares to lead the way, and venture through threatening streams,

Altius ingreditur, et mollia crura reponit.
Primus et ire viam, et fluvios tentare minaces

That is, *at the very first, whilst it is young, the elm is bent:* and

Continuo ventis surgentibus aut freta ponti
Incipiunt agitata tumescere.

That is, *immediately, as soon as the winds are beginning to rise.* In like manner it signifies in this place that a good horse is to be known *from the very first,* as soon almost as he is foaled. Virgil follows Varro in this: "Qualis futurus sit "equus, e pullo conjectari potest."

Generosi.] La Cerda reads *generosus,* in which he seems to be singular.

76. *Altius ingreditur.*] Servius interprets this "cum exultatione quadam incedit." Thus also Grimoaldus paraphrases it: "Primum "omnium pulli animus ferox, et "excelsus existimabitur ab incessu "sublimi, videlicet, si cum exultatione quadam excursitet." In this they are followed by May, who translates it *walke proudly:* and by Dr. Trapp, who renders it *with lofty port prances.* Dryden has paraphrased it in a strange manner:

Of able body, sound of limb and wind,
Upright he walks, on pasterns firm and straight;
His motions easy, prancing in his gait.

I rather believe the Poet means only that the colt ought to have long, straight legs, whence he must necessarily look tall as he walks. Thus Columella: "æqualibus, at- "que altis, rectisque cruribus."

Mollia crura reponit.] In the Cambridge manuscript it is *reflectit* instead of *reponit.*

I believe the Poet means by *reponit* the alternate motion of the legs. The epithet *mollia* may signify either the tenderness of the young colt's joints, as May has translated it:

— Their soft joynts scarce knit:

or that those which are naturally most flexible are best; which Dryden seems to express by *his motions easy;* and Dr. Trapp by *his pliant limbs.* Ennius has used the same words to express the walking of cranes:

Perque fabam repunt, et mollia crura reponunt.

Grimoaldus has paraphrased it thus: "Deinde, si non dure, non inepte, "non crebra crurum jactatione "procurrat; sed qui alterno, et "recte disposito crurum explicatu "faciles, apteque flexibiles tibias "reponat."

77. *Primus et ire viam,* &c.] Servius understands this of the colt's walking before his dam: but it seems a better interpretation, that he is the first, amongst other colts, to lead the way. Thus Grimoaldus paraphrases it: "Tum "etiam, si præire cæteros, viæque "palustris dux, et anteambulo fieri "gestiat." Most of the commentators understand this passage in the same sense.

Varro says it is a sign that a colt will prove a good horse, if he contends with his companions, and is the first amongst them to pass a river: "Equi boni futuri signa "sunt, si cum gregalibus in pabulo "contendit, in currendo, aliave "qua re, quo potior sit: si cum "flumen transvehundum est, gregi "in primis prægreditur, ac non "respectat alios." Columella speaks much to the same pur-

Audet, et ignoto sese committere ponti:
Nec vanos horret strepitus. Illi ardua cervix,

and trust himself on an unknown bridge: nor is he afraid of vain noises. His neck is lofty,

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pose: "Si ante gregem procurrit, "si lascivia et alacritate interdum "et cursu certans æquales exupe- "rat, si fossam sine cunctatione "transilit, pontem, flumenque trans- "cendit."

78. *Ponti.*] "*Ponto.* In the Ro- "man, the Lombard, and in some "other manuscripts it is *ponti:* for "what have horses to do with the "sea? but with rivers and bridges "they are often concerned. Though "in Calabria and Apulia they try "the mettle of their horses, by "driving them down to the sea, "and observing whether they look "intrepid at the coming in of the "tide, and therefore accustom the "colts to swim. It is *ponto* how- "ever in the Medicean copy." PIERIUS.

I find *ponto* in the King's, the Cambridge, one of the Arundelian, and in one of Dr. Mead's manuscripts; in the old Nurenberg edition, and in an old edition printed at Paris in 1494. But *ponti* is generally received. Columella, who follows our Poet, mentions a *bridge*, not the *sea*, in the quotation at the end of the note on the preceding verse. May reads *ponto:*

And dare themselves on unknowne *seas* to venture.

Dryden reads *ponti:*

To pass the *bridge* unknown:

And Dr. Trapp:

—— Unknown bridges pass.

79. *Nec vanos horret strepitus.*] In the King's and in one of Dr. Mead's manuscripts it is *varios* instead of *vanos*. I find the same reading also in some of the old printed editions.

Columella says a good colt is intrepid, and is not affrighted at any unusual sight or noise: "Cum vero "natus est pullus, confestim licet "indolem æstimare, si hilaris, si in- "trepidus, si neque conspectu, no- "væque rei auditu terretur."

Illi ardua cervix.] Quintilian censures Virgil for interrupting the sense with a long parenthesis: "Etiam interjectione, qua et Ora- "tores et Historici frequenter utun- "tur, ut medio sermone aliquem "inserant sensum, impediri solet "intellectus, nisi quod interponitur, "breve est. Nam Virgilius illo "loco quo pullum equinum descri- "bit, cum dixisset, *Nec vanos horret* "*strepitus* compluribus insertis, alia "figura quinto demum versu redit,

"—— *Tum siqua sonum procul arma de-* "*dere,*
"*Stare loco nescit.*"

But I do not see that the sense is here interrupted. By *nec vanos horret strepitus*, the Poet means that a good colt is not apt to start at the rustling of every leaf, at every little noise, that portends no danger. But by *tum si qua sonum*, &c. he means that the colt shews his mettle by exulting at a military noise, at which he erects his ears, bounds, paws, and is scarce able to contain himself. It not only is unnecessary, but would even be dull poetry, to give a regular, orderly description of a horse from head to tail. Palladius is very methodical in what he says on this subject: "In ad- "missaria quatuor spectanda sunt, "forma, color, meritum, pulchri- "tudo." This is very well in prose,

and his head is small, his belly short, and his back broad: and his spritely breast swells luxuriantly with rolls of brawn: the best colour is a bright bay, and beautiful grey; the worst is white

Argutumque caput, brevis alvus, obesaque terga: 80
Luxuriatque toris animosum pectus: honesti
Spadices, glaucique; color deterrimus albis,

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but had Virgil proceeded in the same manner, we might perhaps have commended his exactness, but should never have admired his poetry. Dr. Trapp says, "These words "*illi ardua cervix* to *glaucique* "should be in a parenthesis;" but, as his translation is printed, the parenthesis includes only what is said of the colour.

By *ardua* is meant that the colt carries his head well, not letting it hang down. Horace has the same epithet, when he describes a good horse:

Regibus hic mos est; ubi equos mercantur, apertos
Inspiciunt: ne si facies, ut sæpe, decora
Molli fulta pede est, emptorem inducat hiantem,
Quod pulchræ clunes, breve quod caput, ardua cervix.

80. *Argutumque caput.*] May translates this *short-headed,* Dryden *sharp-headed,* Dr. Trapp *his head acute.* I have rendered it *his head is small,* which agrees with what Varro has said, "caput habet non "magnum:" and Columella, "Cor- "poris vero forma constabit exiguo "capite:" and Palladius, "Pul- "chritudinis partes hæ sunt, ut sit "exiguum caput et siccum." Horace commends a short head: "breve "quod caput."

81. *Luxuriatque toris animosum pectus.*] The *tori* are brawny swellings of the muscles. Varro says the breast should be broad and full: "pectus latum et plenum." Columella says it should be full of brawny swellings of the muscles: "musculorum toris numeroso pec- "tore." Palladius says it should be broad: "pectus late patens." Virgil's description of the breast is more expressive than any other, and he adds the epithet *animosum* to shew that this luxuriance of brawn in the muscles denotes the spirit and fire of the horse. But the translators have unhappily agreed to leave out this noble epithet. May has only *broad and full breasted:* Dryden only, *brawny his chest, and deep:* and Dr. Trapp, *his chest with swelling knots luxuriant.*

82. *Spadices.*] It is very difficult to come to an exact knowledge of the signification of those words, by which the ancients expressed their colours. *Spadix* signified a branch of a palm, as we find it used by Plutarch in the fourth question of the eighth book of his Symposiacs: Καί τοι δοκῶ μοι μνημονεύειν ἐν τοῖς Ἀττικοῖς ἀνεγνωκὼς ἔναγχος, ὅτι πρῶτος ἐν Δήλῳ Θησεὺς ἀγῶνα ποιῶν, ἀπέσπασε κλάδον τοῦ ἱεροῦ φοίνικος, ᾧ καὶ Σπάδιξ ὠνομάσθη. We learn from Aulus Gellius, that the Dorians called a branch of a palm plucked off with the fruit, *Spadix;* and that the fruits of the palm being of a shining red, that colour came to be called *phœniceus* and *spadix:* "Phœni- "ceus quem tu Græce φοινικὸν dix- "isti, noster est, et rutilus, et spa- "dix phœnicei συνώνυμος, qui factus "Græce noster est, exuberantiam "splendoremque significat ruboris, "quales sunt fructus palmæ arboris "non admodum sole incocti, unde "spadicis et phœnicei nomen est: "spadica enim Dorici vocant avul- "sum e palma termitem cum fruc-

Et gilvo. Tum si qua sonum procul arma dedere, and dun. And then if the noise of arms is heard from far,

"tu." Plutarch also, in the place just now cited, gives us to understand that the colour in question was like the beautiful redness of a human face: Ὁ γοῦν βασιλεὺς, ὥς φασιν, ἀγαπήσας διαφερόντως τὸν Περιπατητικὸν φιλόσοφον Νικόλαον γλυκὺν ὄντα τῷ ἤθει, ῥαδινὸν δὲ τῷ μήκει τοῦ σώματος, διάπλεων δὲ τὸ πρόσωπον ἐπιφοινίσσοντος ἐρυθήματος, τὰς μεγίστας καὶ καλλίστας τῶν φοινικοβαλάνων Νικολάους ὠνόμασε. Hence it appears plainly that the colour which the ancients called *phœniceus*, or *spadix*, was a bright red, but we do not know that any horses are exactly of such a colour: though the ancients might as well apply red to horses, as we to deer. The colours which come nearest to it seem to be the *bay*, the *chesnut*, and the *sorrel*. Perhaps all these might be contained under the same name, for the ancients do not seem to have been so accurate in distinguishing such a variety of colours, as the moderns. I have translated the word *spadix*, *bay*, in this place, because it seems to approach to the colour of the *spadix*, as the ancients have described it, and because the word *bay* seems to be derived from βαΐς, or βαΐον, which is sometimes also used for a branch of a palm, as we find in the twelfth chapter of St. John's Gospel: Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά. Βαΐς and βαΐον are interpreted by Hesychius ῥαβδὸς φοίνικος.

Glauci.] The commentators are not agreed about the interpretation of this word. I do not well understand what Servius means by "Glauci autem sunt felineis oculis, "id est quodam splendore perfusis." Surely he cannot think the Poet is speaking of the colour of a horse's eye. Grimoaldus puts *rutili* for *glauci*. But *rutilus* is reckoned among the red colours by Aulus Gellius: "Fulvus enim, et flavus, "et rubidus, et phœniceus, et *ruti*-"*lus*, et luteus, et spadix appella-"tiones sunt *rufi* coloris, aut acuen-"tes eum quasi incendentes, aut "cum colore viridi miscentes, aut "nigro infuscantes aut virenti sen-"sim albo illuminantes." And indeed our Poet himself has added it as an epithet to fire in the first Georgick:

Sin maculæ incipient *rutilo* immiscerier *igni*.

And in the eighth Æneid:

His informatum manibus, jam parte polita
Fulmen erat, toto genitor quæ plurima cælo
Dejicit in terras, pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant, *rutili* tres ignis et alitis Austri.

Thus *rutilus* seems to be much the same colour with *spadix*: but I believe it cannot be proved that *glaucus* was ever used to express any sort of red colour. La Cerda says that as *spadix* signifies a *bright bay*, so *glaucus* signifies *darker bay*, such as the leaves of willows have. But if he means by *baius* the same colour that we call *bay*, I cannot imagine by what strength of fancy that learned commentator can imagine the leaves of willows to be of any sort of bay. Ruæus concludes from what Aulus Gellius has said concerning *glaucus*, that it means what the French call *pommelé ardois*, that is, a *dappled grey*. May translates this passage:

——— Let his colour be
Bright bay or grey:

he knows not how to stand still, he erects his ears, and all his joints quiver,

Stare loco nescit: micat auribus, et tremit artus;

And Dryden:

——— his colour grey,
For beauty dappled, or the brightest bay:

And Dr. Trapp:

—— Best for colour is the bay,
And dappled.

But I am afraid *dappled* determines no colour; but may be applied to bay, as well as to grey. Let us now examine what is to be found in the ancient writers concerning this colour. Homer's common epithet for Minerva is *blue-eyed: γλαυκῶπις Ἀθήνη.* In this case *glaucus* seems to be used for a *bluish grey.* Virgil himself uses it to express the colour of willow-leaves, in the second Georgick:

—— *Glauca* canentia fronde *salicta.*

And in the fourth Georgick:

Et *glaucas salices:*

And of reeds, in the tenth Æneid:

Quos patre Benaco, velatus *arundine glauca*
Mincius infesta ducebat in æquora pinu.

The colour of willows and reeds is a *bluish green,* approaching to *grey.* Much of the same colour are the leaves of the greater Celandine, which Dioscorides calls *ὑπόγλαυκα: Χελιδόνιον μέγα καυλὸν ἀνίησι πηχυαῖον, ᾧ καὶ μείζονα. ἰσχνὸν ἔχοντα παραφυάδας φύλλων μεστάς· φύλλα ὅμοια βατραχίῳ, τρυφερώτερα μέν τοι τὰ τοῦ χελιδονίου καὶ ὑπόγλαυκα τὴν χρόαν.* Plutarch speaking of the different colours of the moon in an eclipse, according to the different times of the night, says that about day-break it is of a bluish colour: which occasioned the Poets and Empedocles to call the moon *γλαυκῶπις: Ἀλλ' οὐκ ἔστιν, ὦ φίλε Φαρνάκη, πολλὰς τὰς ἐκλειπούσας χρόας ἀμείβειν. Καὶ διαιροῦσιν αὐτὰς οὕτως οἱ μαθηματικοὶ κατὰ χρόνον καὶ ὥραν ἀφορίζοντες· ἂν ἀφ' ἑσπέρας ἐκλείπῃ, φαίνεται μέλαινα δεινῶς ἄχρι τρίτης ὥρας καὶ ἡμισείας· ἂν δὲ μέσῃ, τοῦτο δὴ τὸ ἐπιφοινίσσον ἴσῃσι, καὶ πῦρ καὶ πυρωπόν· ἀπὸ δὲ ἑβδόμης ὥρας καὶ ἡμισείας, ἀνίσαται τὸ ἐρύθημα. καὶ τέλος ἤδη πρὸς ἕω λαμβάνει χρόαν κυανοειδῆ καὶ χαροπήν, ἀφ' ἧς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιηταὶ καὶ Ἐμπεδοκλῆς ἀναπαλοῦνται.* The colour which Plutarch means in this passage seems to be a bluish grey. Aulus Gellius seems to confound green and blue together, for he says that when Virgil mentioned the *green* colour of a horse, he might as well have expressed it by the Latin word *cæruleus,* as by the Greek word *glaucus.* "Sed ne viridis quidem color pluribus ab "illis, quam a nobis, vocabulis dicitur. Neque non potuit Virgilius colorem equi significare viridem volens, cæruleum magis dicere equum quam glaucum: sed "maluit verbo uti notiore Græco, "quam inusitato Latino. Nostris "autem Latinis veteribus cæsia "dicta est quæ a Græcis *γλαυκῶπις,* "ut Nigidius ait de colore cæli "quasi cælia." From all these quotations I think it appears, that the ancients meant by *glaucus* a colour which had a faint green or blue cast. Now as no horse can be properly said to be either blue or green, we may conclude that the colour meant by Virgil is a fine grey, which has a bluish cast. But I do not see how Ruæus could gather from Aulus Gellius, whose words I have related at length, that this grey was dappled. It must however be allowed that the dappled grey is the most beautiful.

Albis.] S. Isidore informs us

Collectumque premens volvit sub naribus ignem : 85

and snorting he rolls the collected fire under his nostrils.

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that *albus* and *candidus* are very different: *candidus* signifying a bright whiteness, like snow: and *albus* a pale or dirty white: "Candidus autem et albus invicem sibi "differunt. Nam albus cum quo-"dam pallore est, candidus vero, "niveus et pura luce perfusus." I am not perfectly satisfied with this distinction: for Virgil himself frequently uses *albus* exactly in the same sense as he uses *candidus*. In the second Georgick he uses it for the whiteness of the finest wool:

Alba neque Assyrio fuscatur lana veneno.

And again in the same Georgick:

Hinc albi, Clitumne, greges.

And in the third Georgick:

Continuoque greges villis lege mollibus albos.

And in the third Æneid:

Nigram hyemi pecudem, Zephyris felicibus albam.

In the seventh Æneid it is used for the whiteness of the teeth of a lion:

Ille pedes tegmen torquens immane leonis,
Terribili impexum seta, cum dentibus albis
Indutus capiti.

And of a wolf in the eleventh:

—— Caput ingens oris hiatus
Et malæ texere lupi cum dentibus albis.

In the fifth Æneid it is used for the whiteness of bones blanched on a rock:

Jamque adeo scopulos advecta subibat,
Difficiles quondam, multorumque ossibus albos.

In the seventh Æneid, for the whiteness of hairs in old age:

—— In vultus sese transformat aniles,
Et frontem obscœnam rugis arat : induit albos
Cum vitta crines.

And again in the ninth:

Omnia longævo similis, vocemque, coloremque
Et crines albos.

In the second Eclogue we have both *candidus* and *albus* in the same signification:

Quamvis ille niger, quamvis tu *candidus* esses :
O formose puer, nimium ne crede colori.
Alba ligustra cadunt, vaccinia nigra leguntur.

In the fourth Georgick lilies are called *alba;* and surely no one will say that flower is of a dirty white, or not sufficiently bright, to deserve the epithet of *candidus*.

——— *Albaque* circum
Lilia.

And in the twelfth Æneid the blushes of the beautiful Lavinia are compared to ivory stained with crimson, or lilies mixed with roses. And here the lilies are called *alba*, which being compared to the fair complexion of this lady, I hope will not be supposed to be of a dirty white:

Accepit vocem lacrymis Lavinia matris,
Flagrantes perfusa genas : cui plurimus ignem
Subjecit rubor, et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur, vel mixta rubent ubi *lilia* multa
Alba rosa : tales virgo dabat ore colores.

His mane is thick, and dances on his right shoulder. Densa juba, et dextro jactata recumbit in armo.

But what I think will put it past all dispute, that Virgil made no difference of colour between *albus* and *candidus*, is that, in the eighth Æneid, the very same white sow, which in ver. 45. he called *alba*, is called *candida* in ver. 82. and is said also in this last verse to be of the same colour with her pigs, to which the epithet *albo* is applied:

Littoreis ingens inventa sub ilicibus *sus*,
Triginta capitum fœtus enixa, jacebit;
Alba, solo recubans, albi circum ubera nati.
. . . . . .
Ecce autem subitum, atque oculis mirabile monstrum:
Candida per sylvam *cum fœtu concolor albo*
Procubuit, viridique in littore conspicitur *sus*.

I have dwelt so long on this subject, because almost all the commentators have agreed to approve of this distinction, which I believe I have sufficiently shewn to be made without any good foundation. What led them into this error seems to be, that it would otherwise appear an absurdity in Virgil, to dispraise a white horse in his Georgicks, and in his twelfth Æneid, to mention it as a beauty in the horses, which drew the chariot of Turnus, that they were whiter than snow:

Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia;
Qui *candore nives anteirent*, cursibus auras.

But they did not observe one particular, which might have saved them the trouble of making this distinction. These very horses, which are said to be whiter than snow, have the epithet *albis* bestowed on them, a few lines after:

—— Bigis it Turnus in albis.

Virgil however does not contradict himself; for though he admires the beauty of these snowy horses, yet there was no necessity, that he should approve the same colour in a stallion. White was esteemed by the ancients, as a sign of less natural strength, than was discovered by other colours.

83. *Gilvo.*] S. Isidore explains *gilvus*, to be the colour of honey, but whitish: "Gilvus autem meli-"nus color est subalbidus." I take this to be what we call *dun*. May translates it *flesh-colour:* Dryden *dun:* and Dr. Trapp *sorrel.*

Tum si qua sonum procul arma dedere, stare loco nescit.] We find some expressions like this of Virgil, in that noble description of a horse, in the book of Job: "He paweth "in the valley, and rejoiceth in his "strength: .... he swalloweth the "ground with fierceness and rage: "neither believeth he that it is the "sound of the trumpet. He saith "among the trumpets, Ha, ha; and "he smelleth the battle afar off, "the thunder of the captains, and "the shouting."

84. *Micat auribus.*] Pliny says the ears discover the spirit of a horse, as the tail does that of a lion: "Leonum animi index cauda, "sicut et equorum aures: namque "et has notas generosissimo cuique "natura tribuit."

85. *Collectumque premens volvit sub naribus ignem.*] It is *fremens* instead of *premens* in the Cambridge manuscript. Pierius says it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it also in other copies which he looks upon to be the most correct.

Wide nostrils and frequent snortings are great signs of mettle in a

At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclæi domitus Pollucis habenis

A double spine runs along his loins; and his hoof turns up the ground, and sounds deep with solid horn. Such was Cyllarus, who was tamed by the reins of Amyclean Pollux;

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horse. Thus it is expressed in the book of Job: "The glory of his "nostrils is terrible." Varro says the nostrils should not be narrow: "Naribus non angustis." Columella says they should be open: "naribus apertis:" with which Palladius also agrees, who says, "naribus patulis."

86. *Densa juba, et dextro jactata recumbit in armo.*] Thus Varro; "Non angusta juba, crebra, fusca, "subcrispa, subtenuibus setis im- "plicata in dexteriorem partem cer- "vicis:" and Columella; "Densa "juba, et per dextram partem pro- "fusa."

87. *Duplex spina.*] In a horse, that is in good case, the back is broad, and the spine does not stick up like a ridge, but forms a kind of furrow on the back. This seems to be what is meant by *duplex spina*, which is also mentioned by Varro; "Spina maxime duplici, sin minus "non extanti:" and by Columella; "Spina duplici."

88. *Sonat.*] It is *quatit* in the Roman manuscript, according to Pierius.

89. *Talis Amyclæi domitus Pollucis habenis Cyllarus.*] Amyclæ was a city of Laconia, where Castor and Pollux were educated.

Servius thinks that Pollux is put here for Castor, by a poetical licence. Pollux being famous for fighting with the *cestus*, not for the management of horses, which was Castor's province. Most of the commentators give up this passage as a slip of the Poet's memory, Pollux being allowed to be the horseman by the general consent of antiquity. Thus Homer in the eleventh Odyssey:

Καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν.
Ἣ ῥ' ὑπὸ Τυνδάρεῳ κρατερόφρονι γείνατο παῖδε,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα.

With graceful port advancing now I spied
Leda the fair, the god-like Tyndar's bride:
Hence Pollux sprung who wields with furious sway
The deathful gauntlet, matchless in the fray;
And Castor glorious on th' embattled plain
Curbs the proud steed, reluctant to the rein.

MR. POPE.

To the same purpose Theocritus is quoted in his Διόσκουροι.

Τμνίομις Λήδας τε καὶ αἰγιόχω Διὸς υἱῶ,
Κάστορα καὶ φοβερὸν Πολυδεύκεα πὺξ ἰριδίζειν.
. . . . . .
——— Σὶ δὲ, Κάστορ, ἄεισω
Τυνδαρίδα, ταχύπωλε, δορυσσόε, χαλκιοθώρηξ.

Here Theocritus does not seem however to make any distinction between the two brothers as fighting, the one on horseback, the other on foot. The difference he seems to make is taken from their weapons, Pollux using the cestus, and Castor the spear. Indeed he calls Castor ταχύπωλε, but he immediately introduces him fighting on foot, as well as his brother. Creech, in his translation of the two first verses, represents them both as horsemen, and using the cestus:

Fair Leda's sons, and mighty Jove's I sing,
Castor and Pollux, glories of the ring.

and those which the Greek Poets mention, the brace of Cyllarus, et quorum Graii meminere poëtæ,

None toss their whirlbats with so brave a force,
None guide so well the fury of their horse.

Horace also is quoted in opposition to Virgil; for he plainly says, that Castor delighted in horses, but Pollux in the cestus:

Castor gaudet equis: ovo prognatus eodem
Pugnis.

But here Horace seems to have forgotten the story; for, according to the old fable, Castor and Pollux did not come out of the same egg, but Castor and Clytemnestra out of one, and Pollux and Helen out of the other. Seneca also, in his Hippolytus, expressly declares Cyllarus to be the horse of Castor:

Si dorso libeat cornipedis vehi,
Frænis Castorea nobilior manu
Spartanum poteris flectere Cyllarum:

As does Valerius Flaccus, in his first book of Argonautics:

——— Castor dum quæreret Hellen,
Passus Amyclæa pinguescere Cyllaron herba:

And Claudian, in his fourth Consulship of Honorius:

Si dominus legeretur equis, tua posceret ultro
Verbera Nereidum stabulis nutritus Arion.
Serviretque tuis contempto Castore frænis
Cyllarus:

And Martial, in the twenty-first Epigram of the eighth book:

Ledæo poteras abducere Cyllaron astro:
Ipse suo cedet nunc tibi Castor equo.

These are all the passages, which I remember to have seen produced against Virgil, to prove that Cyllarus was the horse, not of Pollux, but of Castor. But there are not wanting some testimonies to prove that both the brothers were horsemen. Pindar, in his third Olympic ode, calls them ἱππων Τυνδαριδῶν. It is related by several historians, that in the war between the Romans and the Latins, who endeavoured to restore Tarquin the Proud, Castor and Pollux both assisted the Romans on horseback. Florus says the battle was so fierce, that the gods are reported to have come down to see it; but that it was looked upon as a certain truth, that Castor and Pollux were there, on white horses, and that the general vowed a temple to them for their service: "Ea demum atrocitas fuit prælii, ut interfuisse "spectaculo deos fama tradiderit, "duos in candidis equis Castorem "atque Pollucem nemo dubitarit. "Itaque et Imperator veneratus est, "nactusque victoriam templa pro"misit: et reddidit plane quasi "commilitonibus deis stipendium." Thus we see it was an article of faith, among the ancient Romans, that they both fought on horseback. In like manner Ovid also represents them both mounted on white horses, and both using spears at the hunting of the Calydonian boar:

At gemini, nondum cælestia sidera, fratres,
Ambo conspicui nive candidioribus alba
Vectabantur equis: ambo vibrata per auras
Hastarum tremulo quatiebant spicula motu:

Though he had a little before, according to the received opinion, said one was famous for the cestus, and the other for horses:

Martis equi bijuges, et magni currus Achillis. Mars, and the chariot of great Achilles.

Tyndaridæ gemini, spectatus cæstibus alter,
Alter equo.

Statius, in his poem on Domitian's horse, mentions Cyllarus, as serving the two brothers alternately:

Hunc et Adrastæus visum extimuisset Arion.
Et pavet aspiciens Ledæus ab æde propinqua
Cyllarus: hic domini nunquam mutabit habenas;
Perpetuis frænis, atque uni serviet astro.

Stesichorus also, according to Suidas, says that Mercury gave Phlogeus and Harpagus, and Cyllarus to Castor and Pollux: Στησίχορος φησὶ τὸν Ἑρμῆν δεδωκέναι τοῖς Διοσκούροις Φλόγεον, καὶ Ἅρπαγον ὠκεὰς, τέκνον Ποδάργας καὶ Κύλλαρον. Pliny mentions the charioteers of both the brothers: "Sunt qui conditam eam "ab Amphito et Telchio, Castoris "ac Pollucis aurigis putent." From these quotations I think it appears, that those are in the wrong, who suppose Cyllarus to belong only to Castor. It seems to me, that both the brothers had an equal property in the horses, and therefore, that they might as well be ascribed to Pollux as to Castor. Propertius speaks of the horse of Pollux, without any mention of Castor:

Potaque Pollucis nympha salubris equo.

91. *Martis equi bijuges.*] Servius and others say the horses of Mars are *Fear* and *Terror*. Others contend that these are the companions, and not the horses of that deity. Those who think they are the horses of Mars, seem to have fallen into that error, by misunderstanding the following passage in the fifteenth Iliad:

Ὣς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
Ζευγνύμεν'.

I believe they took Δεῖμον and Φόβον to be joined with ἵππους, whereas they are certainly the names of the persons whom Mars commanded to harness the horses, as Mr. Pope has justly translated it:

With that, he gives command to *Fear* and *Flight*
To join his rapid coursers for the fight.

Besides, in the thirteenth Iliad, Homer mentions φόβος, or *terror*, not only as the companion, but as the son of Mars:

Οἷος δὲ βροτολοιγὸς Ἄρης τολεμόνδε μέτεισι,
Τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβὴς
Ἔσσετο, ὅς τ' ἐφόβησε παλάφρονά περ τολεμιστήν.

So Mars armipotent invades the plain,
(The wide destroyer of the race of man,)
Terror, his best-lov'd *son*, attends his course
Arm'd with stern boldness, and enormous force:
The pride of haughty warriors to confound,
And lay the strength of tyrants on the ground.

Mr. Pope.

Hesiod, in his Θεογονία, mentions both *fear* and *terror*, as the sons of Mars and Venus:

——— Αὐτὰρ Ἄρηϊ
Ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτεν,
Δεινούς, οἵτ' ἀνδρῶν τυκινὰς κλονέουσι φάλαγγας,
Ἐν τολέμῳ κρυόεντι, σὺν Ἄρηϊ τπολιπόρθῳ,
Ἁρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.

In the Ἀσπὶς Ἡρακλέους, of which Hesiod is supposed to be the author, we find the *golden, swift-footed* horses of Mars mentioned, and *fear*

Such also was Saturn himself when he spread a horse's mane over his neck, and fled swiftly at the approach of his wife, and filled lofty Pelion with loud neighings. But if such a horse should be oppressed with a sickness, or grow sluggish with years,

Talis et ipse jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis, aut jam segnior annis

---

and *terror* besides, standing by his chariot:

Ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἵστασαν ἵπποι
Χρύσεοι· ἐν δὲ καὶ αὐτὸς ἐναρφόρος οὖλος Ἄρης,
Αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
Αἵματι φοινικόεις, ὥστε ζωοὺς ἐναρίζων,
Δίφρῳ ἐμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε
Ἔσσαν, ἔμενοι πόλεμον καταδύμεναι ἀνδρῶν.

And at the latter end of the same book, they are represented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horses:

Τῷ δὲ Φόβος καὶ Δεῖμος ἐΰτροχον ἅρμα καὶ ἵππους
Ἤλασαν αἶψ' ἐγγὺς, καὶ ἀπὸ χθονὸς εὐρυοδείης
Ἐς δίφρον ἆῆκαν πολυδαίδαλον· αἶψα δ' ἵκεσθαι
Ἵππους μαστίσθην, ἴκοντο δὲ μακρὸν Ὄλυμπον.

Magni currus Achillis.] It is *Achilli* in one of Dr. Mead's manuscripts, which reading is received also by Heinsius and Masvicius. Homer celebrates Xanthus and Balius, the horses of Achilles, as immortal, and makes them born of the Harpy Podarge, by the West wind:

Τῷδε καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην.
Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἅρπυια Ποδάργη,
Βοσκομένη λειμῶνι παρὰ ῥόον ὠκεανοῖο.

Then brave Automedon (an honour'd name)
The second to his lord in love and fame,
In peace his friend, and partner of the war,
The winged coursers harness'd to the car.
Xanthius and *Balius*, of immortal breed,
Sprung from the wind, and like the wind in speed.
Whom the wing'd Harpye, swift Podarge bore,
By Zephyr pregnant on the breezy shore.
MR. POPE.

92. *Talis et ipse jubam*, &c.] Philyra was the mistress of Saturn, who, to avoid being discovered by his wife Ops, coming upon them unexpectedly, turned himself into a fine horse. The consequence of this armour was, that Philyra was delivered of Chiron, half a man and half a horse.

Effudit.] It is *effundit* in the King's and in both the Arundelian manuscripts. Heinsius also and Masvicius read *effundit*. Pierius says it is *effundit* in the Roman, and some other manuscripts. In others it is *fudit*. But he justly prefers *effudit* in the preterperfect tense, because the order of the narration seems to require that tense, for the next verb is *implevit*.

94. *Pelion.*] It is the name of a mountain of Thessaly, where Chiron dwelt.

95. *Hunc quoque*, &c.] Having given this beautiful description of the characters of a good stallion, the Poet now observes, that if the horse happens to be sick, or if he grows old, he is to be confined at home, and restrained from the company of the mares. The age therefore and spirit of the horse is to be diligently considered. Hence the

Deficit, abde domo; nec turpi ignosce senectæ.
Frigidus in Venerem senior, frustraque laborem

hide him at home, and spare his not inglorious old age.
The old horse is cold in love, and vainly tuggs at the ungrateful labour,

Poet slides into a fine description of a chariot race, and an account of the inventors of chariots, and riding on horseback.

Jam segnior annis.] *Jam* is wanting in the King's manuscript. Pierius says it is *segnior ætas* in the Roman manuscript, but he justly prefers *annis*. In the old Nurenberg edition it is *annus*.

96. *Abde domo.*] "For *in domo;* "for, if he had intended to speak "adverbially, he would have said "*domi*. Thus he says, in the "fourth Æneid, *Non Libyæ, non* "*ante Tyro.*" SERVIUS.

Nec turpi ignosce senectæ.] "Cicero, in his *Cato major*, both "praises and dispraises old age. "Wherefore this passage may be "understood in two senses: either "*do not spare his base old age*, or "*spare his not base old age*, that is, "*hide him and spare his old age, "which is not base, because it comes "naturally.*" SERVIUS.

The latter of these interpretations is generally received, because it is more agreeable to the practice of the ancients, and the good temper of Virgil to use an old horse well, in regard to the services he has done in his youth. Ennius, as he is quoted by Cicero, in his *Cato major*, compares himself to a good horse, who has often won the prize at the Olympic games, but being worn down with age, enjoys his rest:

Sicut fortis equus, spatio qui sæpe supremo
Vicit Olympia, nunc senio confectu' quiescit.

Plutarch condemns Cato for selling his old worn-out servants, and urges against him the contrary practice of treating horses. Horace, when he prays to Apollo, that he may enjoy a not inglorious old age, uses the very words of Virgil, in this passage:

Frui paratis, et valido mihi,
Latoë, dones: et precor, integra
Cum mente, *nec turpem senectam*
Degere, nec cithara carentem.

Ovid, lamenting the misfortunes which attended his old age, says it fares otherwise with an old victorious horse, who is suffered to graze quietly in the meadows:

Ne cadat, et multas palmas inhonestet adeptas,
Languidus in pratis gramina carpit equus.

May's translation is according to the first interpretation:

Yet when disease or age have brought to nought
This horse's spirit, let him at home be wrought,
Nor spare his base old age.

Dryden follows the latter interpretation, and adds a large paraphrase:

But worn with years, when dire diseases come,
Then hide his not ignoble age at home:
In peace t' enjoy his former palms and pains,
And gratefully be kind to his remains.

Dr. Trapp also follows the latter interpretation:

When weaken'd by disease, or years, he fails,
Indulge him, hous'd; and mindful of the past,
Excuse his not dishonourable age.

97. *Frigidus in Venerem senior.*] In the King's manuscript it is *frigidus in Venerem* est *senior.*

and if he ever attempts to engage, he rages impotently, as a great fire sometimes rages without force, amongst the stubble. Therefore chiefly observe their spirit and

Ingratum trahit: et, si quando ad prœlia ventum est, 98
Ut quondam in stipulis magnus sine viribus ignis
Incassum furit. Ergo animos ævumque notabis

98. *Prœlia.*] La Cerda thinks the Poet speaks of the horse's unfitness for war: but surely he means the battles of Venus, not those of Mars. In the same sense he uses *bella* in the eleventh Æneid.

At non in Venerem segnes, nocturnaque bella.

99. *Quondam.*] It is not always used to signify any determinate time. Here I take it to mean only *sometimes*, as it is used also in the fourth Georgick:

Frigidus ut quondam sylvis immurmurat Auster;

And in the second Æneid:

—— Nec soli pœnas dant sanguine Teucri:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danai.

And again:

Adversi rupto seu quondam turbine venti
Confligunt.

And in the fifth Æneid:

Entellus vires in ventum effudit, et ultro
Ipse gravis graviterque ad terram pondere vasto
Concidit: ut *quondam* cava concidit, aut Erymantho,
Aut Ida in magna, radicibus eruta pinus.

And in the seventh:

Ceu *quondam* torto volitans sub verbere turbo.

And again:

Ceu *quondam* nivei liquida inter nubila cygni
Cum sese a pastu referunt:

And in the ninth:

Qualis in Euboico Baiarum littore *quondam*
Saxea pila cadit:

And in the twelfth:

Postquam acies videt Iliacas, atque agmina Turni,
Alitis in parvæ subito collecta figuram:
Quæ *quondam* in bustis aut culminibus desertis
Nocte sedens, serum canit importuna per umbras.

99. *Stipulis.*] Pierius says it is *stipula* in the Roman manuscript.

100. *Ævum.*] Aristotle says the best age of a horse is from three years old to twenty: though both horse and mare will begin to couple at two, and the horse will continue to thirty-three and the mare to above forty: Ἵππος δὲ ὀχεύειν ἄρχεται διετὴς, καὶ ὀχεύεται, ὥστε καὶ γεννᾶν. τὰ μέντοι ἔκγονα κατὰ τούτους τοὺς χρόνους, ἐλάττω καὶ ἀσθενικώτερα, ὡς δ' ἐπὶ τὸ πλεῖστον, τριετὴς ὀχεύει καὶ ὀχεύεται. καὶ ἀναδίδωσι δὲ αἰεὶ ἐπὶ τὸ βελτιώτατον τὰ ἔκγονα γεννᾶν μέχρις ἐτῶν εἴκοσιν. Ὀχεύει δὲ ὁ ἵππος ὁ ἄρρην μέχρις ἐτῶν τριάκοντα καὶ τριῶν. ἡ δὲ θήλεια ὀχεύεται ἄχρις ἐτῶν τεσσαράκοντα, ὥστε συμβαίνει σχεδὸν διὰ βίου γίνεσθαι τὴν ὀχείαν. Ζῇ γὰρ ὡς ἐπὶ τὸ πολὺ ὁ μὲν ἄρρην περὶ τριάκοντα πέντε ἔτη, ἡ δὲ θήλεια πλείω τῶν τεσσαράκοντα. ἤδη δέ τις εἴδωσιν ἵππος καὶ ἑξδομήκοντα πέντε ἔτη. Varro says they should not be younger than three, nor older than ten. "Horum equorum, et equarum "greges qui habere voluerunt, ut "habent aliqui in Peloponneso, et "in Appulia, primum spectare "oportet ætatem, quam præcipi-"unt. Videndum ne sint minores

Præcipue: hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides, cum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus,
Cum spes arrectæ juvenum, exultantiaque haurit
Corda pavor pulsans: illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis.

age: and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along, when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash, and hang over their horses with slackened reins: the fervid axle flies swift along.

" trimæ, majores decem annorum." Columella says the best age of a horse is from three to twenty; of a mare from two till ten: " Marem " putant minorem trimo non esse " idoneum admissuræ: posse vero " usque ad vigesimum annum pro- " generare, fœminam bimam recte " concipere, ut post tertium annum " enixa fœtum educet, eamque post " decimum non esse utilem, quod " ex annosa matre tarda sit, atque " iners proles."

101. *Prolemque parentum.*] I have ventured to differ from the general interpretation of these words. They are understood to mean, that you are to consider the sire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphrases them: " Post, parentes " cujusmodi sint, considerabis, ut- " pote quos plerumque sequitur sua " soboles." La Cerda explains them " quibus parentibus geniti:" and Ruæus, " quorum parentum " sint soboles." Dryden translates them " note his father's virtues:" and Dr. Trapp " their lineage." I believe the Poet means by *prolem parentum*, that we are to observe what colts the horse produces. May seems to have understood the passage in this sense, for he translates it " his brood."

102. *Dolor.*] In one of the Arundelian manuscripts it is *color.*

103. *Nonne vides*, &c.] It is easy to see that Virgil had Homer's chariot race in his view. He has not indeed adorned his description with a variety of incidents, which are so justly admired in the Greek poet. They would have been useless ornaments in this place, where only the force and swiftness of the horses at that game require to be described. It is not any particular race, but a general description of that exercise which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

Præcipiti certamine.] Pierius found *conamine*, instead of *certamine*, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slipped into the text.

We find the same words repeated in the fifth Æneid:

Non tam præcipites bijugo certamine campum
Corripuere, ruuntque effusi carcere currus.

105. *Exultantiaque haurit corda pavor pulsans.*] These words are also repeated in the fifth Æneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

—— Πάντασι δὲ θυμὸς ἰκάνου
Νίκης ἱμείνων.

107. *Proni dant lora.*] Thus in the fifth Æneid:

Now low, now aloft, they seem to be carried on high through the plains of air, and to mount up to the skies. No stop, no stay, but a cloud of yellow sand arises; and they are wet with the foam and breath of those which follow.

Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque adsurgere in auras. 109
Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur: humescunt spumis, flatuque sequentum.

Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.

107. *Fervidus axis.*] Thus Horace:

——— Metaque *fervidis*
Evitata *rotis.*

108. *Jamque humiles,* &c.] Thus Homer:

Ἅρματα δ' ἄλλοτε μὲν χθονὶ πίλνατο ποικιλυθοστίῃ,
Ἄλλοτε δ' ἀΐξασκε μετήορα.

110. *Fulvæ nimbus arenæ tollitur.*] Thus Homer:

——— Ὑπὸ δὲ στέρνοισι κονίη
Ἴστατ' ἀειρομένη ὥστε νέφος ἢ θύελλα:

And again:

——— Οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.

111. *Humescunt spumis, flatuque sequentum.*] Thus also Homer:

Πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρείᾳ τ' ἄμω
Θέρμετ'.

Mr. Pope, in his translation of the passage in Homer, which Virgil here imitates, has greatly improved his author's original, by borrowing beauties from the copy.

At once the coursers from the barriers bound,
The lifted scourges all at once resound;
Their heart, their eyes, their voice they send before;
And up the champain thunder from the shore.
Thick, where they drive, the dusty clouds arise,
And the lost courser in the whirlwind flies:
Loose on their shoulders the long manes reclin'd,
Float in their speed, and dance upon the wind:
The smoking chariots rapid as they bound,
Now seem to touch the sky, and now the ground.
While hot for fame, and conquest all their care,
(Each o'er his flying courser hung in air,)
Erect with ardour, pois'd upon the reign,
They pant, they stretch, they shout along the plain.

The smoking chariots rapid as they bound, is taken from *volat vi fervidus axis;* for Homer says no more than simply *the chariots. Each o'er his flying courser hung in air* and *pois'd upon the rein* are not in the Greek, but are taken from *proni dant lora. Erect with ardour* is taken from *spes arrectæ juvenum,* for Homer only says, *the charioteers stood upon their seats.* Had Mr. Pope favoured us with a translation of this passage of Virgil, I believe every impartial reader would have given the preference to the Latin Poet. But as we cannot shew Virgil in the English language with equal advantage; I shall represent the passage in Homer, under the same disadvantages of a literal translation: "They all at "once lifted up their whips over "the horses, and lashed them with "their reins, and earnestly encou-"raged them with words. They "run swiftly over the plain, and "are soon distant from the ships. "The scattered dust rises under "their breasts, like a cloud or "storm, and their manes float wav-

Tantus amor laudum, tantæ est victoria curæ.
Primus Ericthonius currus et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ, gyrosque dedere

So great is the love of praise, so great is the desire of victory. Ericthonius was the first who dared to join four horses to a chariot, and to sit victorious over the rapid wheels. The Pelethronian Lapithæ mounting the horses' backs invented bridles and managing,

"ing in the wind. The chariots "now approach the foodful earth, "and now leap up on high, and "the drivers stand upon their seats, "and every one's heart beats with "desire of victory, each encou- "rages his horses, and they fly "along the plain, raising up the "dust." The reader will now easily observe how much more animated Virgil's description is, than that of Homer. The chariots do not barely *run over the plain*, but they *seize* it, they *pour from the barriers and rush along*, and the *fervid axle flies*. They do not only *leap up on high*, but *seem to be carried on high through the plains of air, and to mount up to the skies*. The drivers do not only *stand upon their seats*, but *their hopes are elevated*, and *they hang over their horses with slackened reins*. Nor do their *hearts* merely *beat with desire of victory*, but *thrilling fear rends their beating hearts*.

113. *Ericthonius.*] The first inventors of things are very doubtfully delivered down to us by the ancients. Cicero, in his third book *de Natura Deorum*, ascribes the invention of the *quadrigæ* to the fourth Minerva: "Minerva prima "quam Apollinis matrem supra "diximus: secunda orta Nilo, "quam Ægyptii Saitæ colunt: "tertia illa quam Jove generatam "supra diximus: quarta Jove nata "et Coryphe, Oceani filia, quam "Arcades Coriam nominant, et "quadrigarum inventricem ferunt." Ericthonius however is generally allowed to have been the inventor of chariots, to hide the deformity of his feet. The commentators tell a ridiculous story of his being produced by a vain endeavour of Vulcan to enjoy Minerva, who resisted his attempts: and derive his name from ἔρις *strife*, and χθὼν *the earth*. They make him the fourth king of the Athenians. But Sir Isaac Newton suspects this Ericthonius to be no other than Erectheus, and to be falsely added as a different king of Athens, to lengthen their chronology. I rather believe the Ericthonius here meant is the son of Dardanus and father of Tros; because Pliny mentions him with the Phrygians, to whom he ascribes the invention of putting two horses to a chariot, as Ericthonius invented the putting four. "Bigas primum junxit "Phrygum natio, quadrigas Eric- "thonius."

114. *Rapidis.*] Pierius says it is *rapidus* in the Roman manuscript. I find the same reading in one of the Arundelian manuscripts. Servius also and Heinsius read *rapidus*.

115. *Fræna Pelethronii Lapithæ, gyrosque dedere.*] Servius says Peletronium is the name of a town of Thessaly where the breaking of horses was first invented. This interpretation is generally received, and therefore I have adhered to it in my translation. But Pliny makes Pelethronius the name of a man, and says Bellerophon invented the backing of horses, Pelethronius bridles and the furniture of horses, and the Centaurs of Thessaly the fighting on horseback: "Equo

and taught the horsemen under arms to paw the ground, and curvet and prance proudly. Alike are these labours, alike do the masters require a young horse,

Impositi dorso, atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor; æque juvenemque magistri

" vehi Bellerophontem, frænos et " strata equorum Pelethronium, " pugnare ex equo Thessalos, qui " Centauri appellati sunt, habi- " tantes secundum Pelium mon- " tem." Ovid however plainly uses Pelethronium in the sense which Servius has given it:

Vecte Pelethronium Macareus in pectus adacto
Stravit Erigdupum.

Gyrus signifies properly a *wheeling about.* Thus it is used, in the seventh Æneid, for the wheeling round of a top:

Ceu quondam torto volitans sub verbere turbo,
Quem pueri *magno in gyro* vacua atria circum
Intenti ludo exercent.

In the tenth Æneid, when Mezentius throws several darts at Æneas, and then takes a great round, as it is expressed by *volat ingenti gyro.*

—— Dixit, telumque intorsit in hostem
Inde aliud super atque aliud figitque *volatque*
Ingenti gyro.

It is used in the same manner, in the eleventh Æneid, to express Camilla's flying from Orsilochus, and wheeling round, till she comes behind him:

Orsilochum fugiens, *magnumque agitata per orbem*
Eludit *gyro* interior, sequiturque sequentem.

In this place therefore it signifies the managing a horse, and teaching all the proper rounds and turns. May has translated this passage,

The Peletronian Lapithes first found
The use of backing horses, taught them bound,
And run the ring; taught riders t' exercise
In martial ranks.

Dryden's translation is,

The Lapithæ to chariots, add the state
Of bits and bridles; taught the steed to bound,
To run the ring, and trace the mazy round.
To stop, to fly, the rules of war to know:
T' obey the rider; and to dare the foe.

Dr. Trapp's is,

The Lapithæ first, mounting on their backs,
Added the reins; and taught them under arms,
Graceful to form their steps, to wheel, and turn,
Insult the ground, and proudly pace the plain.

116. *Equitem.*] Aulus Gellius contends that *eques* signifies the same with *equus,* and quotes a verse of Ennius where *eques* was evidently used for a horse:

Denique vi magna *quadrupes eques* atque elephanti
Projiciunt sese.

Without doubt, it is the horse, that paws, curvets, and prances, but the Poet might very well apply these actions to the man who rides the horse, and makes him perform them.

118. *Æquus uterque labor.*] That is, the labours of driving chariots, and managing the single horse are equal.

Exquirunt, calidumque animis, et cursibus acrem.
Quamvis sæpe fuga versos ille egerit hostes, 120
Et patriam Epirum referat, fortesque Mycenas;
Neptunique ipsa deducat origine gentem.

one that is full of mettle, and eager in running. Though he may often have turned his enemies to flight; and may boast of Epirus or strong Mycenæ for his country; and may derive his family from the very original of Neptune.

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119. *Calidum.*] In one of the Arundelian manuscripts it is *calidis.*

120. *Quamvis sæpe fuga,* &c.] That is, let the horse's qualifications have been ever so good, let him have come from the best country in the world, let him be descended from the noblest race, yet he must still be in the flower of his age; or else good judges will never make choice of him, either for riding, or racing. In like manner must we be careful, not to choose an old horse for a stallion.

121. *Epirum.*] In one of Dr. Mead's manuscripts it is *Cyprum.* Epirus was famous for horses. See note on book i. ver. 59.

Fortesque Mycenas.] Mycenæ was a city of Argia, a region of Peloponnesus, in which Agamemnon reigned. This country was famous for good horses. Thus Horace:

—— Plurimus in Junonis honorem
Aptum dicit equis Argos, ditesque *Mycenas.*

122. *Neptunique ipsa deducat origine gentem.*] In both the Arundelian manuscripts it is *ipsam* instead of *ipsa.* Pierius says it is *nomen* instead of *gentem* in the Roman manuscript. I have found *mentem,* in an old edition, printed at Venice, in 1475.

Neptune is said to have smitten the earth with his trident, and thereby to have produced a fine horse, to which the Poet alludes, in the first book:

—— Tuque o, cui prima frementem
Fudit equum tellus, magno percussa tridenti,
Neptune.

There is another fable, that Ceres, to avoid the addresses of Neptune, took upon her the form of a mare: but Neptune discovering her, turned himself into a horse, and enjoyed her, after which she was delivered of a fine horse, which some say was the famous Arion. Dryden, in his translation, seems to make Virgil allude to both fables:

But once again the batter'd horse beware,
The weak old stallion will deceive thy care:
Though famous in his youth for force and speed,
Or was of Argos or Epirian breed,
Or did from Neptune's race or *from himself* proceed.

I suppose by *himself* he must mean *Neptune himself,* who was the natural father of the horse, according to the latter fable. May adheres to the former:

Though nere so nobly born, though oft in game
They won the prize, and for their country claime
Epire, or fam'd Mycenæ, or else tooke
Their birth at first from *Neptune's trident's stroke:*

And Dr. Trapp:

If youth and strength he want, th' attempt is vain;
Though oft victorious he has turn'd the foes
To flight, and boasts Epirus, fam'd for steeds,
Or brave Mycenæ, as his native soil,
And ev'n from *Neptune's breed* his race derives.

These things being well observed, they are very diligent about the time of generation, and

His animadversis, instant sub tempus et omnes

123. *His animadversis*, &c.] The Poet having already described the excellency of those two noble creatures, the bull and the horse, now acquaints us with the method of preparing them, for the propagation of their species; the male is to be well fed, to make him plump and lusty, but the female is to be kept lean, by a spare diet, and much exercise.

This passage is commonly understood to relate only to *horses* and *mares*. Thus Grimoaldus paraphrases it: "Postquam mores *equorum*, et annos deprehenderint agricolæ ..... Insuper armentarii diligentes dedita opera et de industria *equas* emacerabunt." Thus also May translates it:

These things observ'd, at covering time, they care
To make their *stallion* strongly fat and faire.

And Dryden:

These things premis'd, when now the nuptial time
Approaches for the stately *steed* to climb;
. . . . . .
Instructed thus, produce him to the fair;
And join in wedlock to the longing *mare*.

But La Cerda contends, that this whole passage relates to *bulls* and *cows*, which opinion he confirms by the Poet's mentioning the *asilus* and the calves soon after. To me it appears that this precept relates to both species, for, at ver. 49. where Virgil begins his subject, he professes to treat of *horses* and *bullocks* together:

Seu quis, Olympiacæ miratus præmia palmæ,
Pascit *equos*, seu quis fortes ad aratra *juvencos*
Corpora præcipue matrum legat.

He then proceeds to describe the good qualities of a cow:

——— Optima torvæ
Forma bovis:

And immediately afterwards subjoins those of a horse:

Nec non et pecori est idem delectus equino.
Tu modo quos in spem statues submittere gentis,
Præcipuum jam inde a teneris impende laborem.

After his long description of the good qualities of a horse, he now comes to consider the generation of these animals, and seems to me to blend both species together. In the passage now under consideration, the fatiguing the females with running before copulation, and in the next passage, the restraining them from leaping, seems most applicable to mares; and the mention of the calves, and the *asilus* soon after, and the time assigned for the copulation, evidently belong to cows.

123. *Instant sub tempus*, &c.] Varro says he used to feed his bulls well for two months before the time: "Tauros duobus mensibus ante admissuram herba, et palea, ac fœno facio pleniores, et a fœminis secerno." Columella also says the bull should be well fed: "Pabulum .... tauris adjicitur, quo fortius ineant." He says the same of horses: "Eoque tempore, quo vocatur a fœminis, roborandus est largo cibo, et appropinquante vere ordeo, ervoque saginandus, ut veneri supersit, quantoque fortior inierit, firmiora semina præbeat futuræ stirpi:" and Palladius also: "Hoc mense [Martio] saginati, ac pasti ante

Impendunt curas denso distendere pingui, 124
Quem legere ducem, et pecori dixere maritum:
Pubentesque secant herbas, fluviosque ministrant,
Farraque, ne blando nequeat superesse labori,
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes: 129
Atque ubi concubitus primos jam nota voluptas

bestow all their care in plumping the leader and husband of the herd with firm fat: and cut tender grass for him, and give him plenty of water, and corn; lest he should be deficient in his pleasing labour, and lest the puny race should betray the weakness of their fathers. But as for the females, they purposely make them lean: and when now the new known desire solicits their first enjoyment,

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" admissarii generosis equabus ad-
" mittendi sunt."

125. *Dixere.*] It is *duxere* in the Cambridge manuscript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead's manuscripts have *florentes.* Most of the old editions have the same reading. Pierius says it is *pubentes* in some ancient manuscripts; which reading is admitted also by Heinsius, Masvicius, Ruæus, and several other good editors. La Cerda has *florentes,* but he thinks *pubentes* better: " Melius legas " *pubentes.* Nam prata magis con-
" veniunt, quæ delicatis et mollibus
" herbis abundant, quam proceris." This agrees with what Columella says of the feeding of horses, who recommends tender grass, rather than that which is ripe: " Gregi-
" bus autem spatiosa et palustria,
" nec non montana pascua eligen-
" da sunt, rigua, nec unquam sic-
" canea, vacuave magis, quam stir-
" pibus impedita, frequenter *molli-*
" *bus* potius quam proceris herbis
" abundantia."

127. *Nequeat.*] Pierius says it is *nequeat* in the Roman and other most ancient manuscripts. The King's, one of the Arundelian, and one of Dr. Mead's manuscripts have *nequeant.* The same reading is admitted by Paul Stephens, Schrevelius, and several of the old editors, but *nequeat* is generally received.

129. *Macie tenuant armenta.*] This precept of making the females lean, is delivered also by the prose writers. Varro says he fed his cows sparingly for a month: " Propter fœturam hæc servare so-
" leo, ante admissuram mensem
" unum, ne cibo, et potione se im-
" pleant, quod existimantur facilius
" macræ concipere." Columella says the cows are fed sparingly, lest too great fatness should make them barren: " Sed et pabulum
" circa tempus admissuræ subtra-
" hitur fœminis, ne eas steriles red-
" dat nimia corporis obesitas."

130. *Ubi concubitus primos jam nota voluptas sollicitat.*] The critics are not agreed about the sense of this passage. Servius says that the word *nota* is put to signify that the mares had been covered before, because the first time a young mare is covered she ought not to be lean: " Dicendo *nota* per transitum tetigit
" rem ab aliis diligenter expressam.
" Nam equæ pullæ cum primum
" coëunt, si macræ sunt, et debili-
" tantur, et debiles creant: post
" primum autem partum tenues
" esse debent." But I do not find this distinction made by the writers on husbandry. Ruæus says *primos*

they both deny them fodder, and drive them from the springs, Sollicitat, frondesque negant, et fontibus arcent.

and *jam nota* are inconsistent, unless *primos* relates, not to the first covering, but to the beginning of the year: "Pugnant hæc verba, "*primos* et *jam nota*. Nisi juxta "alios intelligamus *primos*, non "omnino de primo concubitu; sed "tantum de primo et novo anni "cujusque redeuntis." Accordingly his interpretation is, "Et "cum voluptas *prius cognita* suadet "novum coïtum." Dr. Trapp translates Ruæus's note, and adds "and that is very untoward." Grimoaldus interprets it, "ubi primum "coire cupient:" and La Cerda, "ubi jam sollicitantur voluptate ad "coitum," taking no notice either of *primos* or *jam nota*. Thus also May translates it:

—— And when they have an appetite
To venery.

Dryden follows Ruæus:

When conscious of their past delight, and keen
To take the leap, and prove the sport agen.

Dr. Trapp translates *jam nota*, but takes no notice of *concubitus primos*:

—— When now the known delight
Solicits their desires.

Mr. B——, in his preface to the Georgicks, prefixed to the second book, gives quite a new interpretation of this passage. "Mr. Dryden," says he, "very unlearnedly applies "*nota voluptas* to the mare, not "considering that Virgil speaks "here in the person of a groom or "farmer, very well acquainted with "the passion those creatures are "most subject to; and therefore "*nota voluptas* relates to the far"mer's knowledge, beyond all "manner of doubt; and it is worth "observation, through all the "Georgicks, that though the piece "is what the grammarians call "*Didactic*, yet the style is generally "Epic." He then gives his own translation of the passage now before us, in the following words:

As for the herd, they strive to keep them bare,
And pinch, and draw them down with scanty fare;
And when the *well known passion* of their race
Solicits instantly the first embrace,
Then they forbid them wandering in the woods,
Cropping the browze, and haunting lonely floods:
Oft in the scorching sun they waste their force,
And urge them panting in the furious course:
Then groans the floor, to pounded sheaves resign'd,
And empty straws are spurn'd against the wind.

The whole difficulty, about interpreting this passage, seems to have risen from not considering, that *voluptas* signifies not only what we call *pleasure*, but also a *desire of enjoying*. In this sense it is plainly used in the second Eclogue:

Torva leæna lupum sequitur, lupus ipse capellam:
Florentem cytisum sequitur lasciva capella:
Te Coridon, o Alexi: trahit sua quemque *voluptas*:

And in the tenth Æneid:

Tantane me tenuit vivendi, nate, voluptas?

where Ruæus interprets *vivendi vo-*

Sæpe etiam cursu quatiunt, et sole fatigant,
Cum graviter tunsis gemit area frugibus, et cum

They often shake them also with running, and fatigue them in the sun, when the floor groans heavily with threshing, and when

luptas, cupido vitæ; and Dryden translates it;

What joys, alas! could this frail being give,
That I have been so *covetous* to live?

Voluptas therefore, in the passage now under consideration, signifies the *desire* which now first begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would still be more evidently the sense of the passage, if we were to read *nata* instead of *nota*, as it is in the Cambridge manuscript.

131. *Frondesque negant, et fontibus arcent.*] This is put in opposition to

Pubentesque secant herbas, fluviosque ministrant.

Pierius says that in some ancient manuscripts it is *frondibus*, instead of *fontibus;* which he justly condemns.

133. *Cum graviter tunsis*, &c.] Pierius found *tonsis* in some manuscripts: I find the same reading in the Cambridge manuscript, and in some of the oldest printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harvest was about the latter end of their June; and therefore we cannot suppose their threshing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro says the time for this was from the rising of the Dolphin to about forty days afterwards: "Maxime idoneum tempus "ad concipiendum a Delphini exortu, usque ad dies quadraginta, "aut paulo plus. Quæ enim ita "conceperunt, temperatissimo anni "tempore pariunt. Vaccæ enim "mensibus decem sunt prægnantes." This rising of the Dolphin mentioned by Varro, cannot be the morning rising, which began on the twenty-seventh of December, according to Columella: "Sexto "Calendas Januarias Delphinus in-"cipit oriri mane:" or on the fourth of January according to Pliny: "Pridie Nonas Delphinus "matutino exoritur." It must be the evening rising, which was on the tenth of June, according to both Columella and Pliny: "Quarto "Idus Delphinus vespere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harvest was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expressly mentions July as the proper time: "Mense Julio "fœminæ maribus plerumque per-"mittendæ, ut eo tempore concep-"tos proximo vere adultis jam pa-"bulis edant. Nam decem men-"sibus ventrem perferunt." Palladius also assigns the month of July as the proper season: "Hoc "tempore maxime tauris submit-"tendæ sunt vaccæ, quia decem "mensium partus sic poterit ma-"turo vere concludi." But the time for covering mares is much earlier, and by no means agrees with the time of harvest. According to Varro, it is from the vernal equinox to the solstice, that is, from the twenty-fourth or twenty-

the empty chaff is tossed to the rising zephyrs. This they do that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows; but that it may greedily devour the joy, and receive it into the immost recesses. Again the care of the sires begins to cease, and that of the dams to begin. When they rove about, in a state of pregnancy, and are near their time, let no one suffer them to draw the yokes of the heavy waggons, or leap across the way, and run swiftly

Surgentem ad zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali aryo, et sulcos oblimet inertes:
Sed rapiat sitiens Venerem, interiusque recondat.
Rursus cura patrum cadere, et succedere matrum
Incipit. Exactis gravidæ cum mensibus errant,
Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri

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fifth of their March to the twenty-fourth or twenty-fifth of June: "Horum fœturæ initium admis-"sionis facere oportet, ab æqui-"noctio verno ad solstitium, ut "partus idoneo tempore fiat. Duo-"decimo enim mense, die decimo "aiunt nasci." According to Columella, the time is about the vernal equinox: "Generosis circa "vernum æquinoctium mares jun-"gentur, ut eodem tempore, quo "conceperint, jam lætis et her-"bidis campis post anni messem "parvo cum labore fœtum educent. "Nam mense duodecimo partum "edunt." Palladius sets down March as the season: "Hoc mense "saginati, ac pasti ante admissarii "generosis equabus admittendi "sunt."

135. *Hoc faciunt*, &c.] In these lines the modesty of the Poet is very remarkable. His expressions are glowing and poetical; and at the same time not offensive to the chastest ear. Some of his commentators however have been careful to explain in the clearest manner what their author took care to veil decently with figures. Dryden's translation is abominably obscene, for which he has been justly corrected by Mr. B——. Dr. Trapp, through fear of offending in the same manner, has comprised these three in two very dull lines:

Lest too much luxury and ease should close
The pores, and dull the hymeneal soil.

136. *Sit.*] In one of Dr. Mead's manuscripts it is *sint*, which cannot be right.

Arvo.] In an old edition, printed at Venice, in 1475, it is *auro*.

Et sulcos.] In the Basil edition of 1586. It is *sulcosque*.

137. *Rapiat Venerem.*] Thus Horace:

—— *Venerem* incertam *rapientis*.

138. *Rursus cura patrum*, &c.] The Poet having given us full instructions about the care of the male, now tells us that after conception, the whole care is to be transferred to the female. He then takes occasion to mention the Asilus, which is a terrible plague to the cows in Italy.

140. *Non illas gravibus quisquam juga ducere plaustris . . . sit passus.*] Thus Varro: "Cum conceperunt "equæ, videndum ne aut laborent "plusculum, &c."

In one of Dr. Mead's manuscripts it is *gravidis* instead of *gravibus*.

Carpere prata fuga, fluviosque innare rapaces.
Saltibus in vacuis pascant, et plena secundum
Flumina, muscus ubi, et viridissima gramine ripa:
Speluncæque tegant, et saxea procubet umbra.
Est lucos Silari circa, ilicibusque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, Œstron Graii vertere vocantes;

over the meadows, and swim the rapid streams. Let them feed in open lawns, and near full rivers; where the banks are mossy, and green with grass; and let there be caves to shelter, and rocks to shade them. About the groves of Silarus, and Alburnus, green with holm-oaks, there is great plenty of a sort of flying insects, which the Romans call Asilus, but the Greeks have formed the name Œstros for it:

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143. *Saltibus.*] See the note on verse 471. of the second Georgick.

Pascant.] In one of the Arundelian manuscripts it is *pascunt.*

Plena secundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not strain themselves with stooping to drink.

144. *Viridissima gramine ripa.*] Thus Varro, speaking of cows, "Eas pasci oportet in locis viridibus, et aquosis."

In one of Dr. Mead's manuscripts it is *germine* instead of *gramine.*

146. *Est lucos.*] Seneca reads *Et lucum.*

Silari.] *Silarus* was the name of a river, which divided the country of the *Picentini,* from that of the *Lucani.* Is now called *Selo.*

Circa.] Seneca reads *juxta.*

Ilicibusque virentem.] The epithet *virentem* is very proper; for the *holm-oak,* or *ilex,* is an evergreen.

147. *Plurimus.*] "This *plurimus,*" says Dr. Trapp, "may seem odd: "for *Asilus* is plainly understood "as agreeing with it. And then "*Asilus, cui nomen Asilo* looks "strange. But we must recur to "the sense; which is the same, as "if it had been *Plurima musca cui* "*nomen Asilo.*" *Asilus cui nomen Asilo* is La Cerda's interpretation, which, I must acknowledge, seems a little strange. But surely *plurimus* agrees with *volitans,* which is used here as a noun substantive. Thus Servius interprets this passage: "Ordo talis est, *circa lucos* "*Silari fluminis Lucaniæ, et Alburnum ejus montem est plurimus volitans:* ac si diceret, *est multa* "*musca. Volitans* autem modo "nomen est, non participium."

147. *Alburnum.*] *Alburnus* was the name of a mountain near the river *Silarus.*

Cui nomen Asilo.] *Asilo* is here put in the dative case, after the manner of the Greeks. Thus we find in the fourth Georgick:

Est etiam flos in pratis, *cui nomen Amello*
Fecere Agricolæ:

And in the first Æneid:

At puer Ascanius, *cui* nunc *cognomen Iulo*
Additur:

And in the ninth:

—— Fortemque manu fudisse Numanum
Cui Remulo cognomen erat.

148. *Romanum est.*] *Est* is left out in the King's, in one of the Arundelian, and in one of Dr. Mead's manuscripts.

Œstron Graii vertere vocantes.] Servius understands these words to mean, that the Greeks called this insect οἶστρος, from its whizzing noise: for he thinks it cannot be the Poet's meaning, that the Greeks translated it from the Latin, because the Greek is the more ancient language: "Vertere ex soni si"militudine, onomatopoieam fe-

it stings, and makes a whizzing noise; with which whole herds being terrified fly out of the woods;

Asper, acerba sonans; quo tota exterrita sylvis

" cere. Non enim possumus acci-
" pere, ex Latina lingua mutavere,
" cum constet Græcam primam
" fuisse." It is probable however, that this insect might have been first taken notice of by the ancient inhabitants of Italy. For that country was anciently celebrated for the finest kine: and Timæus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls ἰταλοὺς, and thence called the country Italy, because it abounded with the finest bulls and calves: " Vide quid agas, inquam, Vacci.
" Nam bos in pecuaria, maxima
" debet esse auctoritate: præsertim
" in Italia, quæ a bubus nomen
" habere sit existimata. Græcia
" enim antiqua, ut scribit Ti-
" mæus, tauros vocabant ἰταλοὺς, a
" quorum multitudine, et pulchri-
" tudine, et fœtu vitulorum Italiam
" dixerunt." To this we may add, that Seneca understood the Poet to mean, that *Asilus* was the ancient name, but that the Greek name *œstrus* or *œstrum* was then received instead of it: " Hunc quem Græci
" œstrum vocant, pecora peragen-
" tem, et totis saltibus dissipantem,
" asilum nostri vocabant. Hoc
" Virgilio licet credas:

" *Et lucum Silari juxta, ilicibusque vi-*
" *rentem*
" *Plurimus Alburnum volitans, cui nomen*
" *asilo*
" *Romanum est, œstrum Græci vertere*
" *vocantes,*
" *Asper, acerba sonans, quo tota exterrita*
" *sylvis*
" *Diffugiunt armenta.*
" Puto intelligi istud verbum interisse."

Varro calls this insect *Tabanus:* " Itaque quod eas æstate *tabani*
" concitare solent, et bestiolæ quæ-
" dam minutæ sub cauda, ne con-
" citentur, aliqui solent includere
" septis." And Pliny informs us, that it is called both *Tabanus* and *Asilus:* " Reliquorum quibusdam
" aculeus in ore, ut *asilo*, sive *ta-*
" *banum* dici placet."

The history of this insect has been delivered in so confused a manner by authors, that I could meet with no satisfaction about it, till I was favoured by Sir Hans Sloane, Bart. with the persual of a book intitled *Esperienze, ed Osservazioni intorno all' Origine, Sviluppi, e Costumi di varj Insetti, con altre spettanti alla Naturale, e Medica Storia, fatte da* Antonio Vallisnieri, *Publico Professore primario di Medicina Teorica nell' Università di Padoa:* printed at Padua, in 1723, in 4to. This curious author informs us, from his own observation, that the *Assillo*, as he calls it, is a flying insect, in shape somewhat resembling a wild bee or wasp, without any sting, or proboscis in the mouth. It has two membranaceous wings, with which it makes a most horrible whizzing. The belly is terminated by three long rings, one less than another, from the last of which proceeds a formidable sting. This sting is composed of a tube, through which the egg is emitted, and of two augres, which make way for the tube to penetrate into the skin of the cattle. These augres are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the sting, as at the end of a viper's tooth, and of the sting of wasps, bees, and hor-

Diffugiunt armenta; furit mugitibus æther 150 their bellowings shake the sky, furiously

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nets, issues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and causes the wound to become fistulous. This fistula seems to be kept open by the egg, after the manner of an issue.

The egg is hatched within the fistula, and the worm continues there, till it is ready to turn to a chrysalis, receiving its nourishment from the juice, which flows from the wounded fibres. These worms remain nine or ten months under the skin, and then being arrived almost to perfection, they come out of their own accord, and creep into some hole, or under some stone, and there enter into the state of a chrysalis, in which condition they lie quiet for some time, and at last come forth in the form of the parent fly.

149. *Asper.*] I take this word to be designed to express the sharpness of the sting.

Acerba sonans.] This relates to the horrible whizzing of this animal.

Quo tota exterrita sylvis, &c.] Homer represents the suitors, who had long fought with Ulysses, on Minerva's raising up her shield, flying like oxen from the *œstrus*.

Δὴ τότ' Ἀθηναίη φθισίμβροτος Αἰγίδ' ἀνέσχεν
Ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν.
Οἱ δ' ἐφέοντο μετὰ μέγαρον βόες ὡς ἀγελαῖαι,
Τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν
Ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.

Now Pallas shines confess'd; aloft she spreads
The arm of vengeance o'er their guilty heads;
The dreadful Ægis blazes in their eye;
Amaz'd they see, they tremble, and they fly:
Confus'd, distracted, thro' the rooms they fling,
Like oxen madded by the breeze's sting,
When sultry days, and long, succeed the gentle spring.

Mr. Pope.

Vallisnieri relates, that as four oxen were drawing a very heavy carriage, one of them being stricken in the back by an Assillo, all four ran so furiously, that being come to a river's side, they threw themselves in headlong. The same author tells us, that in a fair of cattle, on the mountains of Reggio, the oxen hearing the noise of some of these animals, though they were tied, and had their keepers by them, began first to roar, then to toss, and wreathe themselves about in a strange manner: at last they broke loose, did a vast deal of mischief, drove all the people out of the fair, and fled away themselves with horrid bellowings.

He observes that these insects sometimes infest horses, that live in mountainous places, and feed at large, in the groves and fields: but not those which are kept in stables and curried. This confirms what Varro relates, that some keep their oxen in the stalls, to preserve them from these insects. Rubbing the cattle well preserves them from this plague: for, as Vallisnieri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the back and flanks, and sometimes about the shoulders and on the neck.

and the woods, and the banks of dry Tanagrus. With this monster did Juno formerly exercise severe wrath, when she studied a plague for the Inachian heifer. Do you also take care to drive it from the pregnant cattle, and feed your herds, when the sun is newly risen, or when the stars lead on the night; for it is most severe in the noon-day heat. After the cow has brought forth, all the care is transferred to the calves: and first they mark them with burning irons, to distinguish their sorts; which they choose to keep for breeding, which they keep consecrated to the altars, and which to cleave the ground,

Concussus, silvæque, et sicci ripa Tanagri.
Hoc quondam monstro horribiles exercuit iras
Inachiæ Juno pestem meditata juvencæ.
Hunc quoque, nam mediis fervoribus acrior instat,
Arcebis gravido pecori, armentaque pasces
Sole recens orto, aut noctem ducentibus astris.
Post partum, cura in Vitulos traducitur omnis:
Continuoque notas, et nomina gentis inurunt:
Et quos aut pecori malint submittere habendo,
Aut aris servare sacros, aut scindere terram,

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151. *Sicci ripa Tanagri.*] The *Tanagrus* or *Tanager*, now called *Negro*, is a river of Lucania, rising from the mountain *Alburnus*.

Dryden's translation makes these words an extravagant rant:

> Tanagrus hastens thence: and leaves his channel dry.

152. *Hoc quondam monstro*, &c.] Io the daughter of Inachus was beloved by Jupiter, who, to conceal her from Juno, turned her into a cow. But Juno discovering the deceit sent an *œstrus* to torment Io, with which being stung she fled into Egypt, where being restored to her former shape, she was married to king Osiris, and after her death was worshipped as a goddess, under the name of Isis.

155. *Pecori.*] In both Dr. Mead's manuscripts it is *pecorique:* but the *que* is injudiciously added, to avoid a synalœpha. See the note on book i. ver. 4.

156. *Astris.*] In the Cambridge manuscript, and in some of the old printed editions, it is *austris.*

157. *Post partum*, &c.] The Poet having first described the care that is to be taken of the sire before copulation, then of the dam during her pregnancy, now tells us, that all our care is to be bestowed on the young ones, as soon as they are brought into the world, and begins with the calves. Pierius reads

> *Post partum in vitulos cura traducitur omnis:*

but he says it is

> *Post partum cura in vitulos traducitur omnis*

in the Roman, the Medicean, the Lombard, and some other manuscripts. He says also, that in the oblong manuscript, which Pomponius Lætus called his *deliciæ*, it is *deducitur*, instead of *traducitur;* but he thinks the common reading is best.

158. *Continuo.*] See the note on ver. 75.

Notas et nomina gentis inurunt.] The burning marks upon cattle is a very ancient custom, to which we find frequent allusions.

159. *Malint.*] In one of Dr. Mead's manuscripts it is *malit;* in the other it is *malunt.*

160. *Sacros.*] The King's, the Bodleian, one of the Arundelian manuscripts, most of the old edi-

Et campum horrentem fractis invertere glebis.
Cætera pascuntur virides armenta per herbas:

and turn up the rugged soil with broken clods. The rest of the herd graze in the green meadows:

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tions, and Paul Stephens, have *sacris*. Pierius reads *sacris;* but he says it is *sacros* in the Roman and Medicean manuscripts, which he thinks a good reading. He adds, that it was *sacros* in the Lombard manuscript, but had been altered to *sacris*. *Sacros* is generally received, and is more poetical.

162. *Cætera pascuntur virides armenta per herbas.*] This is generally understood to mean, that the cattle which are not designed either for breeding, sacrifices, or labour, have no mark set upon them, and so are suffered to graze undistinguished. Thus Grimoaldus paraphrases it: "At hæc quidem "animalia domi, et ad manum "servant, et custodiunt, cætera, "quæ neque sunt admissuræ idonea, nec sacrificiis apta, nec agri-"culturæ accommodata, in agris, "pratisque, sine ulla domandi cura, "libere vagari sinunt." Thus also Dryden translates it:

> The rest for whom no lot is yet decreed,
> May run in pastures, and at pleasure feed:

and Dr. Trapp:

> The rest promiscuous, and unnoted feed
> On the green meadows.

"*Unnoted,*" says he, "for that is "manifestly implied; though not "expressed. *Cætera pascuntur,* &c. "subaud. *indiscriminatim.* Those "of which he was speaking before "were to have *marks* set upon "them: and these by the word "*cætera* are set in opposition to "them." La Cerda observes, that this is the general interpretation received by all the commentators; with which however he declares himself not to be satisfied. He is at a loss to understand, what fourth sort is meant, that is not intended either for breeding, sacrifice, or labour; unless any one should pretend it is designed for the shamble. But then, says he, these are bred at home, and not suffered to feed at large. He then proposes a new interpretation, that by *armenta* the Poet means *cow-calves*. This he confirms by a preceding passage in this Georgick, where we are told that the bull is to be well fed, but the cow to be kept lean:

> Ipsa autem macie tenuant *armenta* volentes.

Here, says he, the cows are called *armenta*, as distinct from the bulls. It is therefore this learned commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of these interpretations to be the Poet's meaning. The first is sufficiently refuted already by La Cerda: and the other seems to labour under some difficulties. The cow-calves are surely as much to be preserved for breeding, as the bull-calves: and our Poet himself seems, in another place, to think the greatest regard is to be had to the cows:

> —— Seu quis fortes ad aratra juvencos;
> Corpora præcipue matrum legat.

I have thought therefore of another interpretation, which seems to me to express the Poet's true meaning. He has just told us, the

but those which you would form for the design and use of agriculture, you must teach whilst they are yet but calves; and begin to tame them, whilst their young minds are tractable, whilst their age is governable. And first hang loose collars of slender twigs about their necks; and when their free necks have been accustomed to servitude, match bullocks of

Tu quos ad studium, atque usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis ætas.
Ac primum laxos tenui de vimine circlos
Cervici subnecte; dehinc, ubi libera colla
Servitio assuerint, ipsis e torquibus aptos

---

calves are to be distinguished into three classes, in ver. 159, 160, and 161. I take a new sentence to begin with ver. 162. *Cætera pascuntur*, &c. *The rest of the herd*, that is, those which are designed for breeding, or sacrifice, *may feed at large in the meadows*, for they need no other care, than to furnish them with sufficient nourishment, till they arrive at their due age. But *those, which are designed for agriculture*, require more care: they must be *tamed, whilst they are but calves, and tractable in their tender years.* According to this interpretation, the Poet has mentioned how all the three sorts are to be treated, and has not omitted two of them, as La Cerda imagines: "Dixit "destinandos alios ad sobolem, "alios ad sacra, alios ad agricul- "turam: nunc, *omissis primis et* "*mediis*, loquitur de extremis, qui "servantur ad agriculturam."

163. *Tu quos ad studium*, &c.] Dryden's translation represents the Poet speaking after a manner most strangely figurative. He talks of sending the calf to school, keeping him from seeing the bad examples of the world, and instructing him with moral precepts. For all this he has not the least countenance from his author, except it be in the words *studium* and *juvenum*:

Set him betimes to *school*; and let him be
Instructed there in *rules* of husbandry:
While yet his youth is flexible and green;
Nor *bad examples of the world has seen.*
Early begin the stubborn *child* to break;
. . . . . .
Thy flattering method on the youth pursue:
Join'd with his *school-fellows* by two and two.
. . . . . .
E'er the licentious youth be thus restrain'd,
Or *moral precepts on their minds have gain'd.*

164. *Jam vitulos hortare.*] Columella says they ought not to be younger than three, or older than five years: "Verum neque ante ter- "tium, neque post quintum annum "juvencos domari placet, quoniam "illa ætas adhuc tenera est, hæc "jam prædura." That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inserted. The reader may consult the second chapter of the sixth book.

166. *Laxos.*] In the King's manuscript it is *lapsos.*

167. *Dehinc.*] In one of Dr. Mead's manuscripts it is *deinde.*

168. *Ipsis e torquibus.*] This particular instruction, of fastening the bullocks by the collars, may seem superfluous to those, who are not informed, that it was a custom among the ancients, to yoke the bullocks together by the horns. This is mentioned by Columella, as being in use in his days, in some of the provinces; though, he says, it was justly condemned by most

Junge pares, et coge gradum conferre juvencos.
Atque illis jam sæpe rotæ ducantur inanes
Post terram, et summo vestigia pulvere signent.
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.

equal strength together, and take care to fasten them by the collars, and make them step together. And now let them often draw empty wheels along the ground, and mark the top of the dust with their footsteps. Afterwards let the beechen axle labouring groan under a heavy load, and let the brazen pole draw the joined wheels.

writers of agriculture: "Nam illud, "quod in quibusdam provinciis "usurpatur, ut cornibus illigetur "jugum, fere repudiatum est ab "omnibus, qui præcepta rusticis "conscripserunt, neque immerito: "plus enim queunt pecudes collo "et pectore conari, quam cornibus. "Atque hoc modo tota mole cor-"poris, totoque pondere nituntur: "at illa, retractis et resupinis capi-"tibus excruciantur, ægreque terræ "summam partem levi admodum "vomere sauciant."

"In the most ancient oblong "manuscript, it is *de torquibus;* in "the Lombard manuscript, it is "*ipsis et torquibus aptos.*" Pierius. In the King's manuscript it is *ex torquibus,* and in one of Dr. Mead's it is *cum torquibus.*

Aptos.] The critics agree, that *aptos,* in this place, signifies the same as *aptatos* or *ligatos;* for it is derived from ἅπτω, *to bind.*

169. *Junge pares.*] Varro says you must yoke bullocks of equal strength, lest the stronger should wear out the weaker: "Ut viribus "magnis sint, ac pares, ne in opere "firmior imbecilliorem conficiat." Columella also delivers the same precept: "Item custodiendum est, "ne in corporatione, vel statura, "vel viribus impar cum valentiore "jungatur: nam utraque res in-"feriori celeriter affert exitium."

170. *Rotæ ducantur inanes.*] In one of Dr. Mead's manuscripts it is *ducuntur.*

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts: "Quos ad vecturas item instituen-"dum, ut inania primum ducant "plaustra." Columella advises, that they should first draw only a branch of a tree, with sometimes a weight added to it, then be put to a cart, and, when they are quite tame, to a plough: "Per hæc "blandimenta triduo fere mansues-"cunt, jugumque quarto die acci-"piunt, cui ramus illigatur, et "temonis vice trahitur: interdum "et pondus aliquod injungitur, ut "majore nisu laboris exploretur "patientia, post ejusmodi experi-"menta vacuo plostro subjungendi, "et paulatim longius cum oneribus "producendi sunt. Sic perdomiti "mox ad aratrum instituantur, sed "in subacto agro, ne statim difficul-"tatem operis reformident, neve "adhuc tenera colla dura proscis-"sione terræ contundant."

171. *Summo vestigia pulvere signent.*] These words are used to express the lightness of the carriage, which the untamed bullocks are first put to draw. The weight is to be so inconsiderable, that it will not cause them to make deep impressions in the dust.

172. *Valido nitens sub pondere.*] After they have been tried with empty carriages, they are to be put to draw such as are heavy, as we have seen just now, in the quotation from Columella.

173. *Junctos temo trahat æreus orbes.*] Pierius found *vinctos,* in the ancient manuscripts, instead of *junctos.*

In the mean time let the untamed bullocks not only be fed with grass, or the tender leaves of willows, or marshy sedge,

Interea pubi indomitæ non gramina tantum,
Nec vescas salicum frondes, ulvamque palustrem, 175

Brazen is frequently used to signify *strong*. Dr. Trapp translates *æreus, bound with brass:*

Then let the beachen axis, bound with brass,
Move slow, and groan beneath the pond'rous load.

175. *Ulvamque palustrem.*] "It "is *sylvam* in the Roman manu- "script: but *ulvam* is generally "received." PIERIUS.

It is not certain what plant is the *ulva* of the ancients: I have interpreted it *sedge;* which is a general name for large weeds, that grow in marshes, and near the banks of rivers. Most writers suppose the *ulva* to be much like the *alga*, or *sea-wrack;* and that they differ chiefly in this; that the *alga* grows in salt water, and the *ulva* in fresh. But this, I think, is certain; that there is no fresh-water plant, which resembles the sea-wrack, and at the same time agrees with what the ancients have said of their *ulva*. Cæsalpinus supposes, and not without reason, that the *ulva* is the same with the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy also, in stagnant waters: it grows to a considerable height, and bears a head at the top of the stalk, which when ripe affords a great deal of down. In the passage now under consideration, it is called a marshy plant, "*ulvamque palustrem.*" In the eighth Eclogue it is described as growing near a rivulet:

Propter aquæ rivum viridi procumbit in *ulva.*

In the second Æneid Sinon mentions his lying hid amongst the *ulva*, in a muddy lake:

Limosoque lacu, per noctem, obscurus in *ulva*,
Delitui.

The *cat's-tail* grows only where there is mud, and is tall enough to conceal any person. In the sixth Æneid it is represented as growing by a muddy river's side, and the colour is said to be glaucous, or bluish green, which agrees also with the cat's-tail:

Tandem *trans fluvium* incolumes vatemque virumque
Informi limo, glaucaque exponit in *ulva.*

Ovid makes frequent mention of the *ulva*, as a marshy plant. In the fourth book of the Metamorphosis, a pool is described as being remarkably clear, by the negative quality of not having any *ulva* in it:

——Videt hic stagnum lucentis ad imum
Usque solum lymphæ: non illic canna palustris,
Nec steriles *ulvæ*, nec acuta cuspide junci.

In the sixth book, it is called *delightful to the marshes:*

——Agrestes illic fruticosa legebant
Vimina cum juncis, *gratumque paludibus ulvam.*

We find it mentioned also as a water plant, in the eighth book:

——— Tenet ima lacunæ
Lenta salix, *ulvæque* leves:

And in the fourteenth:

——— Læva de parte canori
Æolidæ tumulum, et loca fœta *palustribus ulvis*

Sed frumenta manu carpes sata: nec tibi fœtæ,
More patrum, nivea implebunt mulctraria vaccæ;
Sed tota in dulces consument ubera natos.
Sin ad bella magis studium, turmasque feroces,

but gather corn for them with your hand; and let not your fruitful cows, as in the days of our fathers, fill the pails with snowy milk; but let them spend all their udders on their beloved offspring. But if your study bends rather to war, and fierce troops,

---

Littora Cumarum, vivacisque antra Sibyllæ
Intrat.

In the eighth book, he speaks of a bed being made of the *ulva:*

—— In medio torus est de mollibus ulvis
Impositus lecto, sponda, pedibusque salignis.

This agrees with what Matthiolus tells us, that the poorer people in Italy make their beds of the down of the cat's-tail, instead of feathers: and the same author informs us, that there is hardly a standing water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes sata.*] Servius interprets this *farrago,* that is, a mixed provender of wheat bran, and barley meal. Grimoaldus also paraphrases it *farra suppeditabis et ordea.* La Cerda is of the same opinion: which he strengthens by a quotation from Varro, where he tells us, a calf of six months old is to be fed with wheat bran, barley meal, and tender grass: "Semestribus vitulis objiciunt furfures triticeos, et farinam ordeaceam, et teneram herbam." Ruæus differs from the other commentators: he understands the Poet to mean young corn. This he confirms by the words *carpes sata,* which plainly express the gathering of the tender blade; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or else that he means that the *farrago* should be given sparingly to the cattle, before they are tamed, and plentifully afterwards. Dryden follows Ruæus:

Their wanton appetites not only feed
With delicates of leaves, and marshy weed,
But with thy sickle reap the rankest land:
And *mínister the blade,* with bounteous hand.

Dr. Trapp is of the same opinion:

Meanwhile with grass alone, and leaves, and sedge
Feed not thy untam'd bullocks; but with *corn*
Cropp'd in the blade.

Nec tibi fœtæ, &c.] The people in the earliest ages lived much upon milk; and therefore defrauded their calves of great part of their natural nourishment. This practice Virgil condemns, and advises those, who breed calves, to let them suck their fill.

177. *Mulctraria.*] So I read with Heinsius, and some of the oldest editors. I find the same reading in the King's, the Cambridge, and both Dr. Mead's manuscripts. Pierius found *mulctraria* also in the Roman, the oblong, and some other manuscripts. In the Medicean and some others he found *multralia.* He found *mulgaria* also in some of the most ancient copies; and observes, that in the Lombard manuscript *multraria* had been slightly erased, and *mulgaria* substituted for it.

179. *Sin ad bella,* &c.] The

or to whirl along the Alphean streams of Pisa, and to drive the flying chariots in the grove of Jupiter; the first labour of the horse is to see the spirit and arms of warriors, and to endure the trumpets, and to bear the rattling wheel, and to hear the sounding bridles in the stable; then to rejoice more and more at the kind applauses of his master, and to love the sound of clapping his neck. Let him hear these, when he is first of all weaned from his dam, and let him yield his mouth to soft bits, whilst he is weak, and yet trembling, and yet of tender years. But when three summers are past and the fourth is begun,

Aut Alphea rotis prælabi flumina Pisæ,
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem
Ferre rotam, et stabulo frænos audire sonantes.
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausæ sonitum cervicis amare.
Atque hæc jam primo depulsus ab ubere matris
Audiat, inque vicem det mollibus ora capistris
Invalidus, et jamque tremens, et jam inscius ævi.
At, tribus exactis, ubi quarta accesserit æstas,

Poet now proceeds to give an account of the breeding of horses.

180. *Alphea.*] See ver. 19.

Pisæ.] Strabo tells us, that it has been questioned, whether there ever was such a city as Pisa, affirming it to have been the name only of a fountain: Τινὲς δὲ πόλιν μὲν οὐδεμίαν γεγονέναι Πίσαν φασίν. εἶναι γὰρ ἂν μίαν τῶν ὀκτώ. κρήνην δὲ μόνην, ἣν νῦν καλεῖσθαι Βῖσαν, Κυκησίου πλησίον πόλεως μεγίστης τῶν ὀκτώ. It is confessed however, that it was anciently the name of a country in that part of Elis, through which the river Alpheus flowed, and in which stood the famous temple of Jupiter Olympius.

181. *Et Jovis in luco.*] In one of Dr. Mead's manuscripts, it is *si* instead of *et*.

The commentators seem to have passed over this grove of Jupiter in silence. We learn however from Strabo, that it belonged to the temple of Jupiter Olympius. He says the Olympian temple is in the Pisean region, not quite three hundred stadia from the city Elis; that it has a grove of wild olives before it, in which is a place for races: Λοιπὸν δ' ἐστὶν εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς Ἠλείους ἁπάντων μεταπτώσεως. Ἔστι δ' ἐν τῇ Πεισάτιδι τὸ ἱερὸν σταδίους τῆς Ἠλιάδος ἐλάττους ἢ τριακοσίους διέχον. πρόκειται δ' ἄλσος ἀγριελαίων ἐν ᾧ στάδιον. παραῤῥεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὴν Τριφυλιακὴν θάλασσαν μεταξὺ δύσεως, καὶ μεσημβρίας.

185. *Lituos.*] I have translated *lituos trumpets* for want of a proper English word. The *tuba* is generally thought to have been the same instrument with our *trumpet:* but the *lituus* was different from it, being almost straight, only turning a little in at the end: the *cornu* and the *buccinum* were bent almost round.

184. *Stabulo frænos audire sonantes.*] In one of Dr. Mead's manuscripts it is *stabulis.*

Varro also says the colts should be accustomed to the sight and sound of bridles: "Eademque "causa ibi frænos suspendendum, "ut equuli consuescant et videre "eorum faciem, et e motu audire "crepitus."

189. *Invalidus.*] In the King's manuscript it is *invalidusque.*

Et jam.] So I read with Heinsius. Pierius found the same reading in some ancient copies. The common reading is *etiam.*

190. *At tribus exactis.*] In the

Carpere mox gyrum incipiat, gradibusque sonare — let him immediately begin to run the round, and prance with regular steps,

King's manuscript it is *ac* instead of *at*.

Varro says some would break a horse at a year and half old: but he thinks it is better to stay till he is three years of age: "Cum jam "ad manus accedere consuerint, "interdum imponere iis puerum "bis, aut ter pronum in ventrem, "postea jam sedentem, hæc facere "cum sit *trimus:* tum enim maxi- "me crescere, ac lacertosum fieri. "Sunt qui dicant post annum et "sex menses equulum domari posse, "sed melius post *trimum,* a quo "tempore farrago dari solet." Columella makes a distinction between those which are bred for domestic labour, and those which are bred for races; he says the former should be tamed at two years, and the latter not till he is past three: "Equus "bimus ad usum domesticum recte "domatur, certaminibus autem *ex-* "*pleto triennio,* sic tamen ut post "quartum demum annum labori "committatur."

Ubi quarta accesserit æstas.] "Al- "most all the ancient manuscripts "have *ætas,* except only that most "ancient one, which we call the "Roman, in which we find *ubi* "*quarta acceperit æstas.* But Ser- "vius acknowledges *ætas,* and ex- "plains it *quartus annus* ..... But "for my part I neither dislike *ac-* "*ceperit* nor *æstas,* as we have the "testimony of so ancient a manu- "script, which I think may be de- "pended upon in whole words, "though it is often very corrupt in "letters." PIERIUS.

The King's, the Cambridge, the Bodleian manuscripts, and the old Nurenberg edition have *ætas.* Both the Arundelian, both Dr. Mead's manuscripts, several of the old editions, Heinsius, Masvicius, Ruæus, and most of the later editors read *æstas.* La Cerda reads *ætas;* but he thinks *æstas* not amiss, which he says is a phrase used by Virgil, twice in the first Æneid, and once in the fifth. The first of these passages is not to our purpose, for he does not use *æstas* for a year, but only for a summer:

Tertia dum Latio regnantem viderit æstas,
Ternaque transierint Rutulis hyberna subactis.

Here three summers are joined to three winters, in order to express three years. The second and third passages appear to me to come up to the point: though some critics contend that they mean only the summer season:

——— Nam te jam septima portat
Omnibus errantem terris et fluctibus æstas:

And

Septima post Trojæ excidium jam vertitur æstas.

Here *æstas* cannot, without great violence, be construed to signify the summer season. It was winter when Æneas was at Carthage:

Indulge hospicio, causasque innecte morandi:
Dum *pelago desævit hyems,* et aquosus Orion;
Quassatæque rates, et non tractabile cælum.

And

Nunc hyemem inter se luxu, quam longa, fovere.

And

Quin etiam *hyberno* moliris *sidere* classem,
Et *mediis* properas *aquilonibus* ire per altum.

and let him bend the alternate foldings of his legs; and let him seem to labour; then let him rival the winds in swiftness; and flying through the plains, as if unbridled, let him scarce print his footsteps on the top of the sand. As when the strong north wind rushes from the Hyperborean coasts, and dissipates

Compositis, sinuetque alterna volumina crurum;
Sitque laboranti similis: tum cursibus auras
Provocet, ac per aperta volans, ceu liber habenis,
Æquora, vix summa vestigia ponat arena.
Qualis Hyperboreis Aquilo cum densus ab oris

The passage from Carthage to Sicily is very short, and the games in honour of Anchises, were celebrated on the tenth day after the arrival of Æneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the summer season, when these games were celebrated; since it has been evidently proved that it was the winter season, or, at most, early in the spring.

Æstas however, in the passage now under consideration, may mean only the summer, which is the very same, as if he had said *annus*. The time for covering mares, according to Varro, as I have quoted him, in the note on ver. 133, is from the vernal equinox to the summer solstice: and the mares, according to the same author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The summer was reckoned to begin a little before the middle of May. Thus the fourth summer of a colt's life will be when he is completely three years old.

191. *Gyrum.*] See the note on ver. 115.

193. *Cursibus.*] In the old Nurenberg edition it is *cruribus*.

194. *Provocet.*] In one of the Arundelian manuscripts it is *advocet*.

196. *Hyperboreis.*] The Hyperboreans are a people of whom not only the seat, but even the existence is called in question. The mention of them is very ancient, for we find Herodotus denying that there were any such people; and not without reason, if by Hyperborean be meant, as he understands the word, a people who lived beyond the rising of the north wind. But others, as Strabo tells us in his first book, call those Hyperboreans, who live in the most northern parts of the world: Τοῦ γὰρ Ἡροδότου μηδένας Ὑπερβορέους εἶναι φήσαντος .... Εἰ δ' ἄρα, τοῦ Ἡροδότου τοῦτ' ἐχρῆν αἰτιᾶσθαι ὅτι τοὺς Ὑπερβορέους τούτους ὑπέλαβε λέγεσθαι, παρ' οἷς ὁ Βορέας οὐ πνεῖ. καὶ γὰρ εἰ οἱ ποιηταὶ μυθικώτερον οὕτω φασὶν, οἵ τ' ἐξηγούμενοι τὸ ὑγιὲς ἂν ἀκούσαιεν, Ὑπερβορέους Βορειοτάτους φασὶ λέγεσθαι. In his seventh book he treats them as fabulous: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ῥιπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιοῦντες. In his eleventh book he tells us that the ancient Grecians called all the northern nations Scythians and Celto-Scythians; but that the most ancient of all called those which lie to the north of the Black Sea, the Danube, and the Gulph of Venice, Hyperboreans, Sauromatæ, and Arimaspians: Ἅπαντας μὲν δὴ τοὺς προσβορρέους, κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς, Σκύθας καὶ Κελτοσκύθας ἐκάλουν. Οἱ δ' ἔτι πρότερον διελόντες, τοὺς μὲν ὑπὲρ τοῦ Εὐξείνου, καὶ Ἴστρου, καὶ Ἀδρίου κατοικοῦντας, Ὑπερβορέους ἔλεγον, καὶ Σαυρομάτας, καὶ Ἀριμασπούς. Pliny mentions the

Incubuit, Scythiæque hyemes atque arida differt the Scythian storms and dry

Hyperboreans as fabulous, and places their supposed habitation at the very pole; "At per oram ad "Tanaim usque Mæotæ, a quibus "lacus nomen accepit: ultimique "a tergo eorum Arimaspi. Mox "Riphæi montes, et assiduo nivis "casu pinnarum similitudine, Pte-"rophoros appellata regio: pars "mundi damnata a natura rerum, "et densa mersa caligine: neque in "alio quam rigoris opere gelidisque "Aquilonis conceptaculis. Pone eos "montes, ultraque Aquilonem, gens "felix, si credimus, quos Hyperbo-"reos appellavere, annoso degit "ævo, fabulosis celebrata miraculis. "Ibi creduntur esse cardines mun-"di, extremique siderum ambitus, "semestri luce et una die solis aver-"si: non, ut imperiti dixere, ab "æquinoctio verno in autumnum. "Semel in anno solstitio oriuntur "iis soles; brumaque semel occi-"dunt." We find here that the Arimaspians lived to the northward of the river Tanais, and the lake Mæotis. They inhabited therefore the country which is now called Muscovy. On the north part of this country were situated the Riphæan mountains, where the snow is continually falling, in the shape of feathers, by which perhaps were meant the mountains of Lapland, on the north side of which the Hyperboreans were supposed to inhabit. Virgil also mentions the Hyperboreans and the Tanais together, in the fourth Georgick:

Solus *Hyperboreas glacies, Tanaïmque nivalem*
Arvaque Riphæis nunquam viduata pruinis
Lustrabat.

We find in the foregoing passage of Pliny, that the Riphæan mountains were imagined to be the source of the north wind, and that the Hyperboreans dwelt still farther northward: which opinion, however absurd, seems to have been the origin of their name. These Hyperboreans were said to live to a great age, in wonderful felicity, and to dwell in woods and groves, without diseases or discord. This is true of the Laplanders, as all travellers testify. I shall content myself with quoting the authority of my learned friend Dr. Linnæus of Upsal, who travelled thither in 1732, and was pleased to send me an excellent account of the plants of that country, under the title of *Flora Laponica*, printed at Amsterdam, in 1737, in 8vo. Speaking of a dwarf sort of birch, which is greatly used in the Lapland œconomy, he takes occasion to extol the felicity of the Laplanders. He says they are free from cares, contentions, and quarrels, and are unacquainted with envy. They lead an innocent life, continued to a great age, free from myriads of diseases, with which we are afflicted. They dwell in woods, like the birds, and neither reap nor sow: "O fe-"lix Lappo, qui in ultimo angulo "mundi sic bene lates contentus et "innocens. Tu nec times annonæ "charitatem, nec Martis prælia, "quæ ad tuas oras pervenire ne-"queunt, sed florentissimas Europæ "provincias et urbes, unico mo-"mento, sæpe dejiciunt, delent. "Tu dormis hic sub tua pelle ab "omnibus curis, contentionibus, "rixis liber, ignorans quid sit in-"vidia. Tu nulla nosti, nisi to-"nantis Jovis fulmina. Tu ducis "innocentissimos tuos annos ultra "centenarium numerum cum facili "senectute et summa sanitate. Te

clouds; then the tall corn, and waving fields shake with gentle blasts, and the tops of the woods rustle, and the long waves press towards the shore; the wind flies swift along, sweeping the fields and seas at the same time in his flight. Such a horse will either sweat at the goals and largest rings of the Elean plain,

Nubila: tum segetes altæ, campique natantes
Lenibus horrescunt flabris, summæque sonorem
Dant sylvæ, longique urgent ad littora fluctus.
Ille volat, simul arva fuga, simul æquora verrens.
Hic vel ad Elei metas et maxima campi 202

" latent myriades morborum nobis " Europæis communes. Tu vivis " in sylvis, avis istar, nec sementem " facis, nec metis, tamen alit te " Deus optimus optime. Tua or- " namenta sunt tremula arborum " folia, graminosique luci. Tuus " potus aqua chrystallinæ pelluci- " ditatis, quæ nec cerebrum insania " adficit, nec strumas in Alpibus " tuis producit. Cibus tuus est vel " verno tempore piscis recens, vel " æstivo serum lactis, vel autum- " nali tetrao, vel hyemali caro re- " cens rangiferina absque sale et " pane, singula vice unico constans " ferculo, edis dum securus e lecto " surgis, dumque eum petis, nec " nosti venena nostra, quæ latent " sub dulci melle. Te non obruit " scorbutus, nec febris intermittens, " nec obesitas, nec podagra, fibroso " gaudes corpore et alacri, animo- " que libero. O sancta innocentia, " estne hic tuus thronus inter Fau- " nos in summo septentrione, inque " vilissima habita terra? numne " sic præfers stragula hæc betulina " mollibus serico tectis plumis? " Sic etiam credidere veteres, nec " male." The learned reader will compare this with the latter part of the twelfth chapter of the fourth book of Pliny's Natural History.

197. *Scythiæ.*] See the note on book i. ver. 240.

Arida differt nubila.] Thus Lucretius:

— Venti vis verberat incita pontum
Ingentesque ruit naves, et *nubila differt.*

In the most northern countries the mists hang about the tops of the mountains, till they are dispelled by the north wind. Thus M. de Maupertuis observed under the arctic circle: " Je ne scai si c'est " parce que la présence continuelle " du soleil sur l'horizon, fait élever " des vapeurs qu' aucune nuit ne " fait descendre; mais pendant les " deux mois que nous avons passé " sur les montagnes, le ciel étoit " toujours chargé, jusqu' à ce que " le vent de Nord vint dissiper les " brouillards."

198. *Tum.*] In the King's manuscript it is *cum;* in one of the Arundelian, and in one of Dr. Mead's manuscripts it is *dum.*

200. *Longi.*] Pierius says it is *longe* in the Medicean, and some other ancient manuscripts.

201. *Ille.*] In one of the Arundelian manuscripts it is *ipse.*

Arva.] It is *arma* in the King's manuscript; which must be an error of the transcriber.

202. *Hic vel ad.*] " In the Lom- " bard manuscript, and in another " very ancient one, it is *hic vel ad,* " as we read in the common copies. " In the Roman manuscript it is " *hinc et ad Elei.* In the oblong " manuscript also it is *et,* not *vel.*" PIERIUS.

Elei campi.] Servius tells us, that Elis is a city of Arcadia, where the chariot-races were celebrated: but it is certain that the Olympic games were celebrated, not at Elis, but at Olympia. The Pisæans, in whose country Olympia was situated, had many contentions with the Eleans, about the government of the Olympic games; but at last,

Sudabit spatia, et spumas aget ore cruentas:
Belgica vel molli melius feret esseda collo.

and will champ the bloody foam; or will better bear the Belgic chariots with his obedient neck.

the Eleans prevailing, the whole country between Achaia, Messenia, and Arcadia, came to be called Elis. The reader will find a long account of this in the eighth book of Strabo's Geography. The plains of Elis therefore are not the plains about the city of Elis, as Servius erroneously imagines, but the plains about Olympia, in the region of Elis.

203. *Spatia*] See the note on book i. ver. 513.

204. *Belgica vel molli melius feret esseda collo.*] This is generally understood to mean, that the horse will be better for drawing common carriages: thus Dryden translates it:

> Or, bred to Belgian *waggons*, lead the way;
> Untir'd at night, and cheerful all the day.

But I think it is plain that the Poet speaks only of the generous horse, which is fit either for the races or war:

> Sin ad bella magis studium, turmasque feroces,
> Aut Alphæa rotis prælabi flumina Pisæ,
> Et Jovis in luco currus agitare volantes.

Here is no mention of domestic labour, but only of chariots and war. La Cerda observes that the *esseda* were used by private persons, in travelling, as well as in war; as appears from one of Cicero's Epistles: "Hic Vedius venit "mihi obviam cum duobus *essedis*, "et rheda equis juncta, et lectica, "et familia magna." There is another passage of the same kind in the second Philippic oration: "Vehebatur in *essedo* tribunus plebis." But Virgil shews that he does not mean the common chariots, or *esseda*, by adding the epithet *Belgica*, or perhaps *bellica*, as it is in one of Dr. Mead's manuscripts, for we do not find the chariots of war ascribed to the Gauls, but to the Britons. Cicero mentions them in some of his Epistles to Trebatius, who was in Britain with Cæsar: "Tu qui cæteris cavere didicisti, "*in Britannia* ne ab *essedariis* de"cipiaris, caveto:" and "*In Britan*"*nia* nihil esse audio, neque auri, "neque argenti. Id si ita est, "*essedum* aliquod suadeo rapias, et "ad nos quam primum recurras:" and "Sed tu in re militari multo "es cautior, quam in advocationi"bus: qui neque in oceano natare "volueris, studiosissimus homo na"tandi, neque spectare *essedarios*." Cæsar does not once mention the *essedum*, in his war with the *Belgæ*: but we find them taken notice of, as soon as he approaches the British shore: "At barbari, consilio "Romanorum cognito, præmisso "equitatu, et *essedariis*, quo ple"rumque genere in præliis uti con"suerunt, reliquis copiis subsecuti, "nostros navibus egredi prohibe"bant." A little afterwards we find him describing the manner in which the Britons fought with these *esseda*, as if he had not met with them in his other wars. I must therefore confess, I do not understand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr. Mead's manuscript, if I did not think it too presumptuous to alter the text, which has been generally received, upon the authority of a single manuscript.

Molli.] "Domito: ut *mollia colla* "reflectunt." SERVIUS.

"I take *molli* for *domito*, in op-

Then at last when they are tamed, let their ample bodies be distended with plenty of mixed provender; for if they are high fed before they are tamed, they will be too full of mettle, and refuse to bear the tough whips, and to obey the biting curbs. But no industry, that you can use, more confirms their strength, than to keep them from venery, and the stings of blind lust: whether you delight more in bulls or in horses: and therefore the bulls are removed to a distance, and into solitary pastures, behind the obstacle of a mountain, and beyond broad rivers; or are kept shut up within at full stalls. For the female by being seen consumes their strength, and wastes them by degrees,

Tum demum crassa magnum farragine corpus
Crescere jam domitis sinito: namque ante domandum
Ingentes tollent animos, prensique negabunt
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires industria firmat,
Quam Venerem et cæci stimulos avertere amoris:
Sive boum, sive est cui gratior usus equorum.
Atque ideo taurus procul, atque in sola relegant
Pascua, post montem oppositum, et trans flumina lata:
Aut intus clausos satura ad præsepia servant.
Carpit enim vires paullatim, uritque videndo

"position to *reluctanti*," &c. Dr. TRAPP.

205. *Tum.*] It is *tu* in the King's manuscript.

208. *Lenta.*] In the King's manuscript it is *dura.*

Lupatis.] The curb is said to have been called *lupatum,* because it had unequal iron teeth, like the teeth of wolves. This strongly expresses the mettle of a headstrong horse, that he cannot be governed by such severe curbs, as we find used by the ancients. It is here put in opposition to *mollibus capistris,* mentioned before, by which perhaps is meant what we call a *snaffle bit,* as Dryden translates it:

And then betimes in a soft *snaffle* wrought.

209. *Sed non ulla magis,* &c.] Having just mentioned the strengthening of horses with rich food, the Poet takes occasion to tell us that nothing preserves the strength either of horses or bulls so much as keeping them from venery. Hence he slides into a beautiful account of the violent effects of lust on all the animated part of the creation. He first begins with bulls, describes their fighting for the female, and the various passions, with which the vanquished bull is agitated.

Firmat.] Pierius says it is *servat* in some ancient manuscripts: but that it is *firmat* in much the greater number.

211. *Equorum.*] Columella advises, that the good horses should be kept separate from the mares, except at the time designed for covering: "Equos autem pretiosos "reliquo tempore anni removere "oportet a fœminis, ne aut cum "volent, ineant, aut si id facere "prohibeantur, cupidine sollicitati "noxam contrahant. Itaque vel "in longinqua pascua marem pla-"cet ablegari, vel ad præsepia "contineri." These last words are almost the same which Virgil has used, with relation to bulls:

Atque ideo tauros procul, atque in sola relegant
Pascua.
Aut intus clausos satura ad præsepia servant.

Fæmina: nec nemorum patitur meminisse, nec herbæ.
Dulcibus illa quidem illecebris, et sæpe superbos
Cornibus inter se subigit decernere amantes.
Pascitur in magna sylva formosa juvenca:
Illi alternantes multa vi prælia miscent
Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu, reboant sylvæque et magnus Olympus.
Nec mos bellantes una stabulare: sed alter
Victus abit, longeque ignotis exulat oris,
Multa gemens ignominiam, plagasque superbi
Victoris; tum quos amisit inultus amores;
Et stabula aspectans regnis excessit avitis.
Ergo omni cura vires exercet, et inter
Dura jacet pernix instrato saxa cubili,

and makes them forget the groves and pastures. She also with sweet allurements often impels the proud lovers to contend with their horns. The beauteous heifer feeds in the spacious wood, whilst they mutually engage with great force in battle with frequent wounds; the black gore distains their bodies; their horns are violently urged against each other, with vast roaring, and the woods and great Olympus rebellow. Nor do the warriors use to dwell together; but the vanquished retires, and becomes an exile in unknown distant coasts, grievously lamenting his disgrace, and the wounds of the proud victor, and his loves which he has lost unrevenged, and casting his eye back at the stalls, departs from his hereditary realms. Therefore with all diligence he exercises his strength, and obstinately makes his bed on the hard stones,

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216. *Meminisse nec herbæ.*] "In "the oblong manuscript it is *neque*, "which seems softer." PIERIUS.

219. *Sylva.*] Servius says that some would read *Sila*, a mountain of Lucania; which alteration he justly thinks unnecessary.

220. *Illi alternantes multa vi prælia miscent.*] Thus in the twelfth Æneid:

Illi inter sese multa vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla armosque lavant: gemitu nemus omne remugit.

It is *tollunt* instead of *miscent* in one of Dr. Mead's manuscripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerda is of another opinion, who thus paraphrases this passage: "Gemit doletque multa, videlicet "ignominiam amissæ gloriæ, ac- "ceptas plagas, amores perditos."

230. *Pernix.*] So I read with Servius, who explains *pernix perseverans*, and derives it *a pernitendo*. Pierius says it is *pernix* in all the manuscripts which he had seen, and speaks of *pernox* as an innovation. The King's, and one of the Arundelian manuscripts, most of the old editions, Paul Stephens, La Cerda, Heinsius, and Masvicius, have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr. Mead's manuscripts have *pernox*. Ruæus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the signification which Servius assigns to it, but always means swift, as *pernix Saturnus*, and *pedibus celerem et pernicibus alis*. He says it cannot be supposed that Virgil would call his wearied bull *swift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus also reads

and feeds on rough leaves and sharp rushes; and tries himself, and practises his horns against the trunk of a tree; and pushes against the wind, and spurning the sand prepares to fight. Afterwards, when his strength is collected, and his force regained, he marches on, and rushes headlong on his unsuspecting enemy.

Frondibus hirsutis, et carice pastus acuta:
Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco: ventosque lacessit
Ictibus, et sparsa ad pugnam proludit arena.
Post, ubi collectum robur, viresque receptæ, 235
Signa movet, præcepsque oblitum fertur in hostem.

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pernox. La Cerda says all the old copies read *pernix*, which he explains *laboriosus, obstinatus, pertinax*, and derives from the old verb *pernitor*, with Servius. If *pernox* be admitted, our translation must be, "and makes his bed *all night* "on the hard stones."

231. *Carice acuta.*] This plant has so little said of it by the Roman writers, that it is hard to ascertain what species we are to understand by the name *carex*. It is here called *sharp*, which, if it be meant of the end of the stalk, is no more than what Ovid has said of the *juncus*, or *common rush*; "acuta cuspide "junci:" it is mentioned but once more by Virgil;

——— Tu post *carecta* latebas:

From which passage we can gather no more, than that these plants grew close enough together for a person to conceal himself behind them. Catullus mentions the *carex* along with the *juncus*, as being used to thatch a poor cottage:

Hunc ego juvenes locum, villulamque palustrem,
Tectam vimine junceo, *caricisque* manipliis,
Quercus arida, rustica conformata securi
Nutrivi.

Columella mentions the *carex* together with fern, and tells what season is best to destroy them: "Filix quoque, aut *carex* ubicun- "que nascitur, Augusto mense "recte extirpatur, melius tamen "circa Idus Julias ante caniculæ "exortum." Since therefore it is difficult to determine what the *carex* is, from what the ancients have said of it; we must depend upon the authority of Anguillara, who assures us that about Padua and Vincenza they call a sort of *rush*, *careze*, which seems to be the old word *carex* modernized. Caspar Bauhinus says it is that sort of rush which he has called *Juncus acutus panicula sparsa.* It is therefore our *common hard rush*, which grows in pastures, and by way sides, in a moist soil. It is more solid, hard, and prickly at the point, than our *common soft rush*, which seems to be what the ancients called *juncus.*

232. *Irasci in cornua*, &c.] Thus also in the twelfth Æneid:

Mugitus veluti cum prima in prælia taurus
Terrificos ciet, atque *irasci in cornua* tentat,
Arboris obnixus trunco, ventosque lacessit
Ictibus, et sparsa ad pugnam proludit arena.

234. *Et.*] Pierius says it is *aut* in the Roman manuscript, but he does not approve of it.

235. *Receptæ.*] Fulvius Ursinus says it is *refectæ* in the old Colotian manuscript. Heinsius acknowledges the same reading, in which he is followed by Masvicius.

Fluctus uti medio cœpit cum albescere ponto
Longius, ex altoque sinum trahit; utque volutus

Just as when a wave begins to whiten far off in the middle of the sea, and swells up from the deep: and rolling to

237. *Fluctus uti medio.*] So I find it in both the Arundelian, and in one of Dr. Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, the Lombard, and other very ancient manuscripts. In the oblong manuscript he found *Fluctus* uti in *medio*, which he seems to approve: it is the same in the King's manuscript. Dr. Mead's other manuscript has *fluctus* aut in *medio*, where *aut* no doubt is an error of the transcriber for *ut*. In the Cambridge and Bodleian manuscripts it is *Fluctus* ut in *medio*, which reading is received in almost all the printed editions. We have almost the same line in the seventh Æneid:

Fluctus uti primo cœpit cum albescere vento.

This simile seems to be taken from the fourth Iliad:

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὄρνυτ' ἐπασσύτερον ζεφύρου ὑποκινήσαντος,
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Χέρσῳ ῥηγνύμενον μεγάλα βρίμει, ἀμφὶ δέ τ' ἄκρας
Κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην.
Ὡς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Νωλεμέως πολεμόνδε.

As when the winds, ascending by degrees,
First move the whitening surface of the seas,
The billows float in order to the shore,
The wave behind rolls on the wave before,
Till, with the growing storm, the deeps arise,
Foam o'er the rocks, and thunder to the skies,
So to the fight the thick battalions throng,
Shields urg'd on shields, and men drove men along.

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238. *Longius, ex altoque sinum trahit.*] The comma is generally placed at the end of the preceding verse, which makes the interpretation of these words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's first preparing himself to renew the fight, to a wave beginning to whiten and swell, at a great distance from the shore, in the middle of the sea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the shore like a huge mountain; so the bull comes furiously roaring against his unsuspecting enemy, and impetuously rushes upon him.

Sinum trahit is, I believe, a singular expression; and I do not find it explained by the commentators. *Sinus* usually signifies some sort of cavity, as the bosom of any person, or a bay: it is used also to signify a waving line, like the motion of a snake. The Poet seems to conceive a wave to be a hollow body, and therefore calls the inner part of it its *sinus* or *bosom*. Thus in the eleventh Æneid, he speaks of a wave pouring its *bosom* over the farthest part of the shore:

Qualis ubi alterno procurrens gurgite pontus,
Nunc ruit ad terras, scopulosque superjacit undam
Spumeus, extremamque *sinu* perfundit arenam.

In the seventh Æneid, where we have a simile, not much unlike that now under consideration, we have *altius undas erigit*, which I take to mean the same with *ex alto sinum trahit*.

the land, makes a dreadful roaring among the rocks, and falls like a huge mountain: the bottom of the water boils with whirlpools, and tosses the black sand on high. Every kind also of living creatures, both men and wild beasts, and the inhabitants of the seas, cattle, and painted birds, rush into fury and flames: lust is the same in all. At no other time does the lioness forgetting her whelps wander over the plains with greater fierceness; nor do the shapeless bears make such havoc in the woods; then is the boar fiercer, and the tyger most dangerous. Then alas! it is ill wandering in the desert fields of Lybia. Do you not see how the horse trembles all over, if he does but snuff the well-known gales?

Ad terras, immane sonat per saxa, neque ipso
Monte minor procumbit: at ima exæstuat unda
Vorticibus, nigramque alte subjectat arenam. 241
Omne adeo genus in terris hominumque feraru-
que,
Et genus æquoreum, pecudes, pictæque volu-
cres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio catulorum oblita leæna 245
Sævior erravit campis: nec funera vulgo
Tam multa informes ursi stragemque dedere
Per sylvas: tum sævus aper, tum pessima tigris.
Heu! male tum Lybiæ solis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum
Corpora, si tantum notas odor attulit auras? 251

Fluctus uti primo cœpit cum albescere vento:
Paulatim sese tollit mare, et *altius undas Erigit*, inde imo consurgit ad æthera fundo.

239. *Neque.*] Pierius says it is *neque* in the Lombard manuscript, which he approves. Heinsius also has *neque*. In most editions it is *nec*.

240. *At.*] In the King's manuscript it is *ac*.

241. *Vorticibus.*] Heinsius and Masvicius read *verticibus*, which Pierius also observed in the Roman and Medicean manuscripts.

Subjectat.] Pierius found *subvectat* in the Roman manuscript, which he seems to approve.

242. *Omne adeo genus*, &c.] Having spoken of the fury which lust causes in bulls, he takes occasion to mention the violent effects of it in other animals, and also in mankind.

In this whole paragraph, the Poet seems to have had before him the eighteenth chapter of Aristotle's sixth book of the History of Animals.

248. *Sylvas.*] It is *sylvam* in one of the Arundelian manuscripts, and in some printed editions.

249. *Heu! male tum Lybiæ*, &c.] Aristotle speaking of bears, wolves, and lions, says they are dangerous to those that come near them, not having frequent fights between themselves, because they are not gregarious: Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἀγρίων. καὶ γὰρ ἄρκτοι, καὶ λύκοι, καὶ λέοντες χαλεποὶ τοῖς πλησιάζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἧττον μάχονται, διὰ τὸ μὴ ἀγελαῖον εἶναι μηδὲν τῶν τοιούτων ζώων.

Lybia is the Greek name for Africa, according to Pliny: "Afri-"cam Græci Lybiam appellavere." This country abounds with the fiercest wild beasts.

249. *Erratur.*] Pierius says it is *versatur* in a very ancient manuscript, and *erravit* in the Medicean.

Agris.] It is *arvis* in the Cambridge, the Arundelian, and one of Dr. Mead's manuscripts.

Ac neque eos jam frœna, virum neque verbera sæva,
Non scopuli, rupesque cavæ, aut objecta retardant
Flumina, correptosque unda torquentia montes.
Ipse ruit, dentesque Sabellicus exacuit sus,
Et pede prosubigit terram, fricat arbore costas

And now neither bridles, nor the severe scourges of the riders, not rocks and caverns, and rivers interposed, that whirl mountains along with their torrents, can restrain them. Even the Sabellian boar rushes, and whets his tusks, and tears the ground with his feet, and rubs his sides backwards and forwards against a tree,

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252. *Ac.*] It is *at* in the old Nurenberg edition.

Frœna, virum neque verbera sæva.] The comma is usually placed after *virum*; I have ventured to place it after *frœna*.

253. *Non.*] It is *nec* in the King's manuscript.

254. *Correptosque unda torquentia montes.*] The common reading is *correptos* without *que:* but Pierius found *correptosque* in the Medicean, the Roman, the Lombard, and other ancient manuscripts. The same reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius, Schrevelius, Masvicius, and some others also admit *que.*

255. *Ipse ruit,* &c.] Aristotle speaking of the wild boars says, that at this time they rage horribly, and fight one with another, making their skins very hard by rubbing against trees, and by often rolling themselves in the mud, and letting it dry, make their backs almost impenetrable; and fight so furiously that both of them are often killed: Καὶ οἱ ὗες οἱ ἄγριοι χαλεπώτατοι, καίπερ ἀσθενέστατοι περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ὀχείαν, καὶ πρὸς ἀλλήλους μὲν ποιοῦντες μάχας θαυμαστὰς θωρακίζοντες ἑαυτοὺς, καὶ ποιοῦντες τὸ δέρμα ὡς παχύτατον ἐκ παρασκευῆς, πρὸς τὰ δένδρα διατρίβοντες καὶ τῷ πηλῷ μολύνοντες πολλάκις, καὶ ξηραίνοντες ἑαυτούς. μάχονται δὲ πρὸς ἀλλήλους ἐξελαύνοντες ἐκ τῶν συοφορβείων οὕτω σφοδρῶς, ὥστε πολλάκις ἀμφότεροι ἀποθνήσκουσιν. La Cerda contends that the Poet is here speaking of the wild boar, contrary to the opinion of Servius and the other commentators. But I believe they are in the right; for Virgil had spoken before of the wild boar; "*tum sævus aper:*" and here he says *even* the Sabellian boar rages; "*ipse* Sabellicus sus:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his description the stronger, he ascribes to the tame boar, what Aristotle has said of the wild one.

256. *Et pede prosubigit.*] In the old Paris edition of 1494, it is *Et pedibus subigit.*

Fricat arbore costas atque hinc atque illinc, humerosque ad vulnera durat.] So I read with the Bodleian, one of the Arundelian, and one of Dr. Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, and other ancient manuscripts. It is the same in the old Nurenberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and some other old editions. The common reading is thus, *fricat arbore costas, atque hinc atque illinc humeros ad vulnera durat.* I take *atque hinc atque illinc* to belong to *fricat arbore costas;* for the boar rubs his sides backwards and forwards against a tree; but the *humeros ad vulnera durat,* the harden-

and hardens his shoulders against wounds. What does the young man, in whose bones cruel love excites the mighty fire? In the dead of night he swims the seas tossed with bursting storms; over whom the vast gate of heaven thunders; and whom the seas dashed on the rocks

Atque hinc atque illinc, humerosque ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæca serus freta: quem super ingens
Porta tonat cæli, et scopulis illisa reclamant 261

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ing his shoulders against wounds, relates to the rolling in mud, and baking it upon his skin, so as to make a sort of coat of armour, as we read just now, in the quotation from Aristotle.

258. *Quid juvenis*, &c.] Here the Poet no doubt alludes to the well known story of Leander and Hero. But with great judgment he avoids mentioning the particular story, thereby representing the whole species, as ready to encounter the greatest dangers, when prompted by lust. Dryden was not aware of this, who, in his translation, has put all the verbs in the preterperfect tense, and even mentions Sestos, the habitation of Hero:

What *did* the youth, when love's unerring dart
Transfix'd his liver; and *inflam'd* his heart?
Alone, by night, his wat'ry way he *took*;
About him, and above, the billows *broke*:
The sluices of the sky *were* open spread;
And rolling thunder *rattled* o'er his head.
The raging tempest *call'd* him back in vain;
And every boding omen of the main.
Nor *could* his kindred; nor the kindly force
Of weeping parents, change his fatal course.
No, not the dying maid, who must deplore
His floating carcase on the *Sestian shore*.

Cui.] It is *cum* in the King's manuscript.

261. *Porta tonat cæli*, &c.] The commentators are greatly divided about the meaning of the *gate of heaven*. Servius interprets it the air full of clouds, through which the passage lies to heaven: "Aer "nubibus plenus, per quem iter in "cælum est." Grimoaldus paraphrases it according to this interpretation: "Cum interim aer (per "quem iter est factum) nubibus "erat obsitus." La Cerda's note on this passage deserves to be transcribed entire, and I shall here present the reader with a translation of it: "By the gate of heaven Turne- "bus understands the hemisphere: "Manutius the air full of clouds, "through which the passage lies "to heaven. Others interpret it "the east and west, of which no- "tion I speak in another place: "others a cloud, which is not "much amiss; for as that noise is "made in a cloud, which bursts "out together with the thunder, "it seems to have the appearance "of a gate opening to let out the "fire. You may take it for the "north, where is the hinge of "heaven, which the Greeks call "πόλον, and by the help of imagin- "ation, may be called a gate and "a threshold. Ovid will invite "you to this interpretation, who "makes Leander, in his Epistle, "address himself to Boreas, which

Æquora; nec miseri possunt revocare parentes, forbid; nor can his miserable parents recall him,

" blows from that quarter of the " heavens, as withstanding his at- " tempt. But I have ventured to " differ from all others, in explain- " ing this passage of Virgil. Vir- " gil, Ennius, Homer have spoken " of the gate of heaven according " to the following notion: the an- " cients feigned Jupiter to be in a " certain temple of heaven, espe- " cially when he thundered and " lightened. Thus Varro, *in Satyra* " *Bimarco:*

" —— *Tunc repente cælitum*
" *Altum tonitribus templum tonescit:*

" for so we must read, and not *cæ-* " *lum:* and Lucretius, lib. i.

" *Cæli tonitralia templa.*

" And lib. vi.

" *Fumida cum cæli scintillant omnia tem-* " *pla.*

" Terence, *in Eunucho,*

" —— *Qui templa cæli summa sonitu* " *concutit.*

" Hence I gather, that gates may " be imagined in heaven, temples " being feigned already: so that " we may understand that those " gates of the temples opened to " let out the thunderbolts. Hence " Silius, lib. i.

" ——— *Tonat alti regia cæli.*

" Therefore they understand by " *templum cæli*; sometimes a parti- " cular part of the heavens, as it " were the palace of Jupiter; some- " times the whole heaven, which " I rather believe; certainly it is " natural, that they should ascribe " doors to this temple. Not very " different from this is the fiction " of Homer, in the eighth Iliad:

" Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς " ἔχον Ὧραι
" Τῇς ἐπιτέτραπται μέγας οὐρανὸς, οὔλυμ- " πός τε,
" Ἠμὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπι- " θεῖναι.

" Heav'n gates spontaneous open to the " pow'rs,
" Heav'n's golden gates, kept by the " winged hours,
" Commission'd in alternate watch they " stand,
" The sun's bright portals, and the skies " command;
" Close, or unfold, th' eternal gates of " day,
" Bar heav'n with clouds, or roll those " clouds away.

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" As Virgil uses *porta cæli*, so Ca- " tullus *cæli janua*, and before them " both Ennius; *Mi soli cæli maxi-* " *ma porta patet:* and before all " Homer; αὐτόμαται δὲ πύλαι μύκον " οὐρανοῦ." Ruæus highly approves of this interpretation. But Catrou thinks it means the east and west, and will have Virgil here be supposed to express, that the storm came from the west, because Sestos is to the westward of Abydos: " Ces expressions, *porta tonat cæli,* " meritent attention. Par la porte " du Ciel il faut entendre, ou celle " par où le soleil entre sur l'horison, " et c'est l'Orient: ou celle par " où il en sort, et c'est l'Occident. " Ici Virgile semble vouloir dire, " que l'orage venoit d'Occident, " puisque Sestos est occidental, en " egard à Abydos." This is being very minute indeed: but I believe Virgil would not have used the *gate of heaven,* to express the *west,* when it might as well have signified the *east,* without adding some epithet, to make his meaning evident. Besides, it is the north wind that would have withstood Leander's intent; and Ovid, as La

nor the maid whose death must be the consequence of his unhappy end. What do the spotted ounces of Bacchus, and the fierce kind of wolves, and dogs? What do the timorous stags, what fierce war do they wage?

Nec moritura super crudeli funere virgo.
Quid Lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid, quæ imbelles dant prælia cervi? 265

Cerda rightly observes, supposed the north wind to oppose his passage:

At tu de rapidis immansuetissime ventis,
Quid mecum certa prælia mente geris?
In me, si nescis, *Boreæ*, non æquora, sævis.
Quid faceres, esset ni tibi notus amor?
Tam gelidus cum sis, non te tamen, improbe, quondam
Ignibus Actæis incaluisse negas.
Gaudia rapturo si quis tibi claudere vellet
Aerios aditus: quo paterere modo?
Parce precor; facilemque move moderatius auram.
Imperet Hippotades sic tibi triste nihil.

To conclude; as Virgil did not design to give a minute account of Leander's particular action it cannot be imagined, that he would have taken pains to let his readers know, that the west wind was opposite to those who would sail from Abydos; if that had been true. But, in reality, it is the north wind, or Boreas, which was always reckoned to blow from Thrace; and Sestos is known to have been on the Thracian shore.

261. *Scopulis illisa reclamant æquora.*] Catrou interprets this of the waves pushing back Leander from the coast of Sestos; "Les "flots repoussoient Leandre de la "côte de Sestos, vers Abydos sa "patrie." But surely the Poet's meaning is, that the waves dashing violently on the rocks in a storm ought not to prevent any one from venturing out to sea.

263. *Virgo.*] This word is not used by the Poets in so strict a sense, as we use the word *virgin*. Thus Pasiphaë is called *virgo*, in the sixth Eclogue, in two places:

Ah, virgo infelix, quæ te dementia cepit!

And

Ah, virgo infelix, tu nunc in montibus erras.

264. *Lynces Bacchi variæ.*] The ounce, the tiger, and the leopard, are said to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid:

Ipse racemiferis frontem circumdatus uvis,
Pampineis agitat velatam frondibus hastam.
Quem circa *tigris*, simulacraque inania *lyncum*,
Pictarumque jacent fera corpora *pantherarum*.

The difference between these animals not being commonly well known, I shall here set down the marks by which they are distinguished. The tiger is as large, or larger than a lion, and marked with long streaks. The leopard is smaller than the tiger, and marked with round spots. The ounce or *lynx* is of a reddish colour, like a fox, marked with black spots: the hairs are gray at the bottom, red in the middle, and whitish at the top; those, which compose the black spots, are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick

Scilicet ante omnes furor est insignis equarum:
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumpsere quadrigæ.
Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant.

But the rage of mares far exceeds all the rest; and Venus herself inspired them, when the Potnian mares tore Glaucus in pieces with their jaws. Lust leads them beyond Gargarus, and beyond roaring Ascanius: they climb over the mountains, and swim through the rivers;

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shining hairs, like black velvet. It is an animal of exceeding fierceness.

265. *Quid, quæ imbelles dant prœlia cervi?*] In the Cambridge, one of Dr. Mead's manuscripts, and several of the old printed editions, it is *quidque.*

Our great Harvey, who had particularly studied these animals, and had perhaps better opportunities of being acquainted with their nature, than any man, observes, in his treatise of the Generation of Animals, that stags are very furious about rutting time, and assault men and dogs, though at other times they are very timorous, and run away at the barking of the smallest dog: "Eodem tempore, furore libidinis "sæviunt; canes, hominesque ad- "oriuntur: alias vero timidi valde, "et imbelles sunt; ac vel a mi- "nimæ caniculæ latratu, sese con- "tinuo in fugam proripiunt." The same author observes, that after the stag has impregnated all his females, he grows exceedingly timorous: "Mas, postquam fœmellas "suas implevit, defervescit; si- "mulque timidior factus, ac maci- "lentior, gregem deserit; vagatur "solus; avideque pascitur, ut at- "tritas vires resarciat; nec fœmi- "nam aliquam postea toto anno "aggreditur."

266. *Scilicet ante omnes.*] Having digressed, to give an account of the mischievous effects of lust on the whole animal creation; he now returns to speak of horses, which seem all this while to have been forgotten. Here he describes the extraordinary venereal fury of mares; and then corrects himself, for having spent so much time in excursions about this passion.

Furor est insignis equarum.] Aristotle says, that mares are the most libidinous of all female animals: that this fury of theirs is called *ἱππομανεῖν*, whence that word is applied, by way of reproach, to lascivious women: *Τῶν δὲ θηλειῶν ὁρμητικῶς ἔχουσι πρὸς τὸν συνδυασμὸν, μάλιστα μὲν ἱππὸς, ἔπειτα βοῦς. αἱ μὲν οὖν ἵπποι αἱ θήλειαι ἱππομανοῦσιν. ὅθεν καὶ ἐπὶ τὴν βλασφημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μόνου τῶν ζωων τὴν ἐπὶ τῶν ἀκολάστων, περὶ τὸ ἀφροδισιάζεσθαι.*

267. *Glauci Potniades malis membra absumpsere quadrigæ.*] Potnia was a town of Bœotia, near Thebes. Of this town was Glaucus the son of Sisyphus, who restrained the four mares, which drew his chariot, from the company of horses, in order to make them more swift for the race. Venus is said to have been so highly offended at this violation of her rites, that she raised such a fury in the mares, that they tore their master limb from limb.

269. *Gargara.*] See the note on book i. ver. 102.

270. *Ascanium.*] This is the name of a river of Bithynia. But Gargarus and Ascanius seem to be

and no sooner has the flame insinuated itself into their marrow, especially in the spring, for in the spring the heat returns into their bones, but all turning their faces to the west wind, they stand on the rocks,

Continuoque avidis ubi subdita flamma medullis,
Vere magis, quia vere calor redit ossibus, illæ
Ore omnes versæ in Zephyrum stant rupibus altis, 273

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put here for any mountain and river.

271. *Continuo.*] See the note on ver. 75.

272. *Quia vere calor redit.*] Pierius says it is *quia vere redit calor*, in the Roman manuscript.

273. *Ore omnes versæ in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. Homer speaks of the horses of Achilles, as being begotten by the west wind. See the quotation from Homer, in the note on *magni currus Achillis*, ver. 91.

Aristotle says, that at the time the mares have this fury upon them, they are said to be impregnated by the wind: for which reason, in the island of Crete, they never separate the mares from the stallions. When they are thus affected, they leave the rest, and run, not towards the east or west, but towards the north or south, and suffer no one to come near them, till either they are quite tired down, or come to the sea. At this time they emit something, which is called Hippomanes, and is gathered to be used as a charm: *Λέγονται δὲ καὶ ἐξανεμοῦσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ὀχεῖα ἐκ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, θέουσιν ἐκ τῶν ἄλλων ἵππων. ἔστι δὲ τὸ πάθος, ὅπερ ἐπὶ ὑῶν λέγεται τὸ καπρίζειν. θέουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπέσῃ τὸ πάθος, οὐδένα ἐῶσι πλησιάζειν, ἕως ἂν ἢ ἀπείπωσι διὰ τὸν πόνον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκβάλλουσί τι. καλοῦσι δὲ καὶ τοῦτο, ὥσπερ ἐπὶ τοῦ τικτομένου, ἱππομανές. ἔστι δὲ οἷον ἡ καπρία. καὶ ζητοῦσι τοῦτο μάλιστα πάντων οἱ περὶ τὰς φαρμακείας.* Varro affirms it is a certain truth, that about Lisbon some mares conceive by the wind, at a certain season, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: "In fœtura res incredibilis "est in Hispania, sed est vera, "quod in Lusitania ad oceanum, "in ea regione ubi est oppidum "Olysippo, monte Tagro, quædam "e vento concipiunt certo tempore "equæ, ut hic gallinæ quoque so- "lent, quarum ova *ὑπηνέμια* appel- "lant." Columella says great care must be taken of the mares about their horsing time, because if they are restrained, they rage with lust, whence that poison is called *ἱππόμανες*, which excites a furious lust, like that of mares: that there is no doubt, but that in some countries the females burn with such vehement desires, that if they cannot enjoy the male, they conceive by the wind, like hens: and that in Spain, which runs westward towards the ocean, the mares have frequently foaled, without having had the company of a stallion, but these foals are useless, because they die in three years: "Maxime ita- "que curandum est prædicto tem- "pore anni, ut tam fœminis, quam "admissariis desiderantibus coë- "undi fiat potestas, quoniam id "præcipue armentum si prohibeas, "libidinis extimulatur furiis, unde "etiam veneno inditum est nomen "*ἱππόμανες*, quod equinæ cupidini

Exceptantque leves auras: et sæpe sine ullis — and receive the gentle breeze and often,

" similem mortalibus amorem ac-
" cendat. Nec dubium quin aliquot
" regionibus tanto flagrent ardore
" coëundi fœminæ, ut etiam si
" marem non habeant, assidua et
" nimia cupiditate figurantes sibi
" ipsæ venerem, cohortalium more
" avium, vento concipiant. Quæ
" enim poëta licentius dicit: *Scili-*
" *cet ante omnes*, &c. Cum sit no-
" tissimum etiam in Sacro monte
" Hispaniæ, qui procurrit in occi-
" dentem juxta oceanum, frequen-
" ter equas sine coitu ventrem per-
" tulisse, fœtumque educasse, qui
" tamen inutilis est, quod triennio
" prius quam adolescat, morte ab-
" sumitur. Quare, ut dixi, dabimus
" operam, ne circa æquinoctium
" vernum equæ desideriis naturali-
" bus angantur." Pliny mentions Lisbon as a place famous for mares conceiving by the west wind: " Oppida memorabilia a Tago in
" ora, Olisippo equarum e favonio
" vento conceptu nobile." In another place he says, it is well known, that in Portugal, about Lisbon and the river Tagus, the mares turn themselves against the west wind, are impregnated by it, and bring forth colts of exceeding swiftness, but dying at three years old: " Constat in Lusitania circa
" Olyssiponem oppidum et Tagum
" amnem, equas Favonio flante ob-
" versas animalem concipere spiri-
" tum, idque partum fieri, et gigni
" pernicissimum ita, sed triennium
" vitæ non excedere." These quotations are sufficient to shew, that it was generally believed by the ancients that mares were impregnated by the western wind. We see that even the gravest prose writers assert the truth of this, and that they even bring forth colts, which live three years. Virgil however is very cautious: he does not mention the colts; but supposes only a false conception, within which bounds Aristotle alone contains himself, of all the writers whom we have just now quoted. The west wind, or Zephyrus, was always reckoned to lead on the spring, and to infuse a genial warmth through the whole creation. Pliny says this wind opens the spring, beginning usually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: " Primus est conceptus, flare in-
" cipiente vento Favonio circiter
" fere sextum Idus Februarii. Hoc
" enim maritantur vivescentia e
" terra, quo etiam equæ in His-
" pania, ut diximus. Hic est ge-
" nitalis spiritus mundi, a fovendo
" dictus, ut quidam existimavere.
" Flat ab occasu æquinoctiali, ver
" inchoans. Catulitionem rustici
" vocant, gestiente natura semina
" accipere, eaque animam inferente
" omnibus satis." Thus also our Poet, in the second Georgick:

Parturit almus ager: Zephyrique tepentibus auris
Laxant arva sinus: superat tener omnibus humor.

How far the mares are really affected, we must leave to be decided by the philosophers of Spain and Portugal. But that hens will lay eggs without the assistance of the cock, is a well known fact: and it is as well known, that such eggs never produce a living animal. These fruitless eggs are called by us *wind eggs*, as Varro calls them ὑπηνέμια: and thus Aristotle uses a like expression with regard to the mares, ἐξανεμοῦσθαι.

wonderful to tell! without the stallion's assistance, being impregnated by the wind, they fly over hills, and rocks, and dales; not towards thy rising, O Eurus, nor towards that of the sun, nor towards

Conjugiis vento gravidæ, mirabile dictu! 275
Saxa per, et scopulos, et depressas convalles
Diffugiunt; non, Eure, tuos, neque solis ad ortus;

277. *Non, Eure, tuos,* &c.] Here Virgil widely differs from Aristotle; who says expressly that they run, neither towards the east, nor west, but towards the north or south. Hence some of the critics have taken great pains to draw the philosopher and the poet into the same opinion. In order to this, some have supposed the poet's meaning to be that they run, not towards the east, *but* towards the north, west, and south. Thus Grimoaldus paraphrases it: "Non orien-"tem solem versus, *sed* in septen-"trionem, in occidentem, et in "austrum nebulosum atque plu-"viosum." Thus also La Cerda: "Quin uno excepto Euro, nam "cum hoc nullus est illis amor, "alios quoque amant ventos. Cur-"runt enim versus Septentrionem, "unde flant Boreas et Caurus: "currunt versus Austrum, his enim "ventis maritantur." This last commentator, not content with straining Virgil, lays hold on Aristotle in the next place, and compels him to say the very same. Instead of Θέουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον, he would fain read Θέουσι δὲ οὐ πρὸς ἕω, ἀλλὰ πρὸς δυσμὰς, ἢ ἄρκτον, ἢ νότον. He might, with as little violence, have made Aristotle say Θέουσι δὲ οὐ πρὸς ἕω, ἀλλὰ πρὸς δυσμὰς, οὐ πρὸς ἄρκτον ἢ νότον, which would have exactly agreed with the most obvious meaning of Virgil's words. Virgil says expressly, that they turn to the west; "ore omnes versæ in "Zephyrum;" which seems the most probable, if he spake of the mares of Lisbon; for the nearest sea to them is the western ocean, and we have heard Aristotle say, that they run towards the sea. As for the mares which Aristotle mentions, they seem to have been those of Crete, and probably fed about mount Ida, the most celebrated place in that island. This being admitted, we need but consider, that as Crete extends in length, from east to west, and as Ida is in the middle of the island, the running directly to the sea, and to the north or south, is exactly the same thing.

The *Eurus*, according to Pliny, is the south-east: "Ab oriente "æquinoctiali Subsolanus, ab "oriente brumali Vulturnus: illum "Apelioten, hunc Eurum Græci "appellant." According to Aulus Gellius, *Eurus* is the east, and the same with the *Subsolanus* and Apeliotes: "Qui ventus igitur ab "oriente verno, id est, æquinoctiali "venit, nominatur Eurus, ficto "vocabulo, ut isti ἐτυμολογικοὶ aiunt, "ἀπὸ τῆς ἕω ῥέων, is alio quoque a "Græcis nomine ἀπηλιώτης, a Ro-"manis nauticis Subsolanus cog-"nominatur ..... Hi sunt igitur "tres venti orientales, Aquilo, Vul-"turnus, Eurus: quorum medius "Eurus est."

278. *Boream.*] *Boreas* is frequently used to signify the north: but strictly speaking, it is the north-east. Pliny says the north wind is called *Septentrio*, and by the Greeks *Aparctias*, and that the *Aquilo*, called by the Greeks *Boreas* is the north-east: "A Septentrionibus septem-"trio, interque eum et exortum "solstitialem Aquilo, Aparctias

In Boream, Caurumque, aut unde nigerrimus Auster — Boreas or Caurus, or whence black Auster

" dicti et Boreas." I believe there is an error in the copies of Pliny, and that instead of *interque eum et exortum solstitialem* we should read *juxtaque eum ad exortum solstitialem*: for the *exortus solstitialis* is the north-east; and therefore, according to the common reading *Boreas* will be in the north-north-east; whereas Pliny is evidently speaking of the compass, as divided only into eight points: " Veteres qua- " tuor omnino servavere, per toti- " dem mundi partes, ideo nec Ho- " merus plures nominat, hebeti ut " mox judicatum est ratione: se- " cuta ætas octo addidit, nimis sub- " tili et concisa: proximis inter " utramque media placuit, ad bre- " vem ex numerosa additis quatuor. " Sunt ergo bini in quatuor cæli " partibus." Aulus Gellius says expressly, that Boreas is the north-east: " Qui ab æstiva et solstitiali " orientis meta venit, Latine Aqui- " lo, Boreas Græce dicitur: eum- " que propterea quidam dicunt ab " Homero αἰθηγενέτην appellatum. " Boream autem putant dictum " ἀπὸ τῆς βοῆς, quoniam sit violenti " flatus et sonori."

Caurum.] *Caurus*, or *Corus*, according to Pliny, is the north-west: " Ab occasu æquinoctiali Favonius, " ab occasu solstitiali Corus; Ze- " phyron et Argesten vocant ..... " Huic est contrarius Vulturnus .. " .. Ventorum frigidissimi sunt " quos a Septentrione diximus spi- " rare, et vicinus iis Corus." Aulus Gellius makes *Caurus* the south-west, for he places it opposite to Aquilo: " His oppositi et contrarii " sunt alii tres occidui: Caurus, " quem solent Græci ἀργέστην vocare, " is adversus Aquilonem flat." But I believe Gellius is mistaken, for Virgil, in ver. 356, represents *Caurus* as an exceeding cold wind:

Semper hyems, semper spirantes frigora Cauri.

It will not perhaps be unacceptable to the reader, if in this place I shew what names the ancients gave to the points of the compass, as they are mentioned by Pliny. I have already observed that this author divided the compass into eight parts. These I think were evidently the north, north-east, east, south-east, south, south-west, west, and north-west. For in lib. xviii. c. 34. where he is speaking of describing the parts of heaven in a field, he says the meridian line is to be cut transversely through the middle by another line, which will shew the place of the sun's rising and setting at the equinox, that is, due east and west. Then two other lines must be drawn obliquely, from each side of the north to each side of the south, all through the same centre, all of equal length and at equal distances: " Diximus " ut in media linea designaretur " umbilicus. Per hunc medium " transversa currat alia. Hæc erit " ab exortu æquinoctiali ad occa- " sum æquinoctialem. Et limes, " qui ita secabit agrum, decumanus " vocabitur. Ducantur deinde aliæ " duæ lineæ in decusseis obliquæ, " ita ut a septentrionis dextra læva- " que ad austri dextram lævamque " descendant. Omnes per eundem " currant umbilicum, omnes inter " se pares sint, omnia intervalla " paria." The next line to the north, towards the east, that is in the north-east, is called *Aquilo*, and

arises, and saddens all the sky with cold rain. Nascitur, et pluvio contristat frigore cælum.

by the Greeks *Boreas:* "Ita cæli "exacta parte, quod fuerit lineæ "caput septentrioni proximum a "parte exortiva, solstitialem habe- "bit exortum, hoc est, longissimi "diei, ventumque Aquilonem, Bo- "ream a Græcis dictum." The point opposite to this, that is, the south-west, is named *Africus*, and by the Greeks *Libs:* "Ex adverso "*Aquilonis* ab occasu brumali *Afri-* "*cus* flabit, quem Græci Liba vo- "cant." The wind which blows from the east point is called *Subsolanus*, by the Greeks *Apeliotes;* opposite to which is the *Favonius*, called *Zephyrus* by the Greeks: "Tertia a septentrione linea, quam "per latitudinem umbræ duximus, "et decumanam vocavimus, exor- "tum habet æquinoctialem, ven- "tumque *Subsolanum*, Græcis *Ape-* "*lioten* dictum..... Favonius ex "adverso ejus ab æquinoctiali oc- "casu, *Zephyrus* a Græcis nomina- "tus." Between the east and the south rises the *Vulturnus*, the Greek name of which is *Eurus;* and opposite to this, between the north and west is the *Corus*, or, as the Greeks call it, *Argestes:* "Quarta "a septentrione linea, eadem austro "ab exortiva parte proxima, bru- "malem habebit exortum, ventum- "que *Vulturnum*, *Eurum* a Græcis "dictum..... Ex adverso *Vultur-* "*ni* flabit *Corus*, ab occasu solsti- "tiali et occidentali latere septen- "trionis, a Græcis dictus *Argestes*." In lib. ii. c. 47. he says the south is called *Auster*, by the Greeks *Notus*, the north *Septem trio*, by the Greeks *Aparctias:* "A meridie *Auster* et "ab occasu brumali *Africus*, *Notos* "et *Liba* nominant..... A sep- "tentrionibus *Septem trio*, interque "eum et [*or rather, as was observed* "*before*, juxtaque eum ad] exortum "solstitialem *Aquilo*, *Aparctias* dicti "et *Boreas*."

278. *Nigerrimus Auster.*] The south wind is called black, because of the darkness it occasions, by means of the thick showers, which it brings with it. Thus in the fifth Æneid:

——Ruit æthere toto
Turbidus imber aquis, densisque nigerri-
mus Austris.

279. *Pluvio contristat frigore cælum.*] The south was always accounted a rainy wind. Thus in the first Georgick;

——Quid cogitet humidus Auster:

And

——Jupiter humidus Austris
Densat erant quæ rara modo.

And in the third;

Vere madent udo terræ ac pluvialibus
Austris.

And in the ninth Æneid:

——Jupiter horridus Austris
Torquet aquosam hyemem.

But I think it seems not quite so plain, that it ever was accounted a cold wind. I have sometimes inclined to think, that we ought to read *sidere* instead of *frigore*, with the Roman and Cambridge manuscripts: but that will not fully answer our purpose, for we have another instance of the south wind's being called *cold* by Virgil. It is in the fourth Georgick, where he says,

Frigidus ut quondam sylvis immurmu-
rat Auster.

Macrobius endeavours to solve this difficulty, by saying the south-wind is cold at its origin, and is only accidentally warm, by passing through

P. 290.


SUBSOLANUS ſ. APELIOTES
VULTURNUS ſ. EURUS
AUSTER ſ. NOTUS
AFRICUS ſ. LIBS
FAVONIUS ſ. ZEPHYRUS
CORUS ſ. ARGESTES
SEPTEM TRIO ſ. APARCTIAS
AQUILO ſ. BOREAS

Hinc demum, Hippomanes vero quod nomine dicunt 280

Hence a slimy juice at length distils from their groins,

the torrid zone. But this is a very trifling solution. For what signifies the coldness of this wind at its origin, when it is warm with regard to us? Besides, if I am not much mistaken, the ancients had no notion of its coming from the pole, but thought it arose in Africa, which was the most southern part of the world, that they knew: *Libyæ devexus in Austros*, says our poet himself in the first Georgick. And Pliny speaks of a rock in the Cyrenaic province, which is in Africa, that is sacred to the south wind; "Quin et in Cyrenaica provincia, "rupes quædam Austro traditur "sacra, quam profanum sit attrectari hominis manu, confestim "austro volvente arenas." Ruæus will have *frigus* in this place to stand only for a rainy season, as *hyems* is also used frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty, is by observing that the south wind was not always accounted warm. Columella speaks of its blowing in January and February, and bringing hail: "XVII. Cal. Feb. Sol in "Aquarium transit, Leo mane incipit occidere, Africus, interdum "Auster cum pluvia..... Cal. Feb. "Fidis incipit occidere, ventus eurinus, et interdum Auster cum grandine est..... Nonas April. Favonius aut Auster, cum grandine." Now it appears from the same author, that the time, when the mares are seized with this fury is about the vernal equinox: "Generosis "*circa vernum æquinoctium* mares "jungentur.... Maxime itaque curandum est *prædicto tempore anni*, "ut .... desiderantibus coëundi "fiat potestas, quoniam id præcipue "armentum si prohibeas, libidinis "extimulatur furiis." Virgil therefore speaking of the south-wind about the beginning of our March calls it *cold* at that season, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius speaks of an herb mentioned by Hesiod, under the name of Hippomanes; but I believe there is an error in the copy of Servius, which I make use of, for Fulvius Ursinus represents Servius as quoting Theocritus: "Putat "Servius intelligendum hoc loco "de Hippomane planta, cujus me"minit Theocritus." I do not find the mention of any such plant in Hesiod, but it is spoken of in the Pharmaceutria of Theocritus:

Ἱππομανὲς φυτόν ἐστι παρ' Ἀρκάσι. τῷδ' ἐπὶ πᾶσαι
Καὶ πῶλοι μαίνονται ἀν' ὥρεα καὶ θοαὶ ἵπποι.

Hippomanes, a plant Arcadia bears;
This makes steeds mad, and this excites the mares.

CREECH.

The Scholiast upon Theocritus, as I find him quoted by Fulvius Ursinus, tells us that Cratevas described the plant Hippomanes, as having the fruit of the wild cucumer, and the leaves of the prickly poppy: Κρατεύας φασὶ τὸ φυτὸν ἔχειν καρπὸν ὡς σικυοῦ ἀγρίου. μελάντερον δὲ τὸ φύλλον ὥσπερ μήκωνος ἀκανθώδες. It is plain however, that Virgil does not here speak of the plant. Servius thinks he adds *vero nomine*, to insinuate, that the plant is erroneously called Hippomanes, and that it belongs properly to the slime he is speaking of. The Poet might perhaps allude to the tubercle said to be found on the forehead of a

which the shepherds properly call Hippomanes. The Hippomanes is often gathered by wicked stepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time, flies away, whilst we, being drawn away by love, pursue so many particulars. Enough of herbs; there remains another part of our care, to manage the woolly flocks, and the shaggy goats. This is a labour: hence, ye strong husbandmen, hope for praise.

Pastores, lentum destillat ab inguine virus.
Hippomanes, quod sæpe malæ legere novercæ,
Miscueruntque herbas, et non innoxia verba.
Sed fugit interea fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc satis armentis: superat pars altera curæ,
Lanigeros agitare greges, hirtasque capellas:
Hic labor: hinc laudem fortes sperate coloni.

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young colt, when he is just foaled, which is by some called Hippomanes, and was sought for in incantations, as we find in the fourth Æneid:

Quæritur et nascentis equi de fronte revulsus
Et matri præreptus amor.

Pliny says the mare licks this tubercle off, as soon as the colt is foaled; otherwise she does not love him, nor will she admit him to suck her: "Et sane equis amoris innasci veneficium, Hippomanes appellatum, in fronte, caricæ magnitudine, colore nigro: quod statim edito partu devorat fœta, aut partum ad ubera non admittit, si quis præreptum habeat." Aristotle also mentions it in the eighth book of his History of Animals; but he treats it as an old woman's story: Τὸ δὲ ἱππομανὲς καλούμενον ἐπιφύεται μὲν, ὥσπερ λέγεται, τοῖς πώλοις· αἱ δὲ ἵπποι περιλείχουσαι καὶ καθαίρουσαι, περιτρώγουσιν αὐτό. τὰ δὲ ἐπιμυθευόμενα πέπλασται μᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἐπῳδάς. Virgil therefore, who had Aristotle in his eye throughout this passage, says that this slime is properly called Hippomanes, in contradistinction to that fictitious tubercle, which has usurped that name.

281. *Destillat.*] It is generally printed *distillat:* but Pierius says it is *destillat* in the Roman, the Medicean, the Lombard, and other ancient manuscripts. Heinsius also admits *destillat.*

283. *Miscuerunt.*] It is *miscuerint* in one of Dr. Mead's manuscripts, and in the Roman manuscript, according to Pierius. This line is also in the second Georgick:

Pocula si quando sævæ infecere *novercæ,*
Miscueruntque herbas, et non innoxia verba.

286. The Poet, having now done with bulls and horses, proceeds to speak of sheep and goats. But being aware of the great difficulty in making such mean subjects shine in poetry, he invokes Pales to his assistance.

288. *Hic.*] Pierius says it is *hinc* in the Medicean, and in most of the ancient manuscripts, though many of them have *hic.* The King's, both the Arundelian, and both Dr. Mead's manuscripts have *hinc.* The Cambridge and the Bodleian copies have *hic,* which reading is admitted also by Heinsius, and most of the editors.

Laudem.] It is *laudes* in the King's and in one of Dr. Mead's manuscripts.

Sperate.] It is *sperare* in the old edition printed at Venice, by Jacobus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

Nec sum animi dubius, verbis ea vincere magnum
Quam sit, et angustis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor: juvat ire jugis, qua nulla priorum
Castaliam molli devertitur orbita clivo.
Nunc veneranda Pales, magno nunc ore sonandum.

Nor am I at all ignorant, how difficult it is to raise this subject with lofty expressions, and to add due honour to so low an argument. But sweet love carries me away through the rugged desarts of Parnassus; I delight in passing over the hills, where no track of the ancients turns with an easy descent to Castalia. Now, O adored Pales, now must I raise my strain.

289. *Nec sum animi dubius*, &c.] This passage is an evident imitation of the following lines of Lucretius:

Nunc age, quod superest, cognosce, et clarius audi.
Nec me animi fallit quam sint obscura, sed acri
Percussit thyrso laudis spes magna meum cor,
Et simul incussit suavem mi in pectus amorem
Musarum: quo nunc instinctus, mente vigenti
Avia Pieridum peragro loca, nullius ante
Trita solo: juvat integros accedere fontes,
Atque haurire: juvatque novos decerpere flores:
Insignemque meo capiti petere inde coronam,
Unde prius nulli velarint tempora Musæ.

291. *Parnassi deserta per ardua.*] Parnassus is a great mountain of Phocis, sacred to Apollo and the Muses. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Castalian spring, sacred to the Muses.

293. *Devertitur.*] In many copies it is *devertitur*: but Pierius says it is *divertitur* in all the ancient manuscripts which he has seen.

Molli clivo.] *Clivus* is used both for the ascent and descent of a hill. Servius understands it in this place to signify a *descent*: "facili itinere "et *descensione*." This interpretation seems to agree best with Virgil's sense; for he speaks of passing over the mountain; and therefore he must descend again, to come to the Castalian spring. Grimoaldus however takes it to mean an *ascent*: "per quæ nemo "veterum Poëtarum facili *ascensu* "trajicere potuit hactenus." Of the same opinion is La Cerda: "Est "Castalius fons Musarum, non in "ipso vertice Parnassi, sed ad ima, "ideo tantum per mollem quendam "clivum *ascensus* est ad illum." Dr. Trapp follows this interpretation:

——— By soft *ascent*
Inclining to the pure Castalian stream.

We find an expression like this in the ninth Eclogue:

——— Qua se subducere colles
Incipiunt, *mollique jugum demittere clivo*,
Usque ad aquam, et veteris jam fracta cacumina fagi.

Here *molli clivo* plainly signifies an easy *descent*; and thus it is understood by La Cerda himself: "A "clivo quopiam molli leniterque "subducto usque ad aquam Mincii "fluminis, et fagum, cui præ senio "fracta cacumina." Thus also Dr. Trapp translates this passage:

——— Where the hills begin
To lessen by an easy soft *descent*,
Down to the water, and the stunted beech.

294. *Pales.*] See the note on ver. 1.

In the first place I pronounce that sheep should be foddered in soft cotes, till the leafy summer returns: and that the hard ground should be strewed with a good quantity

Incipiens stabulis edico in mollibus herbam 295
Carpere oves, dum mox frondosa reducitur
æstas:
Et multa duram stipula filicumque maniplis 297

Sonandum.] It is *canendum* in one of Dr. Mead's manuscripts.

295. *Incipiens*, &c.] In this passage the Poet treats of the care of sheep and goats, during the winter season.

Stabulis in mollibus.] Servius interprets *mollibus warm:* "clemen- "tioribus et aëris temperati; vel "propter plagam australem, vel "propter suppositas herbas anima- "libus." In this he is followed by Dr. Trapp:

> First, I ordain, that in *warm* huts the sheep
> Be fodder'd.

I rather choose, with La Cerda, to give *mollibus* its usual sense *soft*, because he immediately tells us that the *hard* ground should be littered with straw and brakes. Thus also May translates it:

> ——— But first I counsell to containe
> Your sheep within soft stals to feed at home.

Besides, Columella expressly says, that this litter is used, that the sheep may lie soft: "Deturque "opera, nequis humor subsistat, "ut semper quam aridissimis fili- "cibus, vel culmis stabula con- "strata sint, quo purius et mollius "incubent fœtæ." It is not very usual with us, to house our sheep, notwithstanding our climate is less mild than that of Italy. But Mr. Mortimer observes, that "in Glou- "cestershire they house their sheep "every night, and litter them "with clean straw, which affords a "great advantage to their land by "the manure, and they say makes "their wool very fine."

Herbam carpere.] Cato says the sheep should be foddered with the leaves of poplars, elms, and oaks: "Frondem populneam, ulmeam, "querneam cædito, per tempus "eam condito, non peraridam, "pabulum ovibus." Varro mentions fig-leaves, chaff, grape-stones, and bran: "His quæcunque ju- "bentur, vescuntur, ut folia ficul- "nea, et palea, et vinacea: furfures "objiciuntur modice, ne parum, "aut nimium saturentur." Columella speaks also of elm and ash leaves: "Aluntur autem com- "modissime repositis ulmeis, vel ex "fraxino frondibus."

296. *Dum mox frondosa reducitur æstas.*] The meaning of this is, that the sheep are to be housed, till the warm weather has produced a sufficient quantity of fresh food for them in the open fields. We cannot suppose that summer is to be taken here in a strict sense; for that season began on the ninth of May: and surely they never housed their sheep till that time.

297. *Duram humum.*] He calls the ground hard, because it was usual to pave their sheep-cotes with stone: "Horum præsepia "ac stabula, ut sint pura, majorem "adhibeant diligentiam quam hir- "tis. Itaque faciunt lapide strata, "ut urina necubi in stabulo con- "sistat."

Stipula filicumque maniplis.] For *filix* see ver. 189. of the second book.

The writers of agriculture are

Sternere subter humum, glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.

of straw, and bundles of brakes; that cold ice may not hurt the tender cattle, and bring the scab and foul gouts.

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particularly careful, to give instructions about keeping the sheep clean and dry in their cotes. Thus Cato: "Pecori et bubus diligenter sub- "sternatur, ungulæ curentur .... "Stramenta si deerunt, frondem "iligneam legito, eam substernito "ovibus bubusque." Varro says the pavement should be laid sloping, that it may easily be swept clean; because wet spoils the wool and disorders the sheep. He adds that fresh litter should be often given them, that they may lie soft and clean: "Ubi stent, solum "oportet esse eruderatum, et pro- "clivum, ut everri facile possit, ac "fieri purum: non enim solum ea "uligo lanam corrumpit ovium, sed "etiam ungulas, ac scabras fieri "cogit. Cum aliquot dies stete- "runt, subjicere oportet virgulta "alia, quo mollius requiescant, "purioresque sint: libentius enim "ita pascuntur."

298. *Glacies ne frigida lædat molle pecus.*] Columella says that sheep, though they are the best clothed of all animals, are nevertheless the most impatient both of cold and heat: "Id pecus, quamvis ex om- "nibus animalibus vestitissimum, "frigoris tamen impatientissimum "est, nec minus æstivi vaporis."

299. *Scabiem.*] See ver. 441.

Turpesque podagras.] I have ventured to translate *podagra the gout*, though I have not been informed that our sheep are ever subject to such a distemper. The Poet certainly means some kind of tumour in the feet: and probably it is the same distemper with that, which Columella has described under the name of *clavi*. He says they are of two sorts: one is, when there is a filth and galling in the parting of the hoof; the other, when there is a tubercle in the same place, with a hair in the middle, and a worm under it. The former is cured by tar; or by alum and sulphur mixed with vinegar; or by a young pomegranate, before the seeds are formed, pounded with alum, and then covered with vinegar; or by verdegris crumbled upon it; or by burnt galls levigated with austere wine, and laid upon the part. The tubercle, which has the worm at the bottom, must be cut carefully round, that the animalcule be not wounded, for if that should happen, it sends forth a venomous sanies, which makes the wound incurable, so that the whole foot must be taken off: and when you have carefully cut out the tubercle, you must drop melted suet into the place: "Clavi "quoque dupliciter infestant ovem, "sive cum subluvies atque inter- "trigo in ipso discrimine ungulæ "nascitur, seu cum idem locus tu- "berculum habet, cujus media fere "parte canino similis extat pilus, "eique subest vermiculus. Sub- "luvies, et intertrigo pice per se "liquida, vel alumine et sulfure, "atque aceto mistis rite eruentur, "vel tenero punico malo, prius "quam grana faciat, cum alumine "pinsito, superfusaque aceto, vel "æris ærugine infriata, vel com- "busta galla cum austero vino le- "vigata, et superposita: tubercu- "lum, cui subest vermiculus, ferro "quam acutissime circumsecari "oportet, ne, dum amputatur etiam,

Then leaving the sheep, I order the leafy arbutes to suffice the goats: and that they should have fresh water, and that the cotes should be turned from the winds opposite to the winter sun, being exposed to the south; when cold Aquarius now sets, and pours forth his water at the end of the year. Nor are these to be tended by us with less care, nor are they less useful; though the Milesian

Post hinc digressus jubeo frondentia capris
Arbuta sufficere, et fluvios præbere recentes;
Et stabula a ventis hyberno opponere soli
Ad medium conversa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non cura nobis leviore tuendæ,
Nec minor usus erit: quamvis Milesia magno

" quod infra est, animal vulnere-
" mus: id enim cum sauciatur, ve-
" nenatam saniem mittit, qua re-
" spersum vulnus ita insanabile fa-
" cit, ut totus pes amputandus sit:
" et cum tuberculum diligenter cir-
" cumcideris, candens sevum vul-
" neri per ardentem tædam instil-
" lato." Perhaps Virgil means the first sort, and therefore gives this disease the epithet *turpis*.

300. *Frondentia arbuta.*] In the first book, Virgil uses *arbutum* for the fruit, and in the second, *arbutus* for the tree: but here *arbutum* is used for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever-green, and therefore supplies the goats with browze in winter, of which season Virgil is now speaking. Columella mentions the *arbutus* among those shrubs which are coveted by goats: " Id autem
" genus dumeta potius, quam cam-
" pestre situm desiderat: asperisque
" etiam locis, ac sylvestribus optime
" pascitur. Nam nec rubos aver-
" satur, nec vepribus offenditur, et
" arbusculis. frutetisque maxime
" gaudet. Ea sunt *arbutus*, atque
" alaternus, cytisusque agrestis.
" Nec minus ilignei, querneique
" frutices, qui in altitudinem non
" prosiliunt."

303. *Cum frigidus olim jam cadit,* &c.] In one of the Arundelian manuscripts it is *dum* instead of *cum*.

In this place, as Ruæus well observes, Virgil must mean that year which began with March, for Aquarius was reckoned to rise about the middle of January, and to set about the middle of February. Aquarius is represented pouring water out of an urn, and was esteemed a rainy sign.

305. *Hæ .... tuendæ.*] Servius reads *hæc .... tuenda*, and says the Poet uses the neuter gender figuratively. In this he is followed by several of the oldest editors. But Heinsius, and almost all the late editors read *hæ .... tuendæ*, which reading I find also in all the manuscripts, which I have collated. In one of Dr. Mead's manuscripts, it is *nec* instead of *hæ*.

306. *Nec minor usus erit.*] Goats are of no less value than sheep: for they are very fruitful, and yield abundance of milk, which is very little, if at all inferior to that of the ass, in nourishing weak, and restoring wasting bodies. They are kept with very little expence, for they will feed on briars, and almost any wild shrubs. The kids are very good meat: they climb the steepest rocks and precipices: though their feet do not at all seem to be made for that purpose.

Quamvis Milesia magno vellera mutentur.] Miletus was a city on the borders of Ionia and Caria, famous for the best wool, of which the Milesian garments were made, which

Vellera mutentur, Tyrios incocta rubores.
Densior hinc soboles; hinc largi copia lactis.
Quam magis exhausto spumaverit ubere mulctra;
Læta magis pressis manabunt flumina mammis.
Nec minus interea barbas incanaque menta,

fleeces being stained with Tyrian dye sell for a large price. These are more fruitful, these afford a greater plenty of milk. The more the pail froths with their exhausted udders, the larger streams will flow from their pressed dugs. Besides, the beards and hoary chins,

were greatly esteemed by the ladies, for their delicate softness.

In *magno mutentur* the Poet alludes to the ancient custom of changing one commodity for another, before the general use of money.

307. *Tyrios incocta rubores.*] See the note on *Tyrio conspectus in ostro*, ver. 17.

308. *Densior hinc soboles.*] Columella says a goat, if she is of a good sort, frequently brings forth two, and sometimes three kids at a time: "Parit autem si est generosa "proles, frequenter duos, nonnun- "quam trigeminos."

309. *Quam magis.*] Pierius says it is *quo magis* in the Roman, and other ancient manuscripts.

310. *Flumina.*] So I read, with Heinsius, and Ruæus. Pierius says it is *ubera*, in the Roman, the Lombard, and other very ancient manuscripts. He seems to think *ubera* the true reading; and that the transcribers, observing *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore substituted *flumina*. La Cerda also thinks, that those who read *flumina*, deprive this passage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts. In the Cambridge manuscript, and in most of the latter editions, it is *flumina*, which appears to be no inelegant reading. Pierius also allows that *flumina* is a metaphorical hyperbole, very proper in this place, to express an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augylæ ipsi medio fere "spatio locantur ab Æthiopia, quæ "ad occidentem vergit, et a regione "quæ duas Syrtes interjacet, pari "utrinque intervallo, sed littore "inter duas Syrtes, ccl. M. pass. "Ibi civitas Œensis, Cynips fluvius "ac regio." This country seems to be that which is now called Tripoly, Œa being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longest hair; whence these animals are often called Cinyphian. Thus Martial:

Cujus livida naribus caninis
Dependet glacies, rigetque barba,
Qualem forficibus metit supinis
Tonsor *Cinyphio* Cylix *marito:*

And

Non hos lana dedit, sed olentis barba mariti:
Cinyphio poterit planta latere sinu.

Some grammarians take *Cyniphii hirci* to be the nominative case, and *tondent* to be put for *tondentur*. But the general opinion is, that *Cinyphii hirci* is the genitive case; and that *pastores* understood is the nominative case before the active verb *tondent*. Perhaps *Cinyphii* is the nominative case to *tondent:* and

and shaggy hairs of the Cinyphian goats are shorn, for the use of the camps, and for coverings to miserable mariners. But they feed in the woods, and on the summits of Lycæus, and browse on the prickly brambles, and the bushes that love high places. And the she-goats remember to return to their cotes of their own accord, and carry their kids with them, and can scarce step over the threshold with their swelling udders. Therefore, as they take less care to provide against want, you must be the more careful to defend them from ice and snowy winds; and joyfully supply them with food, and twiggy pasture: nor must you shut up your stores of hay during the whole winter. But when the warm weather rejoices with inviting Zephyrs,

Cinyphii tondent hirci, setasque comantes,
Usum in castrorum, et miseris velamina nautis.
Pascuntur vero sylvas et summa Lycæi,
Horrentesque rubos, et amantes ardua dumos.
Atque ipsæ memores redeunt in tecta, suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem ventosque nivales,
Quo minor est illis curæ mortalis egestas,
Avertes; victumque feres, et virgea lætus
Pabula; nec tota claudes fœnilia bruma.
At vero, zephyris cum læta vocantibus æstas,

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then this passage should be thus translated: "the Cinyphians shave "the beards and hoary chins of the goat." This sense is admitted by Grimoaldus: "*Libyci pastores* ab- "radunt hirquinas barbas, &c." Cinyphius is used for the people by Martial:

Stat caper Æolio Thebani vellere Phryxi
Cultus: ab hoc mallet vecta fuisse soror.
Hunc nec *Cinyphius tonsor* violaverit, et tu
Ipse tua pasci vite, Lyæe, velis.

Pierius says it is *hircis* in the Roman, and in some other ancient manuscripts.

313. *Usum in castrorum, et miseris velamina nautis.*] Varro says that goats are shorn for the use of sailors, and engines of war: "Ut "fructum ovis e lana ad vestimen- "tum: sic capra pilos ministrat ad "usum nauticum, et ad bellica tor- "menta, et fabrilia vasa."

314. *Lycæi.*] *Lycæus* is a mountain of Arcadia. It seems to be put here for mountains in general.

315. *Horrentesque rubos.*] *Rubus* is the bramble or blackberry bush; for Pliny says they bear a fruit like mulberries: "Rubi mora ferunt."

316. *Suosque ducunt.*] Servius interprets *suos* their *young*; in which he is followed by most of the commentators and translators. But La Cerda thinks it means their *pastors*.

319. *Minor.*] Servius reads *minor*. It is *minor* also in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr. Mead's manuscripts. In the other manuscript of Dr. Mead it is *minus*, which is admitted by Heinsius, and most of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a disagreeable sibilation. In the old Nurenberg edition it is *minor*. In the King's manuscript it is *major*, which cannot be right.

The sense of this passage seems to be, that as goats give us so little trouble, browsing upon any wild bushes, which sheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a shepherd; we ought in justice to take care of them, and allow them a sufficient quantity of food in winter.

322. *At vero,* &c.] In this passage we are informed how sheep

In saltus utrumque gregem atque in pascua mittes.
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenera pecori gratissimus herba.
Inde, ubi quarta sitim cæli collegerit hora,

you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the first rising of Lucifer, whilst the morning is new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle. And then when the fourth hour of heaven shall have brought on thirst,

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and goats are to be managed, when the weather begins to grow warm.

Zephyris cum læta vocantibus æstas.] The west wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the spring. Thus Pliny: "Tertia a septentrione linea, quam "per latitudinem umbræ duximus, "et decumanam vocavimus, exor- "tum habet æquinoctialem, ven- "tumque Subsolanum, Græcis Ape- "lioten dictum. In hunc salubri- "bus locis villæ vineaque spectent. "Ipse leniter pluvius, tamen est "siccior Favonius, ex adverso ejus "ab æquinoctiali occasu, Zephyrus "a Græcis nominatus. In hunc "spectare oliveta Cato jussit. Hic "ver inchoat, aperitque terras tenui "frigore saluber. Hic vites pu- "tandi, frugesque curandi, arbores "serendi, poma inserendi, oleas "tractandi jus dabit afflatuque nu- "tricium exercebit."

I have translated *æstas* warm weather in this place. He means by this word, from the beginning of the spring, to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Ursinus says it is *mittet* in some ancient manuscripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when she appears in the evening, is called Vesper or Hesperus; in the morning she is called Lucifer. Columella approves of the time of feeding and watering, mentioned by the Poet: "De tempori- "bus autem pascendi, et ad aquam "ducendi per æstatem non aliter "sentio, quam ut prodidit Maro: "*Luciferi primo*, &c."

325. *Dum mane novum*, &c.] Here the Poet follows Varro: "Æstate ..... prima luce exeunt "pastum, propterea quod tunc "herba roscida meridianam, quæ "est aridior, jucunditate præstat."

326. *Herba.*] Most of the editors have *est* after *herba:* I find it also in both Dr. Mead's manuscripts. It is wanting however in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius also and Masvicius leave out *est.*

This verse is also in the eighth Eclogue.

327. *Ubi quarta sitim cæli collegerit hora.*] The Poet is thought to mean such hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the solstice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: "Sic fit, ut "vario lucis incremento in Meroë "longissimus dies xii horas æqui- "noctiales, et octo partes unius "horæ colligat, Alexandriæ vero "xiv horas. In Italia quindecim.

and the complaining *cicadæ* shall rend the trees with their singing, command the flocks to drink the running water in oaken troughs, at the wells, or at the deep pools; but in the heat of noon let them seek the shady valley,

Et cantu querulæ rumpent arbusta cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam; 330
Æstibus at mediis umbrosam exquirere vallem,

"In Britannia xvii." In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus seems to understand the Poet to mean by the words now under consideration, *when the fourth hour has gathered the drought of the air:* "cum hora post exortum so-"lem quarta siccitatem aeris con-"traxerit, roremque calore absump-"serit." In this sense May translates it:

——— That dew away
Tane by the fourth houres thirsty sun.

But I rather believe, with La Cerda, that Virgil's meaning is, *when the fourth hour of the day has made* the cattle *thirsty*. Ovid uses *sitim colligere* not for *gathering up the dew*, but for *growing thirsty:*

Jamque Chimæriferæ, cum sol gravis ureret arva,
Finibus in Lyciæ longo dea fessa labore,
Sidereo siccata *sitim collegit* ab æstu.

Dr. Trapp's translation is according to this sense:

——— But when advancing day,
At the fourth hour, *gives thirst* to men and beasts.

Dryden comprehends both interpretations:

But when the day's fourth hour has *drawn the dews*,
And the sun's sultry heat *their thirst renews*.

328. *Et cantu querulæ rumpent arbusta cicadæ.*] This line is an imitation of Hesiod, if Hesiod is the author of the Ἀσπὶς Ἡρακλέους:

Ἧμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
Ὀζῳ ἐφιζόμενος θέρος ἀνθρώποισιν ἀείδει
Ἀρχέται.

It has been usual to render *cicada grasshopper*, but very erroneously: for the *cicada* is an insect of a very different sort. It has a rounder and shorter body, is of a dark green colour, sits upon trees, and makes a noise five times louder than a grasshopper. They begin their song as soon as the sun grows hot, and continue singing till it sets. Their wings are beautiful, being streaked with silver, and marked with brown spots. The outer wings are twice as long as the inner, and more variegated. They are very numerous in the hot countries, but have not been found on this side the Alps and Cevennes. The proper Latin name for a grasshopper is *locusta*.

Tithonus the son of Laomedon, king of Troy, was beloved by Aurora, and obtained of her an exceeding long life. When he had lived many years, he at length dwindled into a *cicada:* thus Horace:

Longa Tithonum minuit senectus.

The Poet is thought to allude to this fable, when he uses the epithet *querulæ*.

330. *Ilignis canalibus.*] *Ilex* is the ever-green or holm oak. Pierius says it is *lignis* for *ligneis* in the Roman manuscript: I find *in lignis* in the King's manuscript.

331. *Æstibus at mediis umbrosam exquirere vallem.*] "In the Lombard "manuscript it is *æstibus* aut *mediis:* "in some other ancient copies *ac* "*mediis:* in the Lombard *acquirere*, "which I do not like. But I am "not displeased with *at* instead of "*aut;* for thus there are four pre-

Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut sicubi nigrum
Ilicibus crebris sacra nemus accubet umbra.
Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum: cum frigidus aëra vesper
Temperat, et saltus reficit jam roscida luna,
Litoraque Alcyonen resonant, acalanthida dumi.

where some large old oak of Jupiter extends its spreading boughs, or where some dusky grove of thick holm-oaks lets fall its sacred shade. Then let them have clear water again, and be fed again at the setting of the sun; when cool Vesper tempers the air, and the dewy moon now refreshes the lawns, and the shores resound with halcyons, and the bushes with goldfinches.

"cepts to be observed every day; "to feed them in the morning, to "give them drink at the fourth "hour, to shade them at noon, and "to feed them again in the even-"ing." PIERIUS.

I find *ac* in some old editions: it is *aut* in the King's manuscript, *et* in one of Dr. Mead's, and *ut* in the old Venice edition of 1482. But *at* is generally received.

This precept of shading the sheep at noon is taken from Varro: "Cir-"citer meridianos æstus, dum de-"fervescant, sub umbriferas rupes, "et arbores patulas subjiciunt, "quoad refrigerato aëre vespertino, "rursus pascant ad solis occasum." We find an allusion to this custom, in the Canticles: "Tell me, O thou "whom my soul loveth, where thou "feedest, where thou makest thy "flock to rest at noon."

338. *Litoraque Alcyonem resonant.*] See the note on *dilectæ Thetidi Alcyones*, book i. ver. 399.

Acalanthida dumi.] Most editors agree in reading *et Acanthida dumi:* but Pierius affirms, that it is *acalanthida* in all the manuscripts, which is admitted by Heinsius and Masvicius. In the King's, and in one of Dr. Mead's manuscripts, it is *athlanthida;* in both the Arundelian copies, it is *athalantida;* in the old Nurenberg edition it is *achantida. Acalanthis* is seldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθὶς, εἶδος ὀρνέου. It is thought to be the same with ἀκανθὶς, which seems to be derived from ἄκανθα, a *prickle*, because it lives amongst thorns, and eats the seeds of thistles. Hence in Latin it is called *carduelis*, from *carduus*, a *thistle*, in Italian *cardello* or *cardellino*, and is by us a *thistle-finch*, and, from a beautiful yellow stripe across its wing, a *goldfinch*. Some take it to be a nightingale, others a linnet. May translates it a linnet:

—— Kings-fishers play on shore,
And thistles' tops are fill'd with linnets' store.

And Dryden:

When linnets fill the woods with tuneful sound,
And hollow shores the halcyon's voice rebound.

La Cerda thinks it is what they call in Spanish *silguero*, and Ruæus says it is the *chardoneret*, both which names belong to the bird, which we call a *goldfinch*. Thus also Dr. Trapp translates it:

—— The shores halcyone resound;
And the sweet goldfinch warbles thro' the brakes.

As the Poet describes the evening

Why should my verse proceed to tell you of the shepherds of Libya, Quid tibi pastores Libyæ, quid pascua versu

by the singing of this bird, it is not improbable, that he might mean the nightingale: but as I do not find any sufficient authority to translate *acalanthis* a *nightingale*, I have adhered to the common opinion, in rendering it a *goldfinch*.

339. *Quid tibi pastores*, &c.] Having just mentioned the care of keeping sheep and goats within doors, he takes occasion to digress poetically into an account of the African shepherds, who wander with their flocks over the vast desarts, without any settled habitation.

Libya was used by the ancients, to express not only a part of Africa, adjoining to Egypt, but also all that division of the world, which is usually called Africa. It is generally thought, that the Poet in this place, means the Numidians, or Nomades, so called from νομὴ *pasture*, who used to change their habitations, carrying their tents along with them, according to Pliny: "Numidæ vero Nomades, a permutandis pabulis: mapalia sua, "hoc est domus, plaustris circumferentes." Sallust also gives an account of the origin of these Numidians, and describes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was composed of divers nations, dispersed and settled colonies in several places. The Medes, Persians, and Armenians, passed over into Africa, and possessed those parts, which were nearest the Tyrrhene sea. The Persians settling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeness of the sea between them, and of their not understanding each other's language, had no other way of making houses than by turning the keels of their vessels upwards, and living under the shelter of them. They intermarried with the *Gætuli*, and because they often changed their seats, according to the difference of pasture, they called themselves *Numidians*. He adds that even in his time the wandering Numidians made their houses or tents with long bending roofs, like hulks of ships, which they call *mapalia*. "Sed postquam in Hispania Herc"ules, sicut Afri putant, interiit: "exercitus ejus compositus ex gen"tibus variis, amisso duce, ac pas"sim multis sibi quisque imperium "petentibus, brevi dilabitur. Ex "eo numero Medi, Persæ, et Ar"menii, navibus in Africam trans"vecti, proximos nostro mari locos "occupavere. Sed Persæ intra "Oceanum magis: hique alveos "navium inversos pro tuguriis ha"buere: quia neque materia in "agris, neque ab Hispanis emundi, "aut mutandi copia erat. Mare "magnum, et ignara lingua com"mercia prohibebant. Hi paulatim "per connubia Gætulos secum mis"cuere, et quia sæpe tentantes agros, "alia, deinde alia loca petiverant, "semetipsi, *Numidas* appellavere. "Cæterum adhuc ædificia Numi"darum agrestium, quæ *mapalia* "illi vocant, oblonga, incurvis la"teribus tecta, quasi navium cari"næ sunt." The Numidians therefore being famous for feeding cattle, and having no settled habitation, the Poet is supposed to use Libya or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gætuli* and the *Libyes*, and lived

Prosequar, et raris habitata mapalia tectis ? 340
Sæpe diem noctemque, et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitiis : tantum campi jacet : omnia secum
Armentarius Afer agit, tectumque, Laremque,

and their thinly inhabited cottages? Their flocks often graze both day and night, for a whole month together, and go through long desarts, without any fixed abode: so far do the plains extend: the African shepherd carries his all with him, his house, his gods,

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upon cattle, being governed by no law, but wandering up and down, and pitching their tents where night overtook them. We learn this from the Carthaginian books, ascribed to king Hiempsal, as they are quoted by Sallust: "Sed qui "mortales initio Africam habuerint, "quique postea accesserint, aut quo "modo inter se permixti sint; quan- "quam ab ea fama, quæ plerosque "obtinet, diversum est; tamen uti "ex libris Punicis, qui regis Hiemp- "salis dicebantur, interpretatum "nobis est; utique rem sese habere "cultores ejus terræ putant; quam "paucissimis dicam: cæterum fides "ejus rei penes autores erit. Afri- "cam initium habuere Gætuli, et "Libyes, asperi incultique; queis "cibus erat caro ferina atque humi "pabulum, uti pecoribus. Hi ne- "que moribus, neque lege, aut im- "perio cujusquam regebantur: va- "gi, palantes, quas nox coegerat "sedes habebant." The nations, which in the most ancient times dwelled on the east of Egypt, seem to have been shepherds, as we may gather from many passages in the history of Abraham and his descendants. The religion and customs of these people were very opposite to those of the Egyptians, who were often invaded by them. Hence we find in the history of Joseph, that *every shepherd was an abomination to the Egyptians.* When the children of Israel departed out of Egypt, the inheritance which God gave them, was in the country inhabited by these shepherds: who being expelled by Joshua, invaded the lower Egypt, easily conquered it, and erected a kingdom, which was governed by a succession of kings of the race of these shepherds. They were afterwards expelled by the kings of the upper Egypt, and fled into Phœnicia, Arabia, Lybia, and other places, in the days of Eli, Samuel, Saul, and David. This seems to be the most ancient account of the inhabitants of Libya; whom therefore we find to have been originally shepherds.

I am not ignorant that this system is contrary to the opinion of some chronologers, who make the invasion of Egypt by the shepherds much more ancient, and suppose that king of Egypt, with whom Abraham conversed, to have been of that race. But, as Sir Isaac Newton observes, it is plain that Egypt was not under the government of the shepherds in the time of Joseph, but were either driven out before that time, or did not invade Egypt till after the departure of the children of Israel: which latter opinion seems most probable, as the best authorities place the time of their expulsion a little before the building of the temple of Solomon.

343. *Campi.*] In one of the Arundelian, and in one of Dr. Mead's manuscripts, it is *campis.*

344. *Laremque.*] It is *laboremque* in the Roman manuscript, according to Pierius. But *laremque* is

his arms, his Amyclean dog, and his Cretan quiver. Just as when the fierce Roman under arms takes his way under a heavy load, and pitches his camp against an enemy before he is expected. But quite otherwise, where are the Scythian nations, and the water of Mæotis, and where the turbid Ister rolls the yellow sands; and where Rhodope returns, being extended under the middle of the pole.

Armaque, Amyclæumque canem, Cressamque pharetram.
Non secus ac patriis acer Romanus in armis
Injusto sub fasce viam cum carpit, et hosti
Ante expectatum positis stat in agmine castris.
At non, qua Scythiæ gentes, Mæotiaque unda,
Turbidus et torquens flaventes Ister arenas:
Quaque redit medium Rhodope porrecta sub axem.

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certainly the right reading: for it was customary with these shepherds to carry their gods about with them. Thus we find in the book of Genesis, that Rachel had stolen her father's gods, and carried them with her in her flight.

345. *Amyclæumque canem.*] Amyclæ was a city of Laconia, which region was famous for the best dogs. Thus in ver. 405. we have *veloces Spartæ catulos.* Varro also mentions the Laconian dogs in the first place: "Item videndum ut "boni seminii sint: itaque a re-"gionibus appellantur *Lacones,* "Epirotici, Sallentini."

346. *Non secus ac patriis,* &c.] The Poet here compares the African loaded with his arms and baggage to a Roman soldier on an expedition. We learn from Cicero, that the Romans carried not only their shields, swords, and helmets, but also provision for above half a month, utensils, and stakes: "Nostri exercitus primum unde "nomen habeant, vides: deinde "qui labor, quantus agminis: ferre "plus dimidiati mensis cibaria: "ferre, si quid ad usum velint: "ferre vallum: nam scutum, gla-"dium, galeam, in onere nostri "milites non plus numerant, quam "humeros, lacertos, manus."

347. *Injusto.*] It is used for very great: as *iniquo pondere rastri,* and *labor improbus urget.*

Hosti.] Some read *hostem.*

348. *Agmine.*] Pierius tells us, that Arusianus Messus reads *ordine.*

349. *At non qua Scythiæ,* &c.] From Africa, the Poet passes to Scythia, and describes the manners of the northern shepherds. The description of winter, in these cold climates, has been justly admired as one of the finest pieces of poetry extant.

Scythiæ gentes.] The ancients called all the northern nations Scythians.

Mæotiaque unda.] So I read with Heinsius and Masvicius. The common reading is *Mæoticaque unda.* Pierius says it is *Mæotia* in the Roman, the Medicean, and most of the ancient manuscripts. I find *Mæotia* in the Cambridge and Bodleian manuscripts.

The lake Mæotis, or sea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muscovy.

350. *Ister.*] He seems to mean Thrace and the adjoining countries; for it is only the lower part of the Danube that the ancients called Ister; as was observed in the note on ver. 497. of the second Georgick.

351. *Quaque redit medium Rho-*

Illic clausa tenent stabulis armenta; neque ullæ
Aut herbæ campo apparent, aut arbore frondes;
Sed jacet aggeribus niveis informis, et alto
Terra gelu late, septemque assurgit in ulnas. 355
Semper hyems, semper spirantes frigora cauri.
Tum sol pallentes haud unquam discutit umbras;

There they keep their herds shut up in stalls; and no herbs appear in the fields, no leaves on the trees; the earth lies deformed with heaps of snow, and deep frost, and rises seven ells in height. There is always winter, always north-west winds blowing cold. And then the sun hardly ever dispels the pale shades;

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dope porrecta sub axem.] "Rhodope "is a mountain of Thrace, which "is extended eastward, and is there "joined with Hæmus; then parting from it, it returns to the "northward." Ruæus.

353. Neque ullæ aut herbæ campo apparent, aut arbore frondes.] Thus also Ovid:

Orbis in extremi jaceo desertus arenis:
Fert ubi perpetuas obruta terra nives.
Non ager hic pomum, non dulces educat uvas:
Non salices ripa, robora monte virent.

355. Septemque assurgit in ulnas.] It has been much controverted, what measure we are to assign to the *ulna*. Some will have it to be the measure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr. Trapp translates it:

——— Ridgy heaps of snow
Sev'n ells in height, deform the country round.

Others are of opinion that it means no more than a cubit, or foot and half, being the measure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from ὠλένη. Thus Dryden translates it:

The frozen earth lies buried there, below
A hilly heap, sev'n cubits deep in snow:

and before him, May:

The hidden ground with hard frosts evermore,
And snow seven cubites deepe is cover'd o'er.

356. Cauri.] See the note on ver. 278.

357. Tum sol pallentes, &c.] This and the following lines are an imitation of Homer's description of the habitation of the Cimmerians:

Ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε
Ἠέρι καὶ νεφέλῃ κεκαλυμμένοι. οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν,
Οὐδ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
Οὔθ' ὅταν αὖψ ἐπιγαῖαν ἀπ' οὐρανόθεν προτράπηται.
Ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι.

There in a lonely land and gloomy cells,
The dusky nation of Cimmeria dwells;
The sun ne'er views th' uncomfortable seats,
When radiant he advances, or retreats:
Unhappy race! whom endless night invades,
Clouds the dull air, and wraps them round in shades.

Mr. Pope.

The habitation of the Cimmerians was near the Bosphorus, to the north-west, being part of the country here designed by Virgil. It cannot be imagined however, that Homer, in the passage just now cited, supposes that Ulysses sailed in one day from the island of Circe to the Bosphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were said to have their habitation near the lake Avernus, under ground, where they lived all the day long, without seeing the sun, not coming up till after sun-set. They conducted those

neither when being carried by his horses he mounts the sky; nor when he washes his headlong chariot in the red waves of the ocean. Sudden crusts grow over the running river; and the water now sustains iron wheels on its back,

Nec cum invectus equis altum petit æthera, nec cum
Præcipitem Oceani rubro lavit æquore currum.
Concrescunt subitæ currenti in flumine crustæ,
Undaque jam tergo ferratos sustinet orbes,

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who came to consult the infernal oracle, being a sort of priests to the Manes. Καὶ τοῦτο χωρίον Πλουτώνιόν τι ὑπελάμβανον, καὶ τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. καὶ εἰσέπλεόν γε οἱ προθυσάμενοι καὶ ἱλασσόμενοι τοὺς καταχθονίους δαίμονας, ὅταν τῶν ὑφηγουμένων τὰ τοιαδε ἱερέων, ἐργολαβηκότων τὸν τόπον . . . . . Ἔφορος δὲ τοῖς Κιμμερίοις προσοικειῶν φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν, ἃς καλοῦσιν ἀργίλλας, καὶ διὰ τίνων ὀρυγμάτων παρ' ἀλλήλους τε φοιτᾶν, καὶ τοὺς ξένους εἰς τὸ μαντεῖον δέχεσθαι, πολὺ ὑπὸ γῆς ἰδρυμένον. ζῆν δ' ἀπὸ μεταλλείας καὶ τῶν μαντευομένων, καὶ τοῦ βασιλέως ἀποδείξαντος αὐτοῖς συντάξεις. Εἶναι δὲ τοῖς περὶ τὸ χρηστήριον ἔθος πάτριον, μηδένα τὸν ἥλιον ὁρᾶν, ἀλλὰ τῆς νυκτὸς ἔξω προεύεσθαι τῶν χασμάτων. καὶ διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὡς ἄρα

——— οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται.

359. *Oceani rubro æquore.*] The waves of the ocean seem to be called red in this place, on account of the reflection of the setting sun. It is however very frequent amongst the poets, to call the sea purple. Thus also our Poet, in the fourth Georgick:

Eridanus, quo non alius per pinguia culta
In *mare purpureum* violentior influit amnis.

Cicero, in a fragment of the second book of Academics, preserved by Nonius, describes the waves of the sea as growing purple, when it is cut by oars: "Quid? mare nonne "cæruleum? at ejus unda, cum "est pulsa remis, *purpurascit*." In the fourth book, he mentions the sea as being purple on the blowing of Favonius: "Mare illud quidem, "nunc Favonio nascente, purpu- "reum videtur."

360. *Concrescunt subitæ currenti in flumine crustæ.*] *In* is wanting in the King's manuscript.

This is meant of the sudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo*, &c.] Ovid also speaks of the freezing of the Danube so hard, that carriages were drawn, where ships had sailed:

Quid loquar, ut vincti concrescant frigore rivi,
Deque lacu fragiles effodiantur aquæ?
Ipse, papyrifero qui non angustior amne
Miscetur vasto multa per ora freto,
Cæruleos ventis latices durantibus Ister
Congelat, et tectis in mare serpit aquis.
Quaque rates ierant, pedibus nunc itur: et undas
Frigore concretas ungula pulsat equi.
Perque novos pontes subter labentibus undis
Ducunt Sarmatici barbara plaustra boves.

Strabo mentions the freezing of the lake Mæotis so hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, in the very place where, in the following summer, he vanquished them in a sea fight: Οἱ δὲ πάγοι παρ' αὐτοῖς τοιοῦτοί τινές εἰσιν ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὡς' ἐν χωρίῳ, ἐν ᾧ χειμῶνος ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἱππο-

Puppibus illa prius patulis, nunc hospita plaustris.
Æraque dissiliunt vulgo, vestesque rigescunt
Indutæ, cæduntque securibus humida vina,
Et totæ solidam in glaciem vertere lacunæ,
Stiriaque impexis induruit horrida barbis.

and what before admitted broad ships, now is made a road for carriages; and brass frequently bursts in sunder, their clothes freeze on their backs, and they cleave the liquid wine with axes, and whole pools are turned into solid ice, and rigid icicles harden on their uncombed beards.

μαχῶν ἐπὶ τῷ πάγῳ, τοὺς αὐτοὺς κατάναυμαχῆσαι θέρους, λυθέντος τοῦ πάγου.

363. Æraque dissiliunt.] Eratosthenes, as he is quoted by Strabo, speaks of a copper or brazen vessel being placed in a temple of Æsculapius, in memory of its having been bursten by frost: Ὁ δ' Ἐρατοσθένης καὶ τουτὶ τὸ γράμμα προφέρεται τὸ ἐν τῷ Ἀσκληπιείῳ τῶν Παντικαπαίων, ἐπὶ τῇ ῥαγείσῃ χαλκῇ ὑδρίᾳ διὰ τὸν πάγον.

Εἴ τις ἄρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῖν
Γίνεται, εἰς τήνδε γνώτω ἰδὼν ὑδρίαν·
Ἦν οὐχ ἀνάθημα θεοῦ καλὸν, ἀλλ' ἐπίδειγμα
Χειμῶνος μεγάλου θῆχ' ἱερεὺς Στράτιος.

164. *Cæduntque securibus humida vina.*] This freezing of wine has by some been supposed to be only a poetical fiction. But Ovid, who was banished into these countries, mentions it:

Udaque consistunt formam servantia testæ,
Vina: nec hausta meri, sed data frusta bibunt.

Captain James, who, in his voyage to discover the north-west passage, wintered in Greenland in 1631 and 1632, says their vinegar, oil, and sack, which they had in small casks in the house, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was strong enough to be proof against the cold, but froze to the bottom, and that the vessels split in pieces, so that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with some other Academicians, was sent by the king of France, in 1736, to measure a degree of the meridian under the arctic circle, says that brandy was the only liquor, which could be kept sufficiently fluid for them to drink: "Pendant un froid "si grand, que la langue et les "lévres se géloient sur le champ "contre la tasse, lorsqu'on vouloit "boire de l'eau-de-vie, qui étoit "la seule liqueur qu'on pût tenir "assez liquide pour la hoire, et ne "s'en arrachoient que sanglantes." And a little afterwards he tells us, that the spirit of wine froze in their thermometers.

The epithet *humida* does not seem to be an idle epithet here, as many have imagined. The Poet uses it to express the great severity of the cold; that even wine, which above all other liquors preserves its fluidity in the coldest weather in other countries, is so hard frozen in these northern regions, as to require to be cut with hatchets. Ovid also, in the verses quoted at the beginning of this note, uses the epithet *uda*, on the same occasion.

365. Et totæ solidam in glaciem.] "In the Roman manuscript it is "*Et totæ in solidam:* but *solidam* "*in glaciem* is much more elegant." Pierius.

366. Stiriaque impexis induruit horrida barbis.] Thus Ovid:

In the mean while it snows incessantly over all the air: the cattle perish: the large bodies of oxen stand covered with frost: and whole herds of deer lie benumbed under an unusual weight, and scarce the tips of their horns appear. These are not hunted with dogs, or ensnared with toils, or affrighted with crimson feathers: but they are stabbed directly, whilst they vainly strive to move the opposing hill, and make a loud braying, and are carried home with a joyful noise. The inhabitants themselves live in secure rest in caves which they have digged deep in the ground; and roll whole oaks and elms to the hearth, and set them on fire. Here they spend the night in sport,

Interea toto non secius aëre ningit;
Intereunt pecudes, stant circumfusa prŭinis
Corpora magna boum; confertoque agmine cervi
Torpent mole nova, et summis vix cornibus extant.
Hos non immissis canibus, non cassibus ullis
Puniceæve agitant pavidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Cædunt, et magno læti clamore reportant.
Ipsi in defossis specubus secura sub alta
Otia agunt terra, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula læti

Sæpe sonant moti glacie pendente capilli,
Et nitet inducto candida barba gelu.

367. *Aëre.*] In one of the Arundelian manuscripts it is *æquore.*

369. *Confertoque agmine cervi.*] Pierius says it is *confecto* in the Roman manuscript. It is *conserto* in the King's manuscript.

The Poet mentions herds of deer, because those animals do not live solitary, but in herds.

371. *Non cassibus.*] In one of the Arundelian manuscripts it is *nec cassibus.*

372. *Puniceæve agitant pavidos formidine pennæ.*] In one of Dr. Mead's manuscripts it is *puniceaque.* In the King's manuscript it is *pecudes* instead of *pavidos.*

It was the custom to hang up coloured feathers on lines, to scare the deer into the toils.

373. *Sed frustra.*] Pierius says it is *et frustra* in the Roman manuscript.

376. *In defossis specubus.*] Pomponius Mela, speaking of the Sarmatæ, says they dig holes in the earth for their habitations, to avoid the severity of winter: "Sarmatæ "auri et argenti, maximarum pes- "tium, ignari, vice rerum com- "mercia exercent: atque ob sæva "hyemis admodum assiduæ, de- "mersis in humum sedibus, specus "aut suffossa habitant, totum brac- "cati corpus; et nisi qua vident, "etiam ora vestiti." And Tacitus also says the Germans used to make caves to defend them from the severity of winter, and conceal their corn: "Solent et subterra- "neos specus aperire, eosque insu- "per multo fimo onerant, suffu- "gium hyemi, et receptaculum "frugibus."

377. *Totasque.*] Pierius says *que* is left out in many ancient manuscripts. I find the same reading, in the King's, the Bodleian, and in one of Dr. Mead's manuscripts, and in some of the old printed editions.

379. *Pocula læti fermento atque acidis imitantur vitea sorbis.*] Ruæus interprets this passage to mean beer

Fermento atque acidis imitantur vitea sorbis. 380 and imitate the juice of the grape with barm and sour services,

and cyder. *Fermentum*, he says, signifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain swells, and grows acid, which are the two effects of fermentation; which is therefore named from *ferveo*, as it were *fervimentum*: and thus *beer* is made. The other liquor is expressed from acid berries and fruits squeezed, such as apples, pears, cornels, services: and is called *cyder*, &c. Dr. Trapp interprets *fermentum* yest or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yest or barm, I should rather think the Poet speaks only of one sort of liquor, made of the juice of services, fermented with yest: not of two sorts, as Dr. Trapp translates this passage;

> And *beer* and *cyder* quaff, instead of wine.

Yest alone will not make any potable liquor. But let us see what the ancients did really mean by the word *fermentum*. We shall find this in Pliny, who plainly enough describes it to be what we call leaven: for he says it is made of dough, kept till it grows sour: "Nunc fermentum fit ex ipsa "farina quæ subigitur, prius quam "addatur sal, ad pultis modum "decocta, et relicta donec acescat." I must acknowledge, that it is somewhat difficult to conceive what sort of liquor could be made of this leaven. Perhaps instead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations also used drink made of corn. Thus Pliny ascribes this liquor to the western people, and to the Egyptians: "Est et Occi- "dentis populis sua ebrietas, fruge "madida: pluribus modis per Gal- "lias Hispaniasque nominibus aliis, "sed ratione eadem. Hispaniæ "jam et vetustatem ferre ea genera "docuerunt. Ægyptus quoque e "fruge sibi potus similes excogi- "tavit: nullaque in parte mundi "cessat ebrietas." The same author tells us that various liquors are made of corn, in Egypt, Spain, and Gaul, under different names: "Et frugum quidem hæc sunt in "usu medico. Ex iisdem fiunt et "potus, zythum in Ægypto, cælia "et cæria in Hispania, cervisia in "Gallia, aliisque provinciis." Tacitus, in his book *De Moribus Germanorum*, says expressly, that the common drink of that people was made of corn, corrupted into a resemblance of wine: "Potui hu- "mor ex hordeo aut *frumento*, in "quandam similitudinem vini cor- "ruptus." Strabo mentions drink being made of corn and honey in Thule: Παρ' οἷς δὲ σῖτος καὶ μέλι γίγνεται, καὶ τὸ πόμα ἐντεῦθεν ἔχειν.

As for the drink made of services, I do not find it mentioned by any Roman writer, except Palladius, who speaks of it only by hearsay: "Ex sorbis maturis, sicut "ex pyris, vinum fieri traditur et "acetum." We find in the same author, that in his time wines were made of several sorts of fruit: "Hoc mense [*Octobri*] omnia, quæ "locis suis leguntur, ex pomis vina "conficies." He mentions perry, or the wine made of pears, and describes the manner of making it: "Vinum de pyris fit, si contusa, "et sacco rarissimo condita pon- "deribus comprimantur, aut præ-

Such is the unbridled nation of men, who live under the north pole, and are pierced by the Riphæan east wind:

Talis Hyperboreo septem subjecta trioni,
Gens effræna virum Riphæo tunditur euro,

"lo." He speaks also of cyder: "Vinum et acetum fit ex malis, "sicut ex pyris ante præcepi."

381. *Hyperboreo.*] See the note on ver. 196.

Septem subjecta trioni.] This *Tmesis*, as the grammarians call it, or division of *septemtrio* into two words, is not unfrequent. Thus Ovid:

—— Scythiam, *septemque trionem*
Horrifer invasit Boreas:

And

Gurgite cæruleo *septem* prohibete *triones:*

And

——— Interque triones
Flexerat obliquo plaustrum temone Bootes.

Nay we often find *triones* without *septem*. Thus our Poet in the first and third Æneids:

Arcturum pluviasque Hyadas, geminosque triones.

Thus also Ovid:

Tum primum radiis gelidi caluere triones:
——— Interque triones
Flexerat obliquo plaustrum temone Bootes.

The *triones* or *septem triones* are the two northern constellations, commonly known by the names of the greater and lesser bear, in each of which are seven stars placed nearly in the same order, and which were fancied by the ancients to represent a waggon, and were therefore called ἅμαξαι and *plaustra:* whence we also call the seven stars in the rump and tail of the great bear *Charles's wain.* Ælius and Varro, as they are quoted by Aulus Gellius, tell us that *triones* is as it were *terriones*, and was a name by which the old husbandmen called a team of oxen: "Sed ego quidem "cum L. Ælio et M. Varrone sen- "tio, qui *triones* rustico certo vo- "cabulo boves appellatos scribunt, "quasi quosdam *terriones*, hoc est "arandæ colendæque terræ idoneos. "Itaque hoc sidus, quod a figura "posituraque ipsa, quia simile "plaustri videtur, antiqui Græco- "rum ἅμαξαν dixerunt, nostri quo- "que veteres a bubus junctis *sep-* "*tentriones* appellarunt, id est, a "septem stellis, ex quibus quasi "juncti *triones* figurantur." I believe that Virgil, by using *trioni* in the singular number, and adding the epithet *Hyperboreo*, means the lesser bear, under which are situated those who live within the arctic circle. Dr. Trapp seems to understand our Poet in this sense:

Such is th' unbroken race of men, who live
Beneath the pole.

Dryden has introduced the Dutch in this place, and bestowed the epithet *unwarlike* upon them, which is not in the least countenanced either by history, or the words of his author:

Such are the cold Ryphean race, and such
The savage Scythian, and *unwarlike Dutch.*

382. *Riphæo tunditur euro.*] It has been already observed, that the Riphæan hills are probably that great ridge of mountains which divides Lapland from the northern part of Muscovy.

Why the poet mentions the east wind in this place, as blowing on the Hyperboreans from the Riphæ-

Et pecudum fulvis velatur corpora setis:
Si tibi Lanicium curæ; primum aspera sylva,
Lappæque tribulique absint: fuge pabula læta;

and have their bodies covered with the yellow spoils of beasts. If wool is your care; in the first place avoid prickly bushes, and burrs, and caltrops; and shun the fat pastures;

an hills, seems not very clear. It has already been observed, that those people were supposed to dwell on the north side of those hills, which was imagined to be even beyond the rising of the north wind. Strabo seems to treat the Riphæan hills themselves as a fabulous invention: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ῥιπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιοῦντες, λόγου ἠξίωνται. Pliny speaks of them as joining to Taurus: "Taurus mons ab Eois "veniens littoribus, Chelidonio pro-"montorio disterminat. Immen-"sus ipse, et innumerarum gentium "arbiter dextero latere septentrio-"nalis, ubi primum ab Indico mari "exurgit, lævo meridianus, et ad "occasum tendens: mediamque "distrahens Asiam, nisi opprimenti "terras occurrerent maria. Resi-"lit ergo ad septentriones, flexus-"que immensum iter quærit, velut "de industria rerum natura subinde "æquora opponente, hinc Phœni-"cium, hinc Ponticum, illinc Cas-"pium et Hyrcanium, contraque "Mæoticum lacum. Torquetur ita-"que collisus inter hæc claustra, et "tamen victor, flexuosus evadit "usque ad *cognata Riphæorum mon-"tium juga*, numerosis nominibus "et novis quacunque incedit insig-"nis." And in another place he says, "Subjicitur Ponti regio Col-"chica, in qua juga Caucasi ad "*Riphæos montes* torquentur, ut "dictum est, altero latere in Eu-"xinum et Mæotin devexa, altero "in Caspium et Hyrcanium mare."

383. *Pecudum fulvis velatur corpora setis.*] I read *velatur* with Heinsius and Masvicius: the common reading is *velantur*. Pierius says it is *velatur* in the Roman manuscript, and in another of great antiquity, where *n* has been interlined by some other hand.

Ovid mentions the Getæ as being clothed with skins:

Hic mihi Cimmerio bis tertia ducitur æstas
Littore pellitos inter agenda Getas.

Tacitus also, speaking of the northern people, says, "Gerunt et fe-"rarum pelles, proximi ripæ negli-"genter, ulteriores exquisitius, ut "quibus nullus per commercia cul-"tus."

384. *Si tibi*, &c.] The poet here gives directions about taking care of the wool: he observes, that prickly places and fat pastures are to be avoided; and then gives directions about the choice of the sheep, and particularly of the rams:

Si.] It is *sit* in the old Nurenberg edition.

Aspera sylva.] All prickly bushes are injurious to sheep, by rending their fine wool, and wounding their flesh, which he mentions soon after amongst their diseases: "secue-"runt corpora vepres."

385. *Lappæque tribulique.*] See the note on book i. ver. 153.

Fuge pabula læta.] The wool is thought not to be so good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the most valuable sheep: "Nunc Gallicæ "pretiosiores habentur, earumque "præcipue Altinates: item quæ

and from the beginning choose for your flock those which are white with soft wool. Nay, though the ram should be of the purest white, yet if his tongue be black under his moist palate, reject him, for fear he should sully the fleece of his offspring with dusky spots;

Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Rejice, ne maculis infuscet vellera pullis

" circa Parmam et Mutinam *macris*
" stabulantur campis."

386. *Continuo.*] See the note on ver. 75.

Greges villis lege mollibus albos.] Varro mentions the softness of the wool, as essential in a good sheep: " De forma, ovem esse oportet cor-
" pore amplo, quæ lana multa sit
" et molli, villis altis et densis toto
" corpore, maxime circum cervicem
" et collum, ventrem quoque ut
" habeat pilosum, itaque quæ id
" non haberent, majores nostri api-
" cas appellabant, et rejiciebant." Columella says the whitest are most esteemed; " Color albus cum sit
" optimus, tum etiam est utilissi-
" mus, quod ex eo plurimi fiunt,
" neque hic ex alio." Palladius also observes, that regard is to be had to the softness of the wool: " Eligenda est vasti corporis, et
" prolixi, velleris, ac mollissimi, la-
" nosi, et magni uteri."

388. *Nigra subest udo tantum cui lingua palato.*] Aristotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: Λευκὰ δὲ τὰ ἔκγονα γίνεται καὶ μέλαινα, ἐὰν ὑπὸ τῇ τοῦ κριοῦ γλώττῃ λευκαὶ φλέβες ὦσιν ἢ μέλαιναι. λευκὰ μὲν, ἐὰν λευκαὶ, μέλαινα δὲ, ἐὰν μέλαιναι. ἐὰν δὲ ἀμφότεραι, ἀμφότερα. πυῤῥὰ δὲ, ἐὰν πυῤῥαί. Varro also, from whom Virgil took this observation, gives a caution to observe if the tongue of a ram be black, or speckled, because the lambs wll be of the same colour: " Animadvertendum quo-
" que linguane nigra, aut varia sit,
" quod fere qui ea habent, nigros
" aut varios, procreant agnos." Columella, who quotes our poet on this occasion, enlarges on what he has said. He observes, that it is not enough for the fleece of a ram to be white, but his palate and tongue must be white also. For if these parts of the body are dark or spotted, the lambs will be dark and spotted too. He adds, that it is the same with black and red rams; and that if any regard is had to the wool, the marks of the male parent are chiefly to be observed: " Itaque
" non solum ea ratio est probandi
" arietis, si vellere candido vestitur,
" sed etiam si palatum, atque lin-
" gua concolor lanæ est. Nam cum
" hæ corporis partes nigræ aut ma-
" culosæ sunt, pulla vel etiam varia
" nascitur proles. Idque inter cæ-
" tera eximie talibus numeris signi-
" ficavit idem, qui supra: *Illum*
" *autem, quamvis aries,* &c. . . . .
" Una eademque ratio est in ery-
" thræis, et nigris arietibus, quo-
" rum similiter, ut jam dixi, neutra
" pars esse debet discolor lanæ,
" multoque minus ipsa universitas
" tergoris maculis variet. Ideo
" nisi lanatas oves emi non oportet,
" quo melius unitas coloris appa-
" reat: quæ nisi præcipua est in
" arietibus, paternæ notæ plerum-
" que natis inhærent." Palladius also affirms, that if the tongue of the ram is spotted, the same defect will appear in his offspring: " In quibus non solum corporis
" candor considerandus est, sed
" etiam lingua, quæ si maculis fus-
" cabitur, varietatem reddit in so-
" bole."

Nascentum: plenoque alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est,
Pan deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans: nec tu aspernata vocantem.
At cui lactis amor, cytisos, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas.

and search all over the plain for another. Thus Pan the god of Arcadia, if we may give credit to the story, deceived thee, O Moon, being captivated with a snowy offering of wool; nor did you despise his invitation to come into the lofty woods. But those who desire to have milk, must give them with their own hands plenty of cytisus and water-lilies, and lay salt herbs in their cribs.

390. *Nascentum.*] In one of Dr. Mead's manuscripts it is *nascentis.*

Pleno.] In the King's manuscript it is *plano.*

391. *Munere sic niveo,* &c.] This and the following line are transposed, in both Dr. Mead's manuscripts.

Servius accuses Virgil of having changed the story, for it was not Pan, but Endymion, who was said to be beloved by the Moon, on account of his milk white sheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occasion to take pains to seduce the Moon. On the contrary, she fell in love with him, as he lay asleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a sleep on purpose that she might have that opportunity of enjoying him: "Endymion vero, si fabulas audire "volumus, nescio quando in Latmo "obdormivit, qui est mons Cariæ, "nondum opinor experrectus. Num "igitur eum curare censes, cum "Luna laboret, *a qua consopitus* pu- "tatur *ut eum dormientem osculare-* "*tur?*" This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgicks of Nicander, which are now lost. The fable itself is variously related. Probus tells us, that Pan being in love with the Moon offered her the choice of any part of his flock: that she choosing the whitest, was deceived, because they were the worst sheep. But surely, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose to have alluded to the fable. I rather believe the fable, which our poet meant, was as Philargyrius and some others have related it; that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

394. *At cui lactis amor,* &c.] This paragraph informs us, that those who feed sheep for the sake of their milk, must afford them great plenty of proper nourishment.

Cytisum.] See the note on book ii. ver. 431.

Lotos.] I have ventured to translate this water-lilies on the credit of Prosper Alpinus. See the note on book ii. ver. 84. The great white water lily grows in rivers and deep ditches.

395. *Ipse.*] Pierius says it is *ille* in the Roman and Medicean manuscripts, but he justly prefers *ipse,* as being more emphatical. I find *ille* in the King's and both the Arundelian manuscripts, and some of the oldest printed editions.

Salsasque ferat præsepibus herbas.]

This makes them fonder of drinking, and more distends their udders, and gives an obscure relish of salt to their milk. Many restrain the kids from their dams as soon as they are grown big, and fasten muzzles with iron spikes about their mouths. What they have milked at sunrising and in the day time, they press at night; but what they milk in the night and at sun-setting, the shepherd carries at day-break in baskets to the town, or else they mix it with a small quantity of salt, and lay it up for winter. Nor let your care of dogs be the last; but

Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent a matribus hœdos,
Primaque ferratis præfigunt ora capistris.
Quod surgente die mulsere, horisque diurnis,
Nocte premunt; quod jam tenebris et sole cadente,
Sub lucem exportans calathis adit oppida pastor;
Aut parco sale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit postrema; sed una

Columella does not approve the giving of marsh herbs to sheep that are in health; he recommends salt to be given them when they are sick, and refuse their food and drink. "Jucundissimas herbas esse, "quæ aratro proscissis arvis nascantur: deinde quæ pratis uligine carentibus: palustres, sylvestresque minime idoneas haberi: nec tamen ulla sunt tam "blanda pabula, aut etiam pascua, "quorum gratia non exolescat usu "continuo, nisi pecudum fastidio "pastor occurrerit præbito sale, "quod velut ad pabuli condimentum per æstatem canalibus ligneis impositum cum e pastu redierint oves, lambunt, atque eo "sapore cupidinem bibendi, pascendique concipiunt."

398. *Jam.*] It is *etiam* in the King's and in both the Arundelian manuscripts.

399. *Ferratis capistris.*] These muzzles, of which the poet speaks, are not such as confine the mouth of the lamb or kid, for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.

402. *Calathis.*] Servius interprets *calathis* brazen vessels, in which they used to carry milk and new cheese to town. But it was certainly a vessel not at all fit to carry milk: for it was made on purpose for the whey to run through and leave the curd behind, in order to make cheese, as we find it described by Columella: "Nec tamen "admovenda est flammis, ut quibusdam placet, sed haud procul "igne constituenda, et confestim "cum concrevit, liquor in fiscellas, "aut in *calathos*, vel formas transferendus est. Nam maxime re-"fert primo quoque tempore serum "percolari, et a concreta materia "separari."

404. *Nec tibi cura canum,* &c.] Immediately after sheep and goats, the Poet makes mention of dogs; some of which are necessary to defend the folds against robbers and wolves, and others are of service in hunting.

Hesiod also advises us to take good care to have our dogs well fed, least the man that sleeps by day should deprive us of our goods:

Καὶ κύνα καρχαρόδοντα κομεῖν. μὴ φείδεο σίτου.
Μή ποτέ σ' ἠμιτόκοιτος ἀνὴρ ἀπὸ χρήματ' ἕληται.

Veloces Spartæ catulos, acremque Molossum
Pasce sero pingui: nunquam custodibus illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horrebis Iberos.

feed with fattening whey the swift hounds of Sparta, and the fierce mastiff of Molossia; trusting to those guards you need never to fear the nightly robber in your fold, nor the incursions of wolves, nor the restless Spaniards coming upon you by stealth.

405. *Veloces Spartæ catulos.*] The dogs of Sparta were famous, thus we have seen already *Taygetique canes* and *Amyclæumque canem.* I take these Spartan dogs to be what we call hounds, for we find they were used in hunting; and Aristotle says they have long snouts, and a very quick scent: Διὸ ὅσων οἱ μυκτῆρες μακροὶ, οἷον τῶν Λακωνικῶν κυνιδίων, ὀσφραντικά. We may observe also that Aristotle calls them κυνίδια, and Virgil *catuli*, whence we may judge that they were a smaller sort of dogs, than those which were used for the defence of the folds.

Acremque Molossum.] This dog has its name from Molossia, a city of Epirus. I take it to be that sort which we call a mastiff. Aristotle says there are two sorts of Molossian dogs: that, which is used for hunting, is not different from the common sort; but that, which is used by the shepherds, is large, and fierce against wild beasts: Τὸ δ' ἐν τῇ Μολοττίᾳ γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς προβάτοις τῷ μεγέθει, καὶ τῇ ἀνδρίᾳ τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of these dogs. Thus Lucretius:

Irritata canum cum primum magna Molossum
Mollia ricta fremunt duros nudantia dentes:

And Horace:

—— Simul domus alta Molossis
Personuit canibus.

Columella speaks of two sorts of dogs, one to guard the house, and the other to defend the folds. That which he recommends for the house, seems to be the mastiff, or *molossus.* He says it should be of the largest size, should bark deep and loud, that he may terrify the thieves with his voice as well as with his look, nay and sometimes without being seen affright them with a horrid growling: "Villæ custos eligendus "est amplissimi corporis, vasti latratus, canorique, ut prius auditu "maleficum, deinde etiam conspectu terreat, et tamen nonnunquam ne visus quidem horribili "fremitu suo fuget insidiantem."

408. *Iberos.*] The *Iberi* have by some been supposed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that these Iberians were some of the people, who settled in Spain: "In universam Hispaniam M. Varro pervenisse Iberos et Persas, et "Phœnicas, Celtasque et Pœnos "tradit." The same author soon after informs us, that all Spain was called *Iberia* from the river *Iberus*: "Iberus amnis navigabili commercio dives, ortus in Cantabris "haud procul oppido, Juliobrica, "cccl. M. pass. fluens, navium per "cclx. M. a Varia oppido capax, "quem propter universam Hispaniam Græci appellavere Iberiam." The Iberus is now called the *Ebro*, and has the city of *Saragossa* on its banks. The Spaniards were so famous for their robberies, that the Poet makes use of their name, in this place, for robbers in general.

With dogs you will often course the timorous wild asses, with dogs you will hunt the hare and hind. Oftentimes also with the barking of your dogs you will rouse the wild boar from his muddy habitations: and with their noise drive the vast stag over the lofty mountains into the toils. Learn also to burn the odorous cedar in your folds,

Sæpe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulsos sylvestribus apros
Latratu turbabis agens, montesque per altos
Ingentem clamore premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,

It cannot be supposed, that he means literally the Spaniards themselves; for those people were too far removed from Italy, to be able to come by night to rob their sheepfolds. La Cerda has taken much pains to justify his countrymen, by shewing that it was anciently very glorious to live by rapine.

409. *Timidos.*] It is *tumidos* in one of the Arundelian manuscripts.

Onagros.] The *Onager* or wild ass is an animal of Syria, frequent about Aleppo and Apamia. The skin of it is very hard, and is dressed into that sort of knotty leather, which we call *chagrin*. Varro says the wild asses are very numerous in Phrygia and Lycaonia, and are easily made tame: "Unum "ferum, quos vocant Onagros, in "Phrygia et Lycaonia sunt greges "multi ..... Ad seminationem "onagrus idoneus, quod e fero fit "mansuetus facile, et e mansueto "ferus nunquam." We find that their flesh was in great esteem amongst the ancients. Pliny mentions it as a singular taste in Mæcenas, that he preferred the colts of the tame ass to those of the wild one: "Pullos earum epulari Mæ"cenas instituit, multum eo tem"pore prælatos onagris: post eum "interiit autoritas saporis." The same author speaks of the wild asses of Africa, as excelling all others in taste: "Onagri in Phry"gia et Lycaonia præcipui. Pullis "eorum ceu præstantibus sapore, "Africa gloriatur, quos lalisiones "appellant." Virgil has been censured for mentioning the hunting of these animals, of which there were none in Italy. Varro indeed seems to speak as if there was no sort of asses in Italy, except the tame: "Alterum mansuetum, ut "sunt in Italia omnes." But, as we have just now been told that Mæcenas preferred the flesh of the tame ass to that of the wild one, we may conclude, that the wild asses were in Italy in Virgil's time.

411. *Volutabris.*] This word properly signifies the muddy places in which the swine delight to roll. Thus Varro: "Admissuras cum fa"ciunt, prodigunt in lutosos limites, "ac lustra, ut volutentur in luto, "quæ est illorum requies, ut la"vatio hominis."

414. *Disce et odoratam.*] The Poet now proceeds to shew the injuries to which cattle are subject: and begins with a beautiful account of serpents.

Odoratam cedrum.] I have observed already, in the note on book ii. ver. 433. that the cedar of the Greek and Roman writers is not the cedar of Lebanon, but a sort of Juniper. Thus May translates this passage:

> But learne to burne within thy sheltering roomes
> Sweet Juniper.

This tree was accounted good to drive away serpents with its smoke. Palladius says that serpents are

Galbaneoque agitare graves nidore chelydros.
Sæpe sub immotis præsepibus aut mala tactu

and to drive away the stinking chelydri with the strong smell of galbanum. Often under the neglected mangers either the

driven away by burning cedar, or galbanum, or women's hair, or hart's horns: "Propter serpentes, "qui plerumque sub præsepibus "latent, cedrum, vel galbanum, "vel mulieris capillos, aut cervina "cornua frequenter uramus."

415. *Galbaneo nidore.*] *Galbanum* is the concreted juice of a plant called *Ferula.* It is probably taken from more than one species. Herman, in his *Paradisus Batavus,* has given us a figure and description of a plant, under the name of *Ferula Africana Galbanifera, ligustici foliis et facie,* which being wounded yields a juice in all respects agreeing with the *Galbanum.* "Acredine "aromatica sat penetranti gustan-"tium linguam perstringit. Sau-"ciata lac fundit viscidum sed di-"lutius et paucum, in lachrymam "Galbano omnibus notis respon-"dentem concrescens. E trimuli "quadrimulive caulis geniculis sua "sponte nonnunquam emanat." Dioscorides says it is the juice of a sort of *Ferula,* growing in Syria, that it has a strong smell, and drives away serpents with its fume; Χαλβάνη ὀπὸς ἐστὶν Νάρθηκος ἐν Συρίᾳ γεννομένου ..... ὀσμὴ βαρεῖα ..... θηρία τε θυμιωμένη διώκει. Pliny has almost the same words: "Dat et "Galbanum Syria in eodem Amano "monte e ferula .... Sincerum si "uratur, fugat nidore serpentes." Columella also recommends the smoke of Galbanum, to drive away serpents: "Cavendumque ne a ser-"pentibus adflentur, quarum odor "tam pestilens est, ut interimat "universos: id vitatur sæpius in-"censo cornu cervino, vel galbano "vel muliebri capillo; quorum om-"nium fere nidoribus prædicta "pestis submovetur."

Graves.] Servius reads *gravi,* making it agree with *galbaneo nidore;* which is not amiss: for the smell of galbanum is very strong. But the ancient manuscripts have *graves,* which is generally admitted by the editors. And indeed this is a propher epithet for the *chelydri,* on account of their offensive smell, as will be seen in the next note.

Chelydros.] In the King's manuscript it is *chelindros.*

S. Isidore makes the *chelydros* and *chersydros* to be the same: "Chelydros serpens, qui et chersy-"dros dicitur, qui et in aquis et in "terris moratur." But the *chersydros* is described by our Poet ten lines below. Lucan also makes the *chersydrus* and *chelydrus* two different sorts of serpents:

> Natus et ambiguæ coleret qui Syrtidos arva
> Chersydros, tractique via fumante chelydri.

The *Chelydrus* seems to be that sort of serpent, of which we find frequent mention among the Greek writers under the name of δρυΐνος. Nicander says the *dryinus* is called also *hydrus* and *chelydrus,* and that it has a strong smell. Galen says the bite of them is very venomous, and the smell so very offensive, that it causes those who attempt to destroy them, to think the most agreeable smells stinking. Ætius says this serpent stinks so grievously, as even to discover the place where it lurks. Thus we see that Virgil might well give these serpents the epithet *graves.*

416. *Sub immotis præsepibus.*]

viper of dangerous touch conceals itself, and affrighted flies the light; or that snake, the dreadful plague of kine, which uses to creep into houses and shady places, and spread his venom on the cattle, keeps close to the ground; be quick with stones, shepherd; be quick with clubs;

Vipera delituit, cælumque exterrita fugit:
Aut tecto adsuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique adspergere virus,
Fovit humum. Cape saxa manu: cape robora, pastor,

Pierius says it is *ignotis* in the Roman manuscript; but he justly prefers *immotis*.

Columella recommends in a particular manner the diligent sweeping and cleansing of the sheepcotes, not only to free them from mud and dung, but also from noxious serpents: "Stabula vero frequenter "everrenda, et purganda, humor- "que omnis urinæ deverrendus "est, qui commodissime siccatur "perforatis tabulis, quibus ovilia "consternuntur, ut grex super- "cubet: nec tantum cœno aut "stercore, sed exitiosis quoque ser- "pentibus tecta liberentur." *Immotis* therefore in this place means such places as have not been duly swept and cleansed.

417. *Vipera.*] Servius thinks that the *vipera* is so called *quod vi pariat;* others, with better reason, think it is so called *quod vivum pariat.* And indeed this animal differs from most other serpents, in bringing forth its young alive; whereas the rest lay eggs. It is known in England under the name of viper or adder. The bite of it is very venomous; though it seldom, if ever, proves mortal in our climate. The most immediate remedy for this bite is found to be olive oil applied instantly to the injured part. See *Phil. Trans.* no. 443. p. 313. and no. 444. p. 394.

418. *Coluber . . . . . pestis acerba boum.*] I take the serpent here meant, to be that which Pliny calls *boas.* This author affirms that they grow sometimes to a prodigious bigness, and that there was a child found in the belly of one of them, in the reign of Claudius. He adds, that they feed on cow's milk, whence they have obtained their name. The words of Pliny are quoted in the note on book ii. ver. 374.

420. *Fovit.*] Pierius says it is *fodit* in some ancient manuscripts. *Foveo* properly signifies to foment, cherish, or embrace. In the twelfth Æneid it is used to express the fomenting of a wound:

Fovit ea vulnus lympha longævus Iapis.

In the second Georgick, it is used for chewing medicinally:

——— Animos et olentia Medi
Ora fovent illo.

In the fourth Georgick it is used for holding water in the mouth till it is warm:

—— Prius haustu sparsus aquarum
Ora fove.

In the first Æneid, it is used for embracing:

——— Hæc oculis, hæc pectore toto
Hæret et interdum gremio fovet:

And in the eighth:

——— Niveis hinc atque hinc Diva lacertis
Cunctantem amplexu molli fovet.

Hence it signifies the assiduous attendance of a lover on his mistress, in the third Eclogue:

——— Ipse Neæram
Dum fovet,

Tollentemque minas et sibila colla tumentem
Dejice: jamque fuga timidum caput abdidit alte,
Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille malus Calabris in saltibus anguis,
Squamea convolvens sublato pectore terga,
Atque notis longum maculosus grandibus alvum:
Qui dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ, ac pluvialibus austris,
Stagna colit, ripisque habitans, hic piscibus atram
Improbus ingluviem ranisque loquacibus explet.
Postquam exusta palus, terræque ardore dehiscunt,

and, whilst he rises threatening, and swells his hissing neck, knock him down: and now he is fled, and hides his fearful head; and his middle folds, and the last wreaths of his tail are extended, and his utmost spires are slowly dragged along. There is also that grievous snake in the Calabrian lawns, raising his breast, and waving his scaly back, and having his long belly marked with large spots, who, so long as any rivers burst from their springs, and whilst the lands are moist with the dewy spring and rainy south winds, frequents the pools, and making his habitation in the banks, greedily crams his horrid maw with fishes and loquacious frogs. But after the fen is burnt up, and the earth gapes with heat,

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Thus also, in the ninth Æneid, it signifies the keeping close of an army within their trenches:

——— Non obvia ferre
Arma viros; sed castra fovere.

In much the same sense it seems to be used here, for a serpent's keeping close to the ground, under the muck of an uncleansed sheep-cote. Besides it is usual for serpents to lay their eggs under dung, in order to be hatched.

Cape saxa manu.] The rapidity of this verse finely expresses the necessary haste on this occasion, to catch up stones and sticks to encounter the serpent. This is one of the many beautiful passages, which Vida has selected from our poet:

At mora si fuerit damno, properare jubebo.
Si se forte cava extulerit male vipera terra
Tolle moras, cape saxa manu, cape robora pastor;
Ferte citi flammas, date tela, repellite pestem.

422. *Timidum.*] It is *tumidum* in the Bodleian manuscript, in the old Nurenberg edition, and in the Venice edition of 1475.

425. *Est etiam ille malus,* &c.] It is universally agreed, that the Poet here describes the *Chersydrus,* which is so called from χέρσος *earth,* and ὕδωρ *water,* because it lives in both these elements. The form and nature of this serpent are no where so well described, as in this passage of our Poet.

428. *Ulli.*] It is *ullis* in the King's manuscript.

431. *Explet.*] Pierius says it is *implet* in many of the ancient manuscripts.

432. *Exusta.*] It is generally read *exhausta.* Pierius found *exusta* in the oblong, the Lombard, and some other ancient copies. It is *exusta* in the Bodleian manuscript, and in several of the oldest editions. Heinsius also, and after him Masvicius read *exusta.* I believe that Virgil wrote *exusta,* and that his transcribers have altered it to *exhausta,* imagining it to be sufficient to say the fens are exhausted, those watery places not being easily burnt up. But whosoever is conversant in fenny countries, must

he leaps on the dry ground, and rolling his flaming eyes rages in the fields, being exasperated by thirst, and terrified with the heat. May I never at such a time indulge myself in sleeping in the open air, or lie upon the grass on the edge of a wood; when renewed by casting its slough, and glittering with youth, it leaves its young ones or eggs at home, and slides along, raising itself up to the sun, and brandishes its three-forked tongue. I will also teach you the causes and signs of their diseases. The filthy scab afflicts the sheep, when a cold rain,

Exilit in siccum, et flammantia lumina torquens
Sævit agris, asperque siti atque exterritus æstu.
Ne mihi tum molles sub dio carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas:
Cum positis novus exuviis nitidusque juventa
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad solem et linguis micat ore trisulcis.
Morborum quoque te causas et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber

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know that in dry seasons no lands are more scorched up than the fens. In the first Georgick we have,

Et cum exustus ager morientibus æstuat herbis.

This whole 432d verse is wanting in one of Dr. Mead's manuscripts.

433. *Exilit.*] Pierius says it is *exiit* in the Lombard and Medicean manuscripts. I find the same reading in one of the Arundelian and in one of Dr. Mead's manuscripts. But *exilit* is generally received.

Torquens.] It is *linquens* in the King's manuscripts: *et* also is there wanting between *siccum* and *flammantia.*

434. *Exterritus.*] Fulvius Ursinus says it is *exercitus* in the old Colotian manuscript, which is no inelegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr. Mead's manuscripts, and in an old quarto edition printed at Paris in 1494.

Dio.] It is *divo* in the King's, the Bodleian, one of the Arundelian, one of Dr. Mead's manuscripts, and in several of the old editions. In the other Arundelian copy it is *clivo.*

437.] In one of the Arundelian manuscripts, after this verse, follows

Lubrica convolvens sublato pectore terga,

which is a repetition of ver. 426. there being only *lubrica* put for *squamea.*

The Poet now describes the diseases, to which sheep are subject.

441. *Turpis oves tentat scabies.*] Columella observes, that no animal is so subject to the scab as sheep. He adds, that it usually arises on their being injured by cold rain or frost; or after shearing, if they are not well washed, or if they are permitted to feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horses, or asses have stabled; or if they are lean for want of sufficient pasture, than which nothing sooner brings the scab. "Oves "frequentius, quam ullum aliud "animal infestantur scabie, quæ "fere nascitur, sicut noster me-"morat poëta,

"_____ Cum frigidus imber
"Altius ad vivum persedit, et horrida
"cano
"Bruma gelu:

"vel post tonsuram, si remedium "prædicti medicaminis non adhi-"beas, si æstivum sudorem mari, "vel flumine non abluas, si tonsum "gregem patiaris sylvestribus ru-"bis, ac spinis sauciari: si stabulo "utaris, in quo mulæ, aut equi, aut

Altius ad vivum persedit, et horrida cano
Bruma gelu; vel cum tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni.
Aut tonsum tristi contingunt corpus amurca,

and winter stiff with hoary frost, have pierced them to the quick: or when their sweat not being washed off after shearing has stuck to them, and rough thorns have torn their bodies. On this account the shepherds wash all their cattle in sweet rivers, and the ram is plunged in the river, and sent to float along the stream. Or else they anoint their shorn bodies with bitter lees of oil,

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"asini steterunt: præcipue tamen "exiguitas cibi maciem, macies "autem scabiem facit."

Ubi.] Pierius says it is *cum* in the Roman manuscript.

445. *Dulcibus idcirco fluviis,* &c.] Columella says, that a sheep, as soon as it is sheared, should be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be washed four days afterwards in the sea, or in rain water salted: and quotes the authority of Celsus, who affirms that a sheep treated after this manner will be free from the scab for a whole year; and that the wool will be the longer and softer for it. "Verum ea quandocunque de-"tonsa fuerit, ungi debet tali me-"dicamine, succus excocti lupini, "veterisque vini fæx, et amurca "pari mensura miscentur, eoque "liquamine tonsa ovis imbuitur, "atque ubi per triduum delibato "tergore medicamina perbiberit, "quarto die, si est vicinia maris, "ad littus deducta mersatur: si "minus est, cælestis aqua sub dio "salibus in hunc usum durata "paulum decoquitur; eaque grex "perluitur. Hoc modo curatum "pecus anno scabrum fieri non "posse Celsus affirmat, nec dubium "est, quin etiam ob eam rem lana "quoque mollior atque prolixior "renascatur." Thus Columella recommends the salt water as a preservative against the scab; but Virgil advises the use of sweet river water, as a cure after the distemper has seized them.

448. *Aut tonsum tristi,* &c.] We have seen already in the preceding note, the composition which Columella prescribes against the scab. The same author adds Hellebore to his liniment, when it is to be applied to a sheep in which the disease is already begun: "Facit autem com-"mode primum ea compositio, "quam paulo ante demonstravi-"mus, si ad fæcem et amurcam, "succumque decocti lupini misceas "portione æqua detritum album "Elleborum." It must be allowed that the ointment which Virgil here describes is an excellent composition.

Amurca.] The lees of oil are much in use in Italy, and other countries where oil is made. We find it recommended by Cato for many purposes. We find the virtues of it collected by Dioscorides. It is, says he, the dregs of oil. Being boiled in a copper vessel to the consistence of honey, it is astringent, and has the other effects of Lycium. It is applied to the tooth-ache and to wounds with vinegar and wine: it is added to medicines for the eyes, and to those which obstruct the pores. It is the better for being old. It is applied with success to ulcers of the *anus* and *pudenda.* If it is boiled again with

and add litharge, and native sulphur, and Idæan pitch and fat wax, and squill, and strong hellebore, and black bitumen.

Et spumas miscent argenti, vivaque sulphura,
Idæasque pices, et pingues unguine ceras,
Scillamque, Helleborosque graves, nigrumque bitumen.

verjuice to the consistence of honey it draws out rotten teeth. It heals the scab in cattle, being made into a liniment with the decoction of lupines and chamæleon. It is of great service to anoint the gout and pains of the joints with dregs of oil. A skin with the hair on smeared with it, and applied to the dropsy, diminishes the swelling: Ἀμόργη, ὑποστάθμη ἐστὶν ἐλαίας τῆς ἐναλιβομένης. ἥ τις ἐψηθεῖσα ἐν χαλκῷ κυπρίῳ μέχρι μελιτώδους συστάσεως, στύφει. ποιοῦσα πρὸς ἃ καὶ τὸ λύκιον. ἐκπεριτσοῦ δὲ καὶ πρὸς ὀδοντολαγίας καὶ τραύματα. ἐπιχριομένη μετ' ὄξους ἢ οἴνου ἢ οἰνομέλιτος. μίγνυται δὲ καὶ ὀφθαλμικαῖς δυνάμεσι καὶ ἐμπλαστικαῖς. παλαιουμένη τε βελτίων γίνεται. ἔγκλυσμά τε ἕδρας καὶ αἰδοίῳ καὶ μήτραις εἰλκωμέναις ἐστὶ χρήσιμος. ἐκβάλλει δὲ καὶ τοὺς ἐφθαρμένους ὀδόντας σὺν ὀμφακίνῳ ἐψηθεῖσα ἄχρι μελιτώδους συστάσεως, καὶ περιπλασθεῖσα. ψώρας τε κτηνῶν σὺν θέρμων ἀφεψήματι καὶ χαμαιλέοντος καταχριομένη θεραπεύει. ἡ δὲ ἀνέψητος καὶ προσφατος σοδαγρικοὺς καὶ ἀρθρητικοὺς ὠφελεῖ. θερμὴ καταντληθεῖσα ἐγχριομένη δὲ εἰς κώδιον καὶ ἐπιθεμένη ἐπὶ τῶν ὑδροπικῶν, σπέλλει τὸν ὄγκον.

449. *Spumas argenti.*] Some have supposed the poet to mean quicksilver, grounding their opinion on the following passage of Calpurnius:

——Vivi quoque pondere melle
Argenti coquito.

But quicksilver was never called *spuma argenti*, by which name the ancients seem to understand what we call litharge. It arises in the purification of silver, as is plainly enough described by Pliny: "Fit "in iisdem Metallis et quæ vocatur "*Spuma argenti.* Genera ejus tria "…. Omnis autem fit excocta sua "materia ex superiori catino defluens in inferiorem, et ex eo sublata veruculis ferreis, atque in "ipsa flamma convoluta veruculo, "ut sit modici ponderis. Est autem, ut ex nomine ipso intelligi "potest, fervescentis et futuræ materiæ spuma. Distat a scoria, "quo potest spuma a fæce distare. "Alterum purgantis se materiæ, "alterum purgatæ vitium est."

Vivaque sulphura.] So Servius and most of the commentators agree that it should be read. Pierius found *et sulphura viva* in the Roman, Medicean, and Lombard manuscripts. I find the same reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts. It is *ac sulphura viva* in one of Dr. Mead's manuscripts, and in several of the oldest printed editions.

Sulphur is without doubt a good ingredient in this composition.

450. *Idæasque pices.*] Pitch is called Idæan, because pitch-trees abound on mount Ida. Pitch is of two sorts, *arida* or *sicca*, which we call properly *pitch*; and *liquida*, which we call *tar*. I believe it is the *pix liquida* or *tar*, which the poet means. Pliny says it is an excellent remedy for the scab in cattle: "Præstantissimum ad ca"num et jumentorum scabiem."

Ceras.] Wax seems to be added chiefly to give to the medicine the consistence of an ointment.

451. *Scillam.*] The squill or sea

Non tamen ulla magis præsens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo; 454
Dum medicas adhibere manus ad vulnera pastor

But there is no remedy so successful as to lay the sore open; the distemper increases, and gains strength by being covered; whilst the shepherd refuses to apply his healing hands to the wound,

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onion is a bulbous root, like an onion, but much larger. It is brought to us from Spain.

Helleborosque graves.] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore, that Virgil means. Columella expressly mentions the white Hellebore, as we have seen already in the quotation from that author, in the note on ver. 448. Dioscorides however ascribes the power of curing this sort of diseases to the black Hellebore: Θεραπεύει δὲ καὶ ψώρας μετὰ λιβανωτοῦ ἢ κηροῦ καὶ πίσσης καὶ κεδρίνου ἐλαίου καταχριόμενος. The white Hellebore is known to be serviceable in diseases of the skin, if it be externally applied; but it is too rough to be taken inwardly, as the black sort is. Hence perhaps Virgil added the epithet *graves*, to express the *white* Hellebore.

Bitumen.] *Bitumen*, or, as the Greeks called it, *Asphaltus*, is a fat, sulphureous, tenaceous, inflammable substance, issuing out of the earth or floating upon water, as at Pitchford in Shropshire, and in the island Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a substance like pitch. The most esteemed is that which is found in Judæa, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is seldom if ever brought hither: what is generally sold for it being little different from common pitch. Pliny mentions a mixture of bitumen and pitch as good for the scab in sheep: "Est "et Pissasphaltos, mixta bitumini "pice, naturaliter ex Apollionata-"rum agro. Quidam ipsi miscent, "præcipuum ad scabiem pecorum "remedium."

452. *Non tamen ulla*, &c.] It has not without reason been said by the writers of Virgil's life, that our poet had studied physic. The respect with which he mentions the physician Iapis, and the many medicines occasionally mentioned in his works, greatly favour this tradition. He has just mentioned an ointment, compounded with greater skill, and described with greater propriety of expression, than any that we meet with in the other writers of agriculture. He now adds with much judgment that no application is of so much service, as to lay open the ulcer, and give a free discharge to the corroding matter.

453. *Rescindere.*] It properly signifies *to open*; in which sense it is used also in the twelfth Æneid:

Ense secent lato vulnus, telique latebram
Rescindant penitus.

In the same manner it seems to have been used by Lucretius:

Proptereaque solere vias rescindere nostris
Sensibus.

454. *Alitur vitium, vivitque tegendo.*] Thus also Lucretius:

Ulcus enim vivescit, et inveterascit alendo.

and sitting still begs the Gods to assist him. Moreover when the pain, reaching to the very bones of the bleating sheep, rages, and a parching fever consumes their limbs, it has been of service to avert the kindled heat, and pierce the vein spouting with blood between the under parts of the foot; just as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and to the deserts of the Getæ, and drinks milk mixed with horse's blood. If you ever see one of your sheep stand at a distance, or often creep under the mild shade, or lazily crop the ends of the grass, or lag behind the rest, or lie down, as she is feeding, in the middle of the plain, and return alone late at night; immediately cut off the faulty sheep,

Abnegat, aut meliora Deos sedet omnia poscens.
Quin etiam ima dolor balantum lapsus ad ossa
Cum furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam: 460
Bisaltæ quo more solent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul aut molli succedere sæpius umbræ,
Videris, aut summas carpentem ignavius herbas,
Extremamque sequi, aut medio procumbere campo 466
Pascentem, et seræ solam decedere nocti;
Continuo culpam ferro compesce, prius quam

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456. *Et.*] Pierius says it is *aut* in the Roman manuscript.

Omnia.] It is *omina* in the Roman manuscript, according to Pierius. It is *omina* also in the Venice edition in fol. 1475. La Cerda reads *omina*.

461. *Bisaltæ.*] The *Bisaltæ* were a people of Macedon.

Gelonus.] See book ii. ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getæ* or Dacians dwelt near the Danube.

463. *Lac concretum cum sanguine potat equino.*] This custom of drinking milk and horse's blood is ascribed to the Massagetæ, a people of Scythia, by Dionysius.

Τοὺς δὲ μετ' ἀνατολίην δὴ, πίειν κελάδοντος
Ἀράξου
Μασσαγέται ναίουσι, θοῶν ῥυτῆρες ἵππων.
Ἀνέρες οἷς μήτ' αὐτὸς ἐγὼ, μήθ' ὅστις ἑταῖρος
Ἐμπελάσας, μάλα γάρ τι κακοξυνώτεροι ἄλλων
Οὐ γὰρ σφὶν σίτοιο μιλίφρονος ἐστὶν ἐδωδὴ,
Οὐδὲ μὲν οὐδ' οἶνος μεταδήμιος. ἀλλὰ γὰρ ἵππων
Αἵματι μίσγοντες λευκὸν γάλα, δαῖτα τίθενται.

Pliny mentions the *Sarmatæ* as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque gentes hæ "maxime pulte aluntur, et cruda "etiam farina equino lacte vel san-"guine e cruris venis admixto." The same is said by other authors, of different nations inhabiting those parts.

464. *Aut.*] It is *ut* in the King's manuscript.

Succedere.] In one of the Arundelian manuscripts it is *succumbere.*

Sæpius.] In the King's manuscript it is *mollius.*

465. *Ignavius.*] Pierius found *segnius* in the Roman manuscript.

467. *Et.*] The conjunction is omitted in one of Dr. Mead's manuscripts.

Seræ nocti.] Pierius says it is *sera nocte* in the ancient manuscripts.

468. *Continuo culpam ferro com-*

Dira per incautum serpant contagia vulgus. before the dreadful contagion spreads itself over the unwary flock. The whirlwind which brings on a storm,
Non tam creber agens hyemem ruit æquore turbo, 470

pesce.] Most of the printed editions, and all the manuscripts which I have collated, have *continuo ferro culpam*, which seems very unharmonious. Servius reads *continuo culpam ferro*, which order of the words Pierius also found in the Roman, the Medicean, and other very ancient manuscripts. I have found the same order in two old editions in folio, printed at Venice in 1475 and 1476, and in an old edition of the Georgicks in octavo, printed at Paris in 1495. The same is admitted also by La Cerda and Heinsius.

Servius interprets *culpam ferro compesce* to mean, that the shepherd by killing an infected sheep avoids being guilty himself of a crime, in suffering it to live to the damage of the whole flock: "Atqui habere "morbum culpa non est: sed hoc "dicit, occidendo eam, tuam cul- "pam compesce, id est, vita cri- "men in quod potes incidere, si, "dum uni parcis, fuerit totus grex "ejus contagione corruptus." Grimoaldus is of the same opinion: "Hæc inquam signa et indicia, "quæ febrim solent antecedere, si- "mul atque perceperis, crimen vi- "tabis, in quod poteris incidere, si "dum uni parcis, fuerit totus grex "ejus contagione corruptus." La Cerda gives the same interpretation: "Illud *culpam ferro compesce* refer- "tur ad eam culpam, quæ reside- "bit in pastore, nisi utatur ferro." Ruæus seems to think that by *culpam* is meant the disease of the sheep: "hujus morbum coërce sta- "tim ferro." But Virgil is not here speaking of any partial disease, which might be restrained by being cut out, but of a general disorder which spreads itself over the whole body, making the sheep loath its food, and lag heavily behind the flock. I am persuaded therefore, that by *culpam* he means the infected sheep, and by *ferro compesce*, that it should be killed, to prevent the contagion from spreading. Thus in the second Georgick, he uses *ramos compesce*, to express the pruning of trees, to hinder the too luxuriant spreading of the branches:

——— Tum denique dura
Exerce imperia, et ramos compesce fluentes.

All the translators have concurred in understanding *culpam compesce*, to be meant of killing the sheep. Thus May:

——— Straight kill that sheepe
Before th' infection through th' whole flocke doe creepe:

And Dryden:

Revenge the crime, and take the traitor's head,
E'er in the faultless flock the dire contagion spread:

And Dr. Trapp:

Delay not, kill th' infected; e'er thro' all
Th' unwary flock the dire contagion spread.

470. *Non tam creber agens*, &c.] After these diseases, to which the sheep are subject, our Poet adds that the distempers of cattle are innumerable. Hence he takes occasion to speak of a great plague, by which all the country about the Alps was laid waste.

"The words *agens hyemem*," says Dr. Trapp, "are commonly ex-

and rushes upon the main, is not so frequent, as the plagues of cattle are many; nor do these diseases prey on single bodies, but sweep off whole folds on a sudden, both lambs and sheep, and the whole flock entirely. This any one may know, who sees the lofty Alps, and the Noric castles on the hills, and the fields of Iapidian Timavus, and the realms of the shepherds even now after so long a time deserted, and the lawns lying waste far and wide. Here formerly a most miserable plague arose by the corruption of the air,

Quam multæ pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repente,
Spemque gregemque simul, cunctamque ab origine gentem.
Tum sciat, aërias Alpes, et Norica siquis
Castella in tumulis, et Iapidis arva Timavi,
Nunc quoque post tanto videat desertaque regna
Pastorum, et longe saltus lateque vacantes.
Hic quondam morbo cæli miseranda coorta est

"plained by *tempestatem ferens.* "And then it should be rendered "not *in* but *before* a storm. But "I rather understand it, *agens* for "*agitans hyemem,* or *aerem in* "*hyeme,* i. e. *procella.* Surely a "multitude of whirlwinds do not "*precede* a storm; but *are them-*"*selves* one, or at least *parts* of "one."

I do not think that *creber agens hyemem turbo* is to be understood to mean, that many whirlwinds precede one single storm, but that the sea is tossed by many whirlwinds, each of which precedes a storm. That a violent storm is usually preceded by a whirlwind is most certain: therefore to enter into a debate, whether the whirlwind is to be accounted a forerunner of a storm, or a part of the storm itself, would be a mere logomachy.

471. *Quam multæ pecudum pestes.*] The Poet cannot mean that pestilences or murrains are as common among the cattle, as storms on the sea. *Pestis* is a more general word, and includes all the several great misfortunes that attend them. Thus a little before, he calls a serpent *Pestis acerba boum.*

472. *Æstiva.*] "*Æstiva* are the "shady places, in which the cattle "avoid the heat of the sun in sum-"mer; thus Statius:

"——*Et umbrosi patuere æstiva Lycæi.*" SERVIUS.

473. *Spemque gregemque.*] Servius interprets this, *agnos cum matribus,* which is generally received.

474. *Tum sciat,* &c.] "The sense "is this, if any one knows what "sort of places these were, when "they were full of cattle, he may "now see them empty, though it "is a long time since the pesti-"lence." SERVIUS.

Aerias Alpes.] The Alps are called *aeriæ,* from their great height: they divide Italy from France and Germany.

Norica.] *Noricum* was a region of Germany, bordering on the Alps. Great part of it is what we now call *Bavaria.*

Iapidis arva Timavi.] Some read *Iapygis;* but *Iapygia* was a part of the kingdom of Naples, far distant from the Alps, of which Virgil is here speaking. *Iapidis* is certainly the true meaning: for *Iapidia* was in the Venetian territory, where the river *Timavus* flows. This part of Italy is now called *Friuli.*

Schrevelius and Masvicius read *arma* instead of *arva.*

Timavus is a river of Carniola: it is now called Timavo.

478. *Hic.*] It is *hinc* in one of the Arundelian manuscripts.

Virgil is generally thought to

Tempestas, totoque autumni incanduit æstu, and raged through all the heat of autumn,

speak in this place of the plague which broke out in Attica, in the first year of the Peloponnesian war, which has been so accurately described by Hippocrates, Thucydides, and Lucretius. This last author, whom our Poet seems to emulate, derives this plague from Egypt:

Hæc ratio quondam morborum, et mortifer æstas
Finibu' Cecropiis funestos reddidit agros,
Vastavitque vias, exhausit civibus urbem.
Nam penitus veniens Ægypti e finibus ortus,
Aëra permensus multum, camposque natantes,
Incubuit tandem populo Pandionis: omnes
Inde catervatim morbo mortique dabantur.

A plague thus rais'd, laid learned Athens waste;
Thro' ev'ry street, thro' all the town it pass'd,
Blasting both man and beast with pois'nous wind:
Death fled before, and ruin stalk'd behind.
From Egypt's burning sands the fever came,
More hot than those that rais'd the deadly flame.
At length the raging plague did Athens seize,
The plague; and death attending the disease.
Then men did die by heaps, by heaps did fall,
And the whole city made one funeral.

CREECH.

But Thucydides says it began first in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greatest part of the Persian territories; and then it suddenly invaded the city of Athens: Ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν Βασιλέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐνέπεσε. But Virgil seems to make his pestilence much more ancient than that of Athens, for he mentions Chiron, who lived at least five hundred years before Hippocrates, who flourished about the beginning of the Peloponnesian war. Besides, Thucydides mentions the plague of which he speaks, as not proceeding even to the Morea; but depopulating only Athens, and the most populous cities in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐπῆλθεν, ὅ, τι καὶ ἄξιον εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα. It does not seem therefore, that this pestilence invaded the Alpine countries, which were not so very populous, abounding only with large pastures. However, as Virgil no doubt had some view to the pestilence described by Thucydides and Lucretius, I shall lay the parallel places in those authors before the reader.

479. *Totoque autumni incanduit æstu.*] Servius interprets this, "It "burnt in the first part of the au- "tumn, which always makes a "pestilence grievous." In this he is followed by Grimoaldus, La Cerda, and almost all the commentators. In this sense May translates it:

Hence by corruption of the ayre so strong
A plague arose, and rag'd all autumne long:

And Dryden:

During th' autumnal heats th' infection grew.

Dr. Trapp seems to understand the Poet to mean that the plague raged with such heat, as is usual in autumn:

and destroyed all kinds of cattle, all kinds of wild beasts, and poisoned the lakes, and infected the pastures with its venom. Nor did they die after the common manner, but when the burning drought insinuating itself into all the veins had contracted the miserable limbs, the corrupted moisture oozed out, and converted all the tainted bones into its substance. Oftentimes, in the midst of a sacrifice to the gods,

Et genus omne neci pecudum dedit, omne ferarum;
Corrupitque lacus: infecit pabula tabo.
Nec via mortis erat simplex: sed ubi ignea venis
Omnibus acta sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor; omniaque in se
Ossa minutatim morbo collapsa trahebat.
Sæpe in honore Deum medio stans hostia ad aram,

'Twas here, long since, a plague from tainted air
Rose, and with all the fires of autumn burn'd.

481. *Corrupitque lacus.*] It is *corripuit* in the King's and in one of Dr. Mead's manuscripts. Pierius reads *corripuit*, but he says it is *corrupit* in the Medicean, and in some other ancient manuscripts. *Corrupit* is generally received.

482. *Nec via mortis erat simplex.*] The commentators agree that these words mean, that they died after an unusual manner. Thus Dryden translates them, *Strange death!*

483. *Sitis.*] A parching heat and thirst attends all malignant fevers. Thus Lucretius:

Intima pars homini vero flagravit ad ossa:
Flagravit stomacho flamma, ut fornacibus intus:

And

Insedabiliter sitis arida.

Thucydides mentions a most intolerable thirst, and inward burning, insomuch that those who were seized with the plague could not bear their clothes, nor so much as any linen thrown over them; that they ran into the cold water, that some who were neglected threw themselves into wells, and that those who drank largely did not fare the better for it: Τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς, μήτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἤδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἠμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, ἀπαύστῳ τῇ δίψῃ ξυνεχόμενοι. καὶ ἐν τῷ ὁμοίῳ καθεστήκει τό, τε πλέον καὶ ἔλασσον ποτόν.

486. *Sæpe in honore Deum,* &c.] He comes now to relate particular instances of the dire effects of this pestilence. The victims dropped down dead suddenly before the altars: or if they lived to bear the knife of the sacrificer, their flesh would not burn; nor could the augurs divine any thing from the inspection of their entrails. He then mentions the effects of this disease on calves, dogs, and swine.

Thucydides says that prayers to the gods and enquiries at the oracles were of no service, and at last were laid aside: Ὅσα τε πρὸς ἱεροῖς ἐκέτευσαν, ἢ μαντείοις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέστησαν, ὑπὸ τοῦ κακοῦ νικώμενοι.

Lanea dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat ante sacerdos,
Inde neque impositis ardent altaria fibris;
Nec responsa potest consultus reddere vates:
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejuna sanie infuscatur arena.
Hinc lætis vituli vulgo moriuntur in herbis,
Et dulces animas plena ad præsepia reddunt.
Hinc canibus blandis rabies venit, et quatit ægros

the victim standing before the altar, whilst the woolly fillet is encompassed with a snowy garland, drops down dying amongst the delaying ministers. Or if the priest happened to stab any one, before it died, then the entrails being laid on the altars would not burn, nor could the augur give answers when he was consulted; but the knives with which they are stuck, are scarce tinged with blood, and the surface of the sand is but just stained with thin gore. Hence the calves frequently die in the plentiful pastures, and give up their sweet breath at full cribs. Hence the gentle dogs run mad,

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Aram.] It is *aras* in several of the old editions.

487. *Lanea.*] Pierius reads *linea;* but he says it is *lanea* in the Medicean, the Lombard, and in some other ancient manuscripts. I find *laurea* in some of the old editions; but *lanea* is generally received.

Infula.] The *Infula* was a sort of diadem or fillet, with which the heads of the victims were bound. Ruæus says the *vittæ* were the ornaments which hung down from the *Infula.*

488. *Ministros.*] Pierius says it is *magistros* in the Roman manuscript.

489. *Mactaverat.*] It is *mactaverit* in the King's manuscript.

Sacerdos.] Dryden has grossly translated this word *holy butcher.*

491. *Nec responsa potest consultus reddere vates.*] The entrails of the victims were thought not to discover the will of the gods, unless they were sound.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr. Mead's manuscripts, and in several of the oldest editions. In some of them it is *at.*

493. *Jejuna sanie.* In these morbid bodies, the liquids were almost wasted, and, instead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madness to which dogs are subject, is attended with most dreadful consequences. Their bite communicates the madness, not only to other animals, but to mankind also. The most terrible of all the symptoms of this distemper is the *Hydrophobia,* or dread of water: the patient, however thirsty, not being able to drink any sort of liquor, without being thrown into the most horrid convulsions. The reader may find the description of several cases, in the Philosophical Transactions. The best remedy for this disease was communicated to the Royal Society by Mr. Dampier, and has since been received by the College of Physicians into their Dispensatory, under the name of *Pulvis Antilissus,* being a composition of black pepper and the ash-coloured ground liver-wort, in equal quantities. The dose of this powder is four scruples. The person, who has the misfortune to be bitten, ought to bleed immediately, and wash the place carefully, where the bite was received, with salt water; and it is no bad precaution, to

and a rattling cough shakes the wheezing swine, and torments their swelling throats. The conquering horse is seized, unhappy in his toils, and forgetful of his food, and loaths the springs, and stamps frequently on the ground with his foot: his ears hang down; a doubtful sweat breaks out, which grows cold when they are dying;

Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix studiorum, atque immemor herbæ
Victor equus, fontesque avertitur, et pede terram
Crebra ferit: demissæ aures: incertus ibidem
Sudor, et ille quidem morituris frigidus; ater

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destroy all the clothes which were worn at the time, when the accident happened. It should be taken fasting, for several mornings, in warm milk, beer, ale, broth, or other such like convenient vehicle. It must be taken before the symptoms of madness appear; for otherwise it will be ineffectual. See the Philosophical Transactions, No. 237. p. 49. or Lowthorp's Abridgment, vol. iii. p. 284.

Thucydides does not mention any thing of the dogs running mad: he only says they were more obnoxious to this distemper than other animals, because of their greater familiarity with men: Οἱ δὲ κύνες μᾶλλον αἴσθησιν παρεῖχον τοῦ ἀποθανόντος, διὰ τὸ ξυνδιαιτᾶσθαι.

497. *Faucibus angit obesis.*] Swine are subject to coughs, and inflammatory swellings in the throat; whence the Poet with great propriety uses the word *angit, angina* being the Latin name for a quinsey.

498. *Labitur infelix studiorum,* &c.] Having briefly made mention of dogs and swine; he now speaks more largely of the violent effects of this distemper on horses:

Infelix studiorum.] Thus we have *victus animi, fortunatus laborum, læta laborum,* &c.

Immemor herbæ.] Some render this *unmindful of victory,* taking *herbæ* to express those herbs, which were used by the ancients to denote conquest. But I rather believe, that Virgil means only *pasture.* Thus in the eighth Eclogue;

Immemor herbarum quos est mirata juvenca.

Dryden has introduced both senses:

The victor horse, forgetful of his food,
The palm renounces, and abhors the flood.

499. *Pede terram crebra ferit.*] "In the Lombard manuscript it is "*crebro ferit,* nor need we be "afraid of the false quantity, for "Carisius acknowledges the adverb "*tertio* for a dactyl, and *sero* is in "the measure of a trochee in Statius." PIERIUS.

The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. *Demissæ aures.*] The hanging down of the ears is mentioned by Columella, as a symptom of pain in a horse's head: "Capitis dolo-"rem indicant lachrymæ, quæ pro-"fluunt, auresque flaccidæ, et cer-"vix cum capite aggravata, et in "terram summissa."

Incertus sudor.] By a *doubtful sweat,* he either means a sweat of which it may be doubted whether it is a good or a bad symptom, or else a sweat that comes and goes uncertainly and irregularly.

501. *Morituris frigidus.*] In the Cambridge, one of the Arundelian,

Pellis, et ad tactum tractanti dura resistit.
Hæc ante exitium primis dant signa diebus,
Sin in processu cœpit crudescere morbus,
Tum vero ardentes oculi, atque attractus ab alto
Spiritus, interdum gemitu gravis, imaque longo
Ilia singultu tendunt: it naribus ater

their skin grows dry, and feels hard and rough. These were the symptoms at the beginning, but when the disease began to increase, their eyes were inflamed, and their breath was fetched deep, and sometimes loaded with a groan, and their long sides heaved with sobs; black blood gushes out of their nostrils,

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and one of Dr. Mead's manuscripts it is *moriturus*.

A cold sweat is universally known to be a bad symptom.

Ater pellis.] The dryness of the skin is inconsistent with the sweating just mentioned. We must therefore understand the Poet, not to mean that all these symptoms were found in every horse, but that they were variously affected. The cold sweat is a sign of a diminution of the vital powers; and the dryness and hardness of the skin shew that there is a great inward heat, and an obstruction of the matter, which ought to be perspired through the pores of the skin.

502. *Et ad tactum.*] In the Roman manuscript it is *at;* and in the Lombard it is *tractum,* according to Pierius.

503. *Dant.*] It is *dat* in one of the Arundelian manuscripts.

505. *Ardentes oculi.*] Thucydides, in his description of the plague at Athens, says they were at first seized with a heat and heaviness in the head, with a redness and inflammation of the eyes: Πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθήματα, καὶ φλόγωσις ἐλάμβανε. Thus also Lucretius:

Principio, caput incensum fervore gerebant:
Et dupliceis oculos suffusa luce rubenteis.
First fierce unusual heats did seize the head;
The glowing eyes, with blood-shot beams look'd red,
Like blazing stars, approaching fate foreshew'd.

CREECH.

Attractus ab alto spiritus.] In the King's manuscript, it is *abstractus.*

Thucydides speaks of their fetching their breath with difficulty, and with a strong smell: πνεῦμα ἄτοπον, καὶ δυσῶδες ἠφίει.

506. *Imaque longo ilia singultu tendunt.* Thucydides says that most of them had sobs or hickups, attended with strong convulsions: Λύγξ τε τοῖς πλείοσιν ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδοῦσα ἰσχυρόν. Thus Lucretius:

Intolerabilibusque malis erat anxius angor
Assidue comes, et gemitu commista querela,
Singultusque frequens noctem persæpe, diemque
Corripere assidue nervos et membra coactans,
Dissolvebat eos, defessos ante, fatigans.
To these fierce pains were join'd continual care,
And sad complainings, groans, and deep despair
Tormenting, vexing sobs, and deadly sighs,
Which rais'd convulsions, broke the vital ties
Of mind and limbs.

507. *It naribus ater sanguis,* &c.] In one of Dr. Mead's manuscripts it is *autem* instead of *ater.*

Thucydides says their inner parts, their throat and tongue, discharged blood: καὶ τὰ ἐντὸς, ἥ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν. Thus Lucretius:

and their rough tongue cleaves to their clotted jaws. At first it was of service to drench them with the Lenæan liquor: this seemed the only hope to preserve them from death: but afterwards even this was their destruction: and being recruited with rage they burned: and, (oh! may the gods give a better mind to the pious, and that error to their enemies!) when they were in the pangs of death, they tore their own mangled flesh with their naked teeth.

Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenæos; ea visa salus morientibus una.
Mox erat hoc ipsum exitio, furiisque refecti
Ardebant, ipsique suos, jam morte sub ægra,
Dii meliora piis, erroremque hostibus illum!
Discissos nudis laniabant dentibus artus.

Sudabant etiam fauces intrinsecus atro
Sanguine, et ulceribus vocis via septa coïbat;
Atque animi interpres manabat lingua cruore,
Debilitata malis, motu gravis, aspera tactu.

The mouth and jaws were filled with clotted blood;
The throat with ulcers: the tongue could speak no more,
But overflow'd, and drown'd in putrid gore,
Grew useless, rough, and scarce could make a moan.

CREECH.

509. *Profuit inserto latices,* &c.] Wine was frequently given to horses by the ancients. Virgil says this was found of service at first, but afterwards it proved destructive to them, throwing them into a fury, by increasing their spirits. Dryden understands our author to mean, that the wine was of service at the beginning of the distemper, but was destructive, if given too late:

A drench of wine has with success been us'd;
And thro' a horn the gen'rous juice infus'd:
Which timely taken op'd his closing jaws;
But if too late, the patient's death did cause.
For the too vig'rous dose too fiercely wrought;
And added fury to the strength it brought.
Recruited into rage he grinds his teeth
In his own flesh, and feeds approaching death.

The sense is very good; but I believe it is not that which Virgil meant.

513. *Dii meliora piis,* &c.] This was a frequent form among the ancients of expressing their abhorrence of any great mischief, by wishing it from themselves to their enemies. Something like this is in the eighth Æneid:

Quid memorem infandas cædes? quid facta tyranni
Effera? *Dii capiti ipsius generique reservent.*

Errorem.] Pierius says it is *ardorem* in the Roman manuscript.

514. *Discissos nudis laniabant dentibus artus.*] In one of Dr. Mead's manuscripts it is *Diffissos.*

"The word *nudis* seems to imply, "that by tearing their flesh, they "at the same time tore the gums "from their teeth, *ut fœditatem ex-* "*primeret, adjecit nudis;* says a "commentator in the *Varior.* And "what he means I know not." Dr. Trapp.

This commentator is Phylargyrius. I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a filthy sight; which every one must allow that has seen it.

Though perhaps by *naked teeth* the Poet may intend to express the horrid grinning of the horse in the agonies of death; for Lucretius has used the same expression for the grinning of dogs:

Ecce autem duro fumans sub vomere taurus
Concidit, et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus: it tristis arator,
Mœrentem abjungens fraterna morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis; at ima
Solvuntur latera, atque oculos stupor urget inertes,
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta juvant? quid vomere terras

But lo, the bull smoking under the weight of the plough drops down, and casts out of his mouth blood mixed with foam, and gives his last groans: the melancholy ploughman goes away, unyoking the steer that grieves at his brother's death, and leaves the forsaken plough in the middle of his toil. But he can receive no pleasure from the shade of the lofty woods, nor from the soft meadows, no, nor from the river, which rolling over the rocks flows clearer than amber through the plain: his flanks grow flabby, a deadness seizes his heavy eyes, and his unwieldy neck hangs drooping to the ground. What do his toils and good services now avail? or what benefit is it to him to have

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Mollia ricta fremunt duros *nudantia dentes.*

515. *Ecce autem duro fumans,* &c.] As the Poet had before spoken of bulls and horses together, when he treated of their generation, and the ways of managing them; so now he joins them in distress, and describes the misery of the bull immediately after that of the horse. This passage is wonderfully poetical. He represents the bull dropping down under the yoke, and the unhappy farmer leaving the plough in the middle of the field. Hence he slides into a beautiful digression, concerning the wholesome simplicity of the food of these animals, which he opposes to the luxurious and destructive diet of mankind. He represents the mortality among the kine to have been so great, that they were forced to use buffaloes for the sacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themselves, for want of cattle.

517. *Extremosque ciet gemitus: it tristis arator.*] The pause in this verse is too beautiful, not to be observed. The departure of the mournful ploughman, and the grief of the surviving bullock, for the death of his partner, are exceedingly moving. The slow measure of the next line, consisting of spondees, is no less worthy of observation.

519. *Relinquit.*] It is *reliquit* in one of Dr. Mead's manuscripts, and in several of the oldest editions.

520. *Non umbræ,* &c.] This relates to the surviving bullock, who is represented as inconsolable. He receives no satisfaction from shady woods, fine meadows, and clear streams: but he falls away, his eyes grow stupid and heavy, and his neck hangs down, not being able to support his head.

Non mollia possunt prata movere animum.] Pierius has *Non gramina possunt grata movere animum;* but he says the common reading is in all the ancient manuscripts.

522. *At.*] It is *et* in the King's manuscript.

524. *Pondere.*] It is *vertice* in the King's manuscript.

525. *Quid labor,* &c.] These six lines are not without reason admired

turned the heavy clods with the share? he never suffered by the Massic gifts of Bacchus, or by luxurious banquets. His food was leaves and plain grass, and his drink the clear springs, and rivers exercised with running. Nor did care ever disturb his wholesome rest. At no other time do they say that kine were wanting for the sacrifices of Juno, and that the chariots were drawn by unequal buffaloes to the high temples. Therefore with difficulty they till the earth with harrows, and set the corn with their very nails, and draw the rattling waggons over the high mountains with strained necks.

Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repostæ:
Frondibus et victu pascuntur simplicis herbæ.
Pocula sunt fontes liquidi, atque exercita cursu
Flumina, nec somnos abrumpit cura salubres.
Tempore non alio dicunt regionibus illis
Quæsitas ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo ægre rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per altos
Contenta cervice trahunt stridentia plaustra.

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by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Crœsus or Cyrus.

526. *Massica Bacchi munera.*] See the note on book ii. ver. 143.

528. *Victu.*] Pierius says it is *victum*, in the Lombard manuscript, which he thinks no inelegant reading.

529. *Atque.*] Schrevelius reads *aut.*

530. *Abrumpit.*] Some read *abrupit.*

531. *Tempore non alio,* &c.] Servius, and after him many others imagine that the Poet here alludes to the famous story of Cleobis and Biton, the sons of a priestess of Juno at Argos, who, when the beasts were not ready at the time of the sacrifice, yoked themselves, and drew their mother to the temple. The priestess hereupon entreated the goddess, to reward the piety of her sons with the greatest good that could befal men: which she granted by causing them to be found dead in their beds the next morning. The reader will find this story related by Herodotus, by Plutarch in his treatise of Consolation, addressed to Apollonius, and by Cicero, in his first book of Tusculan Questions. But I do not find any mention of a scarcity of cattle by means of any plague; but only that the mules or bullocks were either not ready soon enough, or were tired as they drew the chariot. Besides, the scene of this story is laid at Argos, whereas Virgil is speaking of the Alps.

532. *Uris.*] See the note on book ii. ver. 374.

533. *Alta ad donaria.*] "*Dona-*
"*ria* are *properly* the places where
"the *gifts* to the gods are laid up.
"Hence the word is transferred to
"signify *temples.* For thus *pulvi-*
"*naria* also are used for temples,
"whereas they are properly the
"cushions or couches, which used
"to be spread in temples." Servius.

534. *Ergo ægre,* &c.] The Poet describes the great mortality of cattle, by saying the people were forced to scratch the earth with their nails, in order to sow or rather *set* their corn, scarce being able to drag the harrows over the fields, and that they strained their own necks with the yokes.

536. *Contenta.*] This is generally interpreted not *contented,* but *strained.*

Non lupus insidias explorat ovilia circum, The wolf does not now exercise his wiles, around the folds,

It will not, I believe, be disagreeable to the reader, if I now lay before him an abstract of the account of the disease which raged among the kine in England, in the year 1714. This account was drawn up by Mr. Bates, then surgeon to his majesty's household, who was appointed, together with four justices of the peace, by the lords justices, to enquire into this distemper, and by him communicated to the Royal Society. It is printed in the *Philosophical Transactions*, No. 358. p. 872. Jones's *Abridgment*, vol. v. p. 48.

This Gentleman observes, that all cows have naturally a purgation by the *Anus* for five or six weeks in the spring, from what the cow-keepers call the *frimness* of the grass; during which time they are brisk and lively, their milk becomes thinner, of a bluish colour, sweeter to the taste, and in greater plenty. But the spring preceding this distemper, was unusually dry all over Europe. Hence there was but little grass, and that so dry, and void of that *frimness* which it has in other years, that Mr. Bates could not hear of one cow-keeper, who had observed his cows to have that purgation in the same degree as usual: and very few who had observed any at all. They all agreed that their cows had not given above half so much milk that summer as they did in others; that some of them were almost dry; that the milk they did give was much thicker, and yellower than in other years. It was observed by the whole town, that very little of the milk then sold would boil without turning; and it is a known truth, that the weakest of the common purges deprive a cow entirely of her milk; from all which circumstances he thinks it evident, that the want of that natural purgation was the sole cause of this disease; by producing those obstructions, which terminated in a putrefaction, and made this distemper contagious.

The symptoms of this distemper were, that they first refused their food; the next day they had huskish coughs, and voided excrements like clay; their heads swelled, and sometimes their bodies. In a day or two more, there was a great discharge of a mucous matter by their nose, and their breaths smelled offensively. Lastly a severe purging, sometimes bloody, which terminated in death. Some cows died in three days, and others in five or six, but the bulls lived eight or ten. During their whole illness, they refused all manner of food, and were very hot.

Of sixteen cows which he dissected, the five first had herded with those that were ill, and the symptoms of this distemper were just become visible; in these, the gall-bladders were larger than usual, and filled with bile of a natural taste and smell, but of a greener colour. Their sweet-breads were shrivelled, and some of the glands obstructed and tumefied. Many of the glands in their mesenteries were twice or thrice their natural bigness. Their lungs were a little inflamed, and their flesh felt hot. All other parts of the bowels appeared as in a healthful state. The next six that he opened had been ill about two days: in them the livers were blacker than usual, and in two of them there were several bags, filled with a petrified substance like chalk, about the bigness of a pea. Their gall-bladders were

nor does he prowl by night about the flocks: a sharper Nec gregibus nocturnus obambulat; acrior illum

twice their natural bigness, and filled with a greener bile than the first. Their sweet-breads were shrivelled, some of their glands very large and hard, and of a blackish colour. The glands in their mesenteries were many of them five times as big as naturally, and of a blackish colour. Their lungs were inflamed, with several bags forming. Their intestines were full of red and black spots. Their flesh was very hot, though not altered in colour. The five last that he opened were very near dying; in them he found the liver to be blackish, much shrivelled and contracted, and in three of them there were several bags, as big as nutmegs, filled with a chalky substance. Their gall-bladders were about three times as big as usual, and filled with a deep green bile. Their sweet-breads were shrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their mesenteries were many of them distended to eight or ten times their natural bigness, were very black, and in the pelvis of most of those glands in two cows there was a yellow putrefaction, of the consistence of a sandy stone. Their intestines were of the colour of a snake, their inner coat excoriated by purging. Their lungs were much inflamed, with several bags containing a yellow purulent matter, many of them as big as a nutmeg. Their flesh was extreme hot, though very little altered in colour. These were the general appearances; but in some other dissections, he observed the following remarkable particulars. In one the bile was petrified in its vessels, and resembled a tree of coral, but of a dark yellow colour, and brittle substance. In another there were several inflammations on the liver, some as large as a half-crown, cracked round the edges, and appeared separating from the sound part, like a pestilential carbuncle. In a third, the liquor contained in the *Pericardium*, appeared like the subsidings of lime-water; and had excoriated, and given as yellow a colour to the whole surface of the heart and *Pericardium*, as lime-water could possibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at last suppressed was this: they divided their cows into small parcels, by which means they lost only that parcel in which the contagion happened; for otherwise the disease would spread from one infected cow, through a whole herd. They also brought all their cows to be burned or buried with quick lime, to encourage which, the king allowed them a reward, out of his own civil list, for every cow so brought, which amounted in the whole to 6774*l.* 1*s.* 1*d.* The number of bulls and cows lost by this disease were five thousand four hundred and eighteen, in the counties of Middlesex, Essex, and Surry; and of calves, four hundred and thirty-nine.

537. *Non lupus insidias explorat*, &c.] The Poet having already mentioned the destruction which was made among the cattle, now represents this wasting pestilence as extending itself through earth, sea, and air: he observes that physic was of no service, and that even the divine masters of the art failed. To complete the horror of this pestilence, he represents Tisi-

Cura domat; timidi damæ, cervique fugaces
Nunc interque canes, et circum tecta vagantur.
Jam maris immensi prolem, et genus omne natantum
Littore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squamis astantibus hydri.
Ipsis est aër avibus non æquus, et illæ
Præcipites alta vitam sub nube relinquunt.
Præterea jam nec mutari pabula refert,
Quæsitæque nocent artes: cessere magistri

care subdues him: the timorous deer and flying stags now wander among the dogs, and about the houses. Now the waves cast upon the shore the offspring of the vast ocean, and all sorts of fishes, like shipwrecked bodies; and unusual sea calves fly into the rivers. The viper perishes, in vain defended by its winding den; and the water snakes astonished with erected scales. The air no longer agreed even with the birds, but down they fell, leaving their lives under the lofty clouds. Moreover, it was of no service now to change their pasture, and the arts of medicine were injurious: the masters themselves failed,

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phone, one of the Furies spreading death and destruction all around, the cattle falling by heaps, their hides useless, and the wool spreading the infection in those who presumed to weave it into garments.

Thucydides says, that the pestilence, which he describes, was more dreadful, than can be expressed by words, and was more grievous than could be borne by human nature, which shewed it plainly to be none of the common sort of diseases. For even beasts and birds of prey, which use to feed on human carcases, would hardly touch the bodies of those, who lay unburied, and if they tasted them, they died themselves: Γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τά τε ἄλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἑκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι. τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσήει, ἢ γευσάμενα διεφθείρετο. Thus also Lucretius:

Multaque humi cum inhumata jacerent corpora supra
Corporibus, tamen alituum genus atque ferarum
Aut procul absiliebat, ut acrem exiret odorem:
Aut ubi gustarat, languebat morte propinqua.
Nec tamen omnino temere illis solibus ulla
Comparebat avis, nec noctibu' sæcla ferarum
Exibant sylvis: languebant pleraque morbo,
Et moriebantur.

541. *Jam maris immensi prolem.*] The Poet here openly contradicts Aristotle, who says, that a pestilential disease does not seem ever to invade fishes, as it often does men, horses, oxen, and other animals, both tame and wild: Νόσημα δὲ λοιμῶδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐμπίπτον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωοτόκων καὶ τετραπόδων, εἰς ἵππους καὶ βοῦς καὶ τῶν ἄλλων εἰς ἕνια καὶ ἥμερα καὶ ἄγρια: and that the animals of the rivers and lakes are not subject to the plague: Τοῖς δὲ ποταμίοις καὶ λιμναίοις, λοιμῶδες μὲν οὐδὲ τούτοις οὐδενὶ γίνεται.

543. *In flumina.*] In the King's manuscript it is *ad flumina.* Pierius found the same reading in the Lombard manuscript.

549. *Quæsitæque nocent artes.*]

even Chiron the son of Philyra, and Melampus the son of Amythaon.

Phillyrides Chiron, Amythaoniusque Melampus. 550

Thucydides says the physicians at first could be of no service to the sick, because they did not know the nature of the distemper, but died themselves above all others, because of their greater communication with the sick: Οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. And afterwards he says, those who were taken care of, and those who were not, died alike: that there could be found no remedy that was of service: that what did good to one did harm to another: Ἔθνησκον δὲ, οἱ μὲν, ἀμελείᾳ, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἕν τε οὐδὲν κατέστη ἴαμα, ὡς εἰπεῖν, ὅ, τι χρὴν πρόσφερόντας ὠφελεῖν. τὸ γὰρ τῷ ξυνενεγκὸν ἄλλον τοῦτο ἔβλαπτε. Thus also Lucretius:

Nec requies erat ulla mali, defessa jacebant
Corpora, mussabat tacito Medicina timore:

And again,

Nec ratio remedii communis certa dabatur.
Nam quod aliis dederat vitales aeris auras
Volvere in ore licere, et cæli templa tueri:
Hoc aliis erat exitio, lethumque parabat.

Thus also Mr. Bates, in the account above mentioned, says, "several physicians attempted the "cure, and made many essays for "that purpose; but the dissections "convinced me of the improbability of their succeeding, with "which I acquainted their Excellencies. However they having "received a *Recipe* and directions "from some in Holland, said to "have been used there with good "success, gave me orders to make "trial of it: but the effect was not "answerable to my expectation, "for in very many instances I was "not sensible of the least benefit "... I think there is no one method "in practice, but what was tried "on this occasion, though I cannot "say that any of them was attended "with an appearance of success; "except that of bleeding plentifully, and giving great quantities of cooling and diluting "liquids. But by this method, the "instances of success were so few, "that they do not deserve any further mention."

550. *Phillyrides Chiron, Amythaoniusque Melampus.*] Chiron was the son of Saturn and Philyra, as was observed in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent physician; and the herb *Centaury* had its name from this famous Centaur. He instructed Æsculapius in physic, Hercules in astronomy, and Achilles in music. He was a practical astronomer, and is thought, together with Musæus, to have framed the first sphere that was ever made among the Greeks, for the use of the Argonautic expedition, in which he had two grandsons engaged. He is supposed by Sir Isaac Newton to have been about eighty-eight years old at that time.

Melampus was the son of Amythaon and Dorippe. He was said to be famous for augury, and to understand the voices of birds and other animals. He was also a most famous physician, and had a tem-

Sævit et in lucem Stygiis emissa tenebris
Pallida Tisiphone, morbos agit ante metumque,
Inque dies avidum surgens caput altius effert.
Balatu pecorum, et crebris mugitibus amnes,
Arentesque sonant ripæ, collesque supini.
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo:
Donec humo tegere, ac foveis abscondere discunt.
Nam neque erat coriis usus: nec viscera quisquam
Aut undis abolere potest, aut vincere flamma:

The pale Tisiphone, being sent into the light from the Stygian darkness, rages: she drives diseases and fear before her, and rising, uprears her devouring head higher every day. The rivers, and withering banks, and bending hills resound with the bleatings of sheep, and frequent lowings. And now she destroys them by multitudes, and heaps up in the stalls the rotting carcases: till at last they found the way to cover them with earth, and bury them in pits. For even their hides were of no use; nor could any one cleanse their entrails with water, or purge them with fire.

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ple erected to him, with the institution of solemn feasts and sacrifices. He assisted Bias in taking away the oxen of Iphiclus, and cured the daughters of Prœtus of their madness.

Hence we may observe, that Virgil did not suppose the pestilence here described to be the same with that at Athens, but several years more ancient, even before the Argonautic expedition. For we have seen already, that Chiron was an old man at the time of that expedition. Iphiclus, whose oxen Melampus took away, was the twin-brother of Hercules, who was an Argonaut. The age of Prœtus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this pestilence happening in their time, was before the Argonautic expedition, not less than five hundred years before the famous plague of Athens.

May has injudiciously represented these two great physicians, as no better than cow-leeches;

> All arts are hurtful, *leeches* do no good;
> Not learned Chiron, nor Melampus sage;

In which he is followed by Dryden:

> The learned *leeches* in despair depart:
> And shake their heads, despairing of their art.

555. *Arentesque.*] Pierius says it is *horrentesque* in the Roman manuscript.

556. *Jamque catervatim dat stragem.*] Thus Lucretius:

> Incubuit tandem populo Pandionis: omnes
> Inde *catervatim* morbo mortique dabantur.

Aggerat.] In the King's manuscript it is *aggregat.*

558. *Foveis.*] It is *fossis* in the King's manuscript. Pierius found the same reading in the oldest manuscripts; and thinks it better than *foveis.* He observes that *fossæ* are the trenches or great ditches, which surround fortified places, and thence convey a more ample image of this mortality than *foveæ,* which are only pits to catch wolves, or for other such like mean uses.

Discunt.] So I read with Heinsius, Paul Stephens, Masvicius, and others. The King's manuscript also has *discunt.* The common reading is *discant.*

Nor could their fleeces corrupted with sores and filth be shorn, nor could any one touch the putrid wool: but if any tried the odious clothing; then carbuncles, and a filthy sweat overspread their stinking limbs: and in a short time the sacred fire consumed their infected members.

Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres.
Verum etiam invisos si quis tentarat amictus;
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur: nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

563. *Verum etiam.*] Pierius says it is *quin etiam* in the Roman manuscript.

564. *Ardentes papulæ.*] I have translated these words *carbuncles;* which are enumerated among the symptoms of a pestilence. Dr. Hodges, who was a physician at London, in the time of the great plague in 1665, and has left us the most authentic account of that disease, describes the carbuncle to be a small pimple, which on the wasting or evacuation of its liquor, becomes a crusty tubercle, something like a grain of millet, encompassed with a circle as red as fire, rising at first with an itching, and afterwards being accompanied with a vehement pain and intense heat: "Est pustula minutula, cujus liquore utpote paucissimo ocyus "absumpto, vel evacuato, tubercu- "lum se exerit crustosum, granulo "milii haud absimile, furtim pro- "repens, circulo rubicundissimo, "velut igneo cincta, cum pruritu "imprimis, dein cum vehementi "dolore, et ardore intensissimo "orta, a lixivio venefico caustica- "cante." Servius also interprets *ardentes papulæ, carbunculi.* Dryden seems to have been led by the sound of the word *papulæ*, to place the seat of these carbuncles in the people's *paps.*

Immundus sudor.] Servius interprets this *morbus pedicularis,* in which he is followed by May;

Hot carbuncles did on their bodies grow,
And *lice-engendering* sweat did overflow:

And Dryden:

Red blisters rising on their paps appear,
And flaming carbuncles; and noisome sweat,
And clammy dews, that loathsome *lice* beget.

But I do not find any sufficient authority for this interpretation.

566. *Contactos artus.*] In the King's manuscript, and in some of the old editions, it is *contractos.*

Sacer ignis.] By this seems to be meant an *Erysipelas,* or St. Anthony's fire. Thucydides mentions small pustules, and creeping tetters among the symptoms of the plague: Καὶ τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ' ὑπέρυθρον, πελιδνὸν, φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκός. Thus also Lucretius:

Et simul ulceribus, quasi inustis omne rubere
Corpus, ut est per membra sacer cum diditur ignis.

P. VIRGILII MARONIS

GEORGICORUM

LIBER QUARTUS.

PROTINUS aerii Mellis cælestia dona
Exequar, hanc etiam, Mæcenas, aspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis

Next I shall pursue the celestial gift of aerial honey: and do you, O Mæcenas, vouchsafe to read this also. I shall lay before you the wonderful actions of these small animals, the bravery of their leaders, and the

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1. *Protinus aërii Mellis*, &c.] The Poet has devoted the whole fourth book to Bees, in which he treats of the surprising customs and manners of this wonderful insect.

Virgil calls honey *aerial* and *celestial*, because it was the opinion of the ancient philosophers, that it was derived from the dew of heaven. Aristotle says it comes from the dew of the air, especially at the rising of the constellations, and the falling of the rainbow, Μέλι δὲ τὸ πίπτον ἐκ τοῦ ἀέρος, καὶ μάλιστα τῶν ἄστρων ἀνατολαῖς, καὶ ὅταν καταστήψη ἡ ἶρις. Pliny has almost translated these words of Aristotle, but he seems to have read σείριος for ἶρις: "Venit hoc ex aëre, et maxime "siderum exortu, præcipueque ipso "sirio explendescente fit." This author adds, that it is a doubt whether it is the sweat of heaven, or some *saliva* of the constellations, or an excretory juice of the air; "sive ille est cæli sudor, sive quædam siderum saliva, sive purgan-"tis se aëris succus." This heavenly dew they thought was received by the flowers, and thence gathered by the bees. This is certain, that there is a juice to be found at the bottom of all flowers, and that this liquor has a sweet taste like honey, even in such plants as afford the most bitter juices, not excepting the *Aloë* itself. It does not seem to fall from the air, but rather to exude from some fine secretory vessels adapted to this purpose. It is highly probable, that this sweet liquor is the matter from which the bees extract their honey.

4. *Totiusque ordine.*] In the Bodleian, both the Arundelian, and in both Dr. Mead's manuscripts, it is *totiusque ex ordine.* Pierius found the same reading in several ancient manuscripts. It is admitted also by Paul Stephens, and several of the old editors.

manners and employments, and people, and battles of the whole state. My subject is small, but my glory will not be small; if the adverse deities permit, and Apollo hears my invocation.

Mores, et studia, et populos, et prælia dicam.
In tenui labor, at tenuis non gloria, si quem
Numina læva sinunt, auditque vocatus Apollo.

6. *At,*] It is *ac* in the King's manuscript, which is admitted also by Paul Stephens.

7. *Numina læva.*] In the King's manuscript it is *læta.*

The commentators are divided about the sense of the word *læva,* which is sometimes taken in a good sense, and sometimes in a bad one. Servius takes it in a good sense; and supports his opinion by another passage, where *intonuit lævum* signifies a prosperous omen. In this he is followed by May:

——— Nor thinke the glory slight,
Though slight the subject be, to him, whom ere
Th' invoked Gods, and pleas'd Apollo hear:

And Addison:

A trifling theme provokes my humble lays,
Trifling the theme, not so the Poet's praise,
If great Apollo, and the tuneful Nine
Join in the piece, to make the work divine:

And Dryden:

Slight is the subject, but the praise not small,
If heav'n assist, and Phœbus hear my call.

Aulus Gellius understands Virgil to mean *unpropitious* by *læva;* "Propterea Virgilium quoque aiunt, "multæ antiquitatis hominem sine "ostentationis odio peritum, numina læva in Georgicis deprecari, "significantem quandam vim esse "hujuscemodi Deorum in lædendo "magis quam in juvando potentem ..... In istis autem diis, "quos placari oportet uti mala a "nobis vel a frugibus natis amoveantur, Averruncus quoque habetur et Robigus." Grimoaldus also has paraphrased the passage before us according to this interpretation: "Id quod præstare me "posse reor, dummodo Dii adversi "placabuntur, ita ut ne obsint, et "Apollo Poëtarum amicus, a me "invocatus adesse voluerit, ita ut "prosit." This is also approved by La Cerda and Ruæus. Dr. Trapp's translation also is in this sense:

——— Small the argument: not small
The glory; if the unpropitious pow'rs
Oppose not, and Apollo hears our pray'r.

"The word *læva,*" says this learned Gentleman, "may signify either "*propitious,* or the direct contrary. "If the former, *sinunt* must mean "*permit* by *assisting;* if the other, "*permit* by *not hindering.* The "latter is certainly, upon all accounts the better."

The Romans generally esteemed omens appearing on the left hand, as good: but this rule did not obtain universally among their augurs; for Cicero in his first book *de Divinatione,* informs us, that a raven on the right hand, and a crow on the left, were looked upon as sure omens: "Quid augur, cur a dextra "corvus, a sinistra cornix faciat "ratum?" In his second book he speaks of thunder from the left being accounted prosperous in the Roman augury, and observes, that the Greeks and Barbarians preferred the right hand, but the Romans the left: "Quæ autem est inter "augures conveniens et conjuncta "constantia? ad nostri augurii "consuetudinem dixit Ennius,

Principio sedes apibus statioque petendæ, — In the first place a seat and station are to be sought for the bees,

" Cum tonuit lævum bene tempestate
" serena.

" At Homericus Ajax apud Achil-
" lem querens de ferocitate Troja-
" norum nescio quid, hoc modo
" nuntiat:

" Prospera Jupiter his dextris fulgoribus
" edit.

" Ita nobis sinistra videntur; Graiis
" et Barbaris dextra meliora. Quan-
" quam haud ignoro, quæ bona
" sint, sinistra nos dicere: etiam si
" dextra sint. Sed certe nostri si-
" nistrum nominaverunt, externi-
" que dextrum, quia plerumque
" melius id videbatur." Thunder from the left was, I believe, always accounted a good omen by the Romans. Thus we have just now seen that it was so accounted by Ennius: and Virgil has mentioned *Intonuit lævum* as a good omen in the second and in the ninth Æneid. Pliny tells us, that the East was accounted the left hand of heaven, which was divided by the augurs into sixteen points; that the eight eastern points were called the left, and the eight western points the right; and that the thunder which came from the eastern points was accounted prosperous, but that which came from the north-west was esteemed the worst: " Læva
" prospera existimantur, quoniam
" læva parte mundi ortus est . . . . .
" In sedecim partes cœlum in eo
" respectu divisere Thusci. Prima
" est a septentrionibus ad æqui-
" noctialem exortum: secunda ad
" meridiem, tertia ad æquinoctia-
" lem occasum, quarta obtinet quod
" reliquum est ab occasu ad sep-
" tentriones. Has iterum in qua-
" ternas divisere partes, ex quibus
" octo ab exortu sinistras, totidem
" e contrario appellavere dextras.
" Ex his maxime diræ quæ septen-
" trionem ab occasu attingunt." Notwithstanding these arguments, I believe Virgil has never used *lævus* in a good sense, except in the two places quoted above, where it relates to thunder. In the first Eclogue he plainly uses it in a bad sense:

Sæpe malum hoc nobis, si mens non *læva* fuisset,
De cœlo tactas memini prædicere quercus;

where Servius himself interprets *læva, stulta, contraria.* We find the same expression in the second Æneid:

Et si fata Deum, si mens non *læva* fuisset,
Impulerat ferro Argolicas violare latebras.

Upon this passage Servius observes, that *lævum* signifies *adverse*, when it relates to human affairs, but *prosperous*, when it relates to the heavenly. But this criticism does not seem to agree with a passage in the tenth Æneid:

Non secus ac liquida si quando nocte cometæ
Sanguinei lugubre rubent: ac Sirius ardor,
Ille sitim morbosque ferens mortalibus ægris
Nascitur, et *lævo* contristat *lumine* cœlum.

Thus threat'ning comets, when by night they rise,
Shoot sanguine streams, and sadden all the skies:
So Sirius flashing forth sinister lights
Pale human kind with plagues, and with dry famine frights.

DRYDEN.

Here *lævum* is applied to the baleful light of Sirius or the Dog-star,

where the winds have no entrance, for winds hinder them from carrying home their food, and where no sheep or wanton kids may insult the flowers, and where no heifer wandering in the plain may shake off the dew, and bruise the rising herbs. And let painted lizards with scaly backs be far from the rich hives, and bee-eaters and other birds, and Procne, whose breast is stained by bloody hands.

Quo neque sit ventis aditus, nam pabula venti
Ferre domum prohibent, neque oves hœdique petulci
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque, aliæque volucres,
Et manibus Procne pectus signata cruentis.

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which is sent by the Gods, as much as thunder and lightning. To conclude, I think it difficult to assign a true reason, why the ancients used right and left in these different senses. Those which Plutarch has given are by no means satisfactory: and upon the whole, I rather believe that by *numina læva* the *adverse deities* are here meant.

8. *Principio sedes apibus*, &c.] In this paragraph the Poet treats of a proper station for the bees, and enumerates what are to be avoided, and what are convenient for them.

Statio.] In this word the Poet alludes to military discipline, which figure he almost constantly preserves. Pliny pursues this metaphor, saying, "Interdiu statio ad portas "more castrorum, noctu quies in "matutinum, donec una excitet "gemino aut triplici bombo, ut "buccino aliquo."

13. *Picti squalentia terga lacerti.*] Lizards are scaly four-footed animals, with long tails. There are many sorts of them, one of which is the most celebrated under the name of crocodile, or alligator. The green lizard is the most common in Italy: that which we have in England is smaller, and of various colours: it is commonly called an eft or newt. We have also a water eft, which is frequently seen in standing waters.

14. *Meropesque.*] Pierius found *meropes* without *que* in the Medicean manuscript: it is the same in one of Dr. Mead's copies.

The *Merops*, *Apiaster*, or *Bee-eater*, is shaped like a kingfisher. It is about the size of a blackbird. Its feet are exactly like those of the kingfisher, as is also its bill, only it bends a little more downward. The top of the head is reddish; the neck and shoulders green, with a mixture of red. It is yellow under the chin, and its breast and belly are blue. It feeds on bees and other insects. It is found in Italy, but has been observed to be most frequent in the island of Candy or ancient Crete. It builds in caverns, and is a bird of passage. May translates *meropes woodpeckers*; Addison *woodpecks*; Dryden *the titmouse and the pecker's hungry brood*; and Dr. Trapp *the woodpecker. Bee-eater* would not have sounded very elegantly in verse, but they might have preserved the original word *merops*. However, it is certainly wrong to call it by the name of another well known bird, to which it does not bear any resemblance.

15. *Manibus Procne pectus signata cruentis.*] It is *Progne* in the King's,

Omnia nam late vastant, ipsasque volantes
Ore ferunt dulcem nidis immitibus escam.
At liquidi fontes, et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus,
Palmaque vestibulum, aut ingens oleaster inumbret.

For these make wide waste, and carry away the bees themselves, a grateful food to their cruel young. But let them have clear springs, and pools green with moss, and a small rivulet running through the grass: and let a palm or vast wild olive overshade the entrance,

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both the Arundelian, one of Dr. Mead's manuscripts, and in several of the printed editions. But the most correct reading seems to be *Procne*, as it is in the Roman, and others of the most ancient manuscripts, according to Pierius. The same author found *Procne* also in some ancient inscriptions at Rome.

Procne and Philomela, according to the fable, were the daughters of Pandion, king of Athens. Procne was married to Tereus, king of Thrace, by whom she had a son named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her telling her sister: she found means however to discover his wickedness, to revenge which the two sisters murdered Itys, and gave his flesh to his father to eat. When the banquet was over, they produced the head of the child, to shew Tereus in what manner they had entertained him. He being highly enraged, pursued them with his drawn sword, and was changed into a Hoopoo. Philomela became a nightingale, and Procne a swallow, which has the feathers of its breast stained with red, to which the Poet here alludes. Thus also Ovid:

——— Neque adhuc de pectore cædis
Excessere notæ, signataque sanguine pluma est.

The swallow is known to feed on insects. Hence the Poet mentions it among those animals, which are dangerous to bees.

18. *Liquidi fontes.*] Varro often inculcates this precept, that bees should have clear water near them: "Quæ prope se loca habeat ea ubi "pabulum sit frequens, et aqua "pura:" and "Cibi pars, quod "potio, et ea iis aqua liquida, unde "bibant esse oportet:" and "In "qua diligenter habenda cura, ut "aqua sit pura, quod ad mellificium "bonum vehementer prodest."

20. *Palma.*] The palm is of several sorts; but that which is cultivated in Italy is, I believe, chiefly the date tree. Pliny says Judæa is most famous for palms, which grow also in Italy, but do not bear fruit. He adds that they do not grow spontaneously in Italy, but only in the hotter countries: "Judæa inclyta est vel magis pal-"mis..... Sunt quidem et in "Europa, vulgoque Italia, sed ste-"riles.... Nulla est in Italia sponte "genita, nec in alia parte terrarum, "nisi in calida: frugifera vero nus-"quam nisi in fervida."

Oleaster.] See the note on book ii. ver. 182.

Inumbret.] "In the Roman and "some other very ancient manu-"scripts it is *inumbret*, but more "have *obumbret*." Pierius.

In the Bodleian manuscript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuscripts it is *obumbret*; which is admitted also by most of the old editors, and by Paul Stephens, Schrevelius, and La

that when their new kings lead the first swarms in the spring, and the youth comes sporting out of their hives, the neighbouring bank may invite them to retire from the heat, and the tree may receive them in its leafy shelter. Whether the water is standing or running, throw willows across, and cast great stones in it: that they may have frequent bridges to rest upon, where they may expand their wings to the summer sun; if at any time those which tarry late have been dispersed or plunged into the water by the boisterous south-east wind. Round these places let green Casia,

Ut, cum prima novi ducent examina reges
Vere suo, ludetque favis emissa juventus,
Vicina invitet decedere ripa calori;
Obviaque hospitiis teneat frondentibus arbos.
In medium, seu stabit iners, seu profluet humor,
Transversas salices, et grandia conjice saxa:
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum solem; si forte morantes
Sparserit, aut præceps Neptuno immerserit Eurus.
Hæc circum casiæ virides, et olentia late

Cerda. Heinsius, Ruæus, and Masvicius read *inumbret.*

22. *Ludetque.*] In one of Dr. Mead's manuscripts it is *laudetque.*

23. *Decedere.*] Pierius says it is *discedere* in the Roman manuscript.

26. *Transversas salices, et grandia conjice saxa.*] Varro would have a small stream drawn near the apiary, not above two or three fingers deep, with several shells or small stones standing a little above the surface of the water, that the bees may drink: "Eamque propinquam, quæ "præterfluat, aut in aliquem locum "influat, ita ut ne altitudine ascendat duo aut tres digitos; in qua "aqua jaceant testæ, aut lapilli, ita "ut extent paulum, ubi assidere et "bibere possint." Dryden seems to understand the Poet to mean, that the willows are to be thrown into the standing water, and great stones into a running stream:

> With osier floats the standing water strow:
> Of massy stones make bridges of it flow.

29. *Immerserit.*] In one of Dr. Mead's manuscripts and in some of the old editions it is *immiserit.*

30. *Casiæ.*] See the note on book ii. ver. 213. to which I shall add in this place an argument, to prove that the *casia* is not *rosemary*, as some have supposed. Columella, speaking of the plants which ought to grow about an apiary, mentions *casia* and *rosemary* as two different plants: "Nam sunt etiam remedio "languentibus cythisi, tum deinde "*casiæ*, atque pini, et *rosmarinus.*"

Olentia late serpylla.] *Serpyllum*, in Greek ἕρπυλλον, is derived from ἕρπω *to creep*, because part of it falling on the ground sends forth roots, and so propagates the plant. It was frequent with the Romans to change the Greek aspiration into S: thus from ἕρπω they formed *serpo*, from ἑρμυλλον *serpyllum*, from ὗς *sus*, from ἥμι *semi*, from ἓ *se*, from ἕξ *sex*, from ἑπτὰ *septem*, from ὑπὲρ *super*, &c.

The ancients mention two sorts of *serpyllum*, one of the gardens, and the other wild. Our *serpyllum*, or *mother of thyme*, or *wild thyme*, which is common on ant hills in England, and grows wild all over Europe, is probably that which Pliny calls the wild, and Dioscorides the garden *serpyllum.* The plant very much resembles thyme

Serpylla, et graviter spirantis copia thymbræ
Floreat, irriguumque bibant violaria fontem.
Ipsa autem, seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,

and far smelling wild thyme, and plenty of strong scented savoury flower, and let beds of violets drink the copious spring. But whether your bee-hives are made of hollow cork sewed together, or of bending twigs interwoven,

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both in appearance and smell, and is certainly proper to be planted near bees.

31. *Graviter spirantis copia thymbræ.*] The *thymbra* of the ancients is generally thought to be some species of *satureia*, or savoury. To this opinion however it is objected, that Columella mentions *thymbra* and *satureia* as two different plants: "Eademque regio fœcunda sit fruticis exigui, et maxime thymi, aut origani, tum etiam *thymbræ*, vel nostratis cunilæ, quam *satureiam* rustici vocant. . . . . Saporis præcipui mella reddit thymus. Thymo deinde proxima *thymbra*, serpyllumque, et origanum. Tertiæ notæ, sed adhuc generosæ, marinus ros, et nostras cunila, quam dixi *satureiam*." He makes them also different in his poem on the culture of gardens:

Et *satureia* thymi referens, thymbræque saporem.

Thus *thymbra* and *satureia*, according to this author, are different, and *satureia* is the same with what he calls *cunila nostras*. But in his eleventh book he mentions a foreign sort of *cunila*, *transmarina cunila*, which perhaps may be the same with the *thymbra*. I believe *cunila* was the common Latin name for what the Greeks called *thymbra*, and that the *cunila nostras* or *satureia* was our *winter savoury*, and the *cunila transmarina*, for which they also retained the Greek name *thymbra*, was the *thymbra Græca J. B.* which is called also *thymbra legitima* by Clusius. This last plant is said to be still called *thymbri*, *thrybi*, and *tribi*, by the Cretans, in whose country it grows. The former grows wild in Italy. Both of them have a strong aromatic smell, like thyme.

32. *Violaria.*] This word signifies places set with violets.

33. *Ipsa autem*, &c.] Here the Poet speaks of the structure of the hives, and of the avoiding of some things which are offensive.

Corticibus.] The bark of the cork tree was called *cortex* by way of eminence. Thus Horace: "*Tu cortice levior.*" Pliny says the Greeks not inelegantly called this tree the *bark tree*. "Non infacete Græci corticis arborem appellant." We learn from Columella, that it was this bark, which was used for bee-hives: "Igitur ordinatis sedibus, alvearia fabricanda sunt pro conditione regionis: sive illa fe-rax est *suberis*, haud dubitanter utilissimas alvos faciemus ex *corticibus*, quia nec hyeme rigent, nec candent æstate, sive ferulis exuberat, iis quoque cum sint naturæ corticis similes, e quibus commode vasa texuntur." Varro says that those bee-hives which are made of cork are the best: "Optimæ fiunt corticeæ, deterrimæ fictiles, quod et frigore hyeme, et æstate calore vehementissime hic commoventur."

34. *Lento vimine.*] Columella having mentioned the excellence of bee-hives made of cork or ferula, as he was just now quoted, adds, that the next in goodness are those made of basket-work; but if nei-

let them have narrow entrances; for winter coagulates the honey with cold, and heat melts and dissolves it. The force of both these is equally dangerous to the bees, nor is it in vain that they diligently smear the small chinks in their houses with wax, and stop the openings with fucus and flowers;

Angustos habeant aditus; nam frigore mella
Cogit hyems, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda: neque illæ
Nequicquam in tectis certatim tenuia cera
Spiramenta linunt, fucoque et floribus oras

ther of these are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that those made of earthen ware are the worst, because they are too obnoxious to the extremities of heat and cold: "Si "neutrum aderit, opere textorio "salicibus connectuntur: vel si nec "hæc suppetent, ligno cavatæ ar- "boris, aut in tabulas desectæ fa- "bricabuntur. Deterrima est con- "ditio fictilium, quæ et accendun- "tur æstatis vaporibus, et gelantur "hyemis frigoribus." Varro also mentions all these sorts: "Alii fa- "ciunt ex viminibus rotundas; alii "e ligno ac corticibus, alii ex ar- "bore cava, alii fictiles, alii etiam "ex ferulis quadratas, longas pedes "circiter ternos, latas pedem, sed "ita uti cum parum sit qua com- "pleant, eas coangustent, ne in "vasto loco et inani despondeant "animum." Virgil mentions only cork and basket-work, the first of which is undoubtedly the best, though not used in England, where it is less plentiful than in Italy, which abounds with cork trees.

35. *Angustos habeant aditus.*] Thus also Varro: "Media alvo, in "qua introeant apes, faciunt fora- "mina parva, dextra ac sinistra;" and Columella: "Foramina, qui- "bus exitus aut introitus datur, "angustissima esse debent."

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to bees, as we have seen in some of the preceding notes, where the earthen hives are mentioned. Varro also observes that the greatest care must be taken, lest the bees should be destroyed by heat or cold: "Providendum "vehementer, ne propter æstum "aut propter frigus dispereant."

38. *Cera spiramenta linunt.*] The *cera* or *wax* is properly that substance of which the honeycomb is formed. Thus Varro: "Favus est, "quem fingunt multicavatum e "cera, cum singula cava sena la- "tera habeant, quot singulis pedes "dedit natura." The *propolis* or *bee-bread* is a glutinous substance, which is found about the door of the hives; "De his *Propolim* vo- "cant, e quo faciunt ad foramen "introitus protectum in alvum "maxime æstate." The *erithace* is that with which they glue the honeycombs together, to keep any air from coming in between: "Extra ostium alvei obturant om- "nia, qua venit inter favos spiri- "tus, quam ἐριθάκην appellant Græ- "ci. . . . . Erithacen vocant, quo "favos extremos inter se congluti- "nant, quod est aliud melle, pro- "poli." It seems to be this *erithace* therefore, which Virgil means under the several appellations of *cera*, *fuco*, *floribus*, and *gluten*.

39. *Fuco et floribus.*] The *fucus* is properly a sort of sea-weed which was anciently used in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean strictly, that the bees plaster their hives with flowers, but with

Explent, collectumque hæc ipsa ad munera glu-
ten,
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpe etiam effossis, si vera est fama, latebris
Sub terra fovere larem, penitusque repertæ
Pumicibusque cavis, exesæque arboris antro.
Tu tamen e lævi rimosa cubilia limo
Unge fovens circum, et raras superinjice frondes.
Neu propius tectis taxum sine, neve rubentes

and for these purposes gather and preserve a glue more tenacious than bird-lime or Idæan pitch. Often also, if fame be true, they have cherished their families in caverns, which they have digged under ground: and have been found in hollow pumice-stones, and in the cavity of a hollow tree. Do you also smear their gaping chambers with smooth mud all round, and cast a few leaves upon them. And do not suffer a yew tree near their houses, nor burn reddening

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a glutinous substance gathered from flowers.

41. *Phrygiæ . . . pice . . . Idæ.*] Hence it appears, that it was not the Cretan but the Phrygian Ida which was famous for pitch trees.

43. *Sub terra.*] Pierius says it is *sub terram* in some manuscripts, *sub terras* in the Medicean. I find *sub terram* in the King's manuscript, and in an old edition in quarto, printed at Paris in 1494; *sub terras* in one of the Arundelian manuscripts.

Fovere larem.] The common reading is *fodere:* but it seems to be a tautology to say *fodere effossis latebris.* I choose therefore to read *fovere,* with the Medicean and King's manuscripts. The same reading is admitted also by Heinsius and Masvicius.

44. *Antro.*] Fulvius Ursinus says it is *alvo* in his ancient manuscript. Pierius also says it is *alvo* in several copies; but he prefers *antro.*

45. *E lævi.*] The common reading is *et:* but Servius, Heinsius, and Masvicius read *e.* It is *e* also in one of Dr. Mead's manuscripts, and in most of the old editions.

Cubilia.] It is *cubicula* in the Bodleian manuscript.

Limo.] Higinius, as he is quoted by Columella, directs us to stop the chinks with mud and cow-dung: "Quicquid deinde rimarum est, "aut foraminum, luto et fimo bu- "bulo mistis illinemus extrinsecus, "nec nisi aditus quibus commeent "relinquemus."

46. *Raras superinjice frondes.*] Higinius also advises to cover the hives with boughs and leaves, to defend them from cold and bad weather: "Et quamvis porticu "protectet vasa, nihilo minus con- "gestu culmorum, et frondium "supertegemus, quantumque res "patietur, a frigore et tempestati- "bus muniemus."

47. *Taxum.*] The yew has always been accounted poisonous. See the note on book ii. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corsica, as particularly injurious to bees:

Sic tua Cyrnæas fugiant examina taxos.

It does not appear from other writers, that Corsica abounded in yews: but the honey of that island was infamous for its evil qualities.

Neve rubentes ure foco cancros.] It is well known that crabs, lobsters, &c. are turned red by the fire. It was customary among the Romans to burn crabs to ashes, which were esteemed a good remedy for burns and scalds.

crabs in the fire: nor trust them near a deep fen, or where there is a strong smell of mud, or where the hollow rocks resound, and return the image of your voice. Moreover, when the golden sun has driven the winter under ground, and has opened the heavens with summer light; they immediately wander over the lawns and groves, and crop the purple flowers, and lightly skim the rivers. Hence delighted with I know not what sweetness, they cherish their offspring and young brood. Hence they artfully build new wax, and form the clammy honey. Hence when you shall see a swarm issuing from their cells fly aloft in the clear air, and like a dark cloud be driven by the wind; observe them. They always seek the sweet waters and leafy

Ure foco cancros, altæ neu crede paludi;
Aut ubi odor cœni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago.
Quod superest, ubi pulsam hyemem sol aureus egit
Sub terras, cælumque æstiva luce reclusit;
Illæ continuo saltus sylvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc nescio qua dulcedine lætæ
Progeniem nidosque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera cæli
Nare per æstatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem;
Contemplator: aquas dulces et frondea semper

48. *Altæ neu crede paludi.*] In fens there are no stones for the bees to rest upon: hence it appears that such places must be very dangerous to these insects.

49. *Ubi odor cœni gravis.*] Ill smells are esteemed very pernicious to bees: and none can be more offensive than that of stinking mud.

50. *Vocisque.*] In the old Nurenberg edition it is *vocique.*

51. *Quod superest,* &c.] This passage relates to the swarming of bees, and the manner of making them settle.

Ubi pulsam hyemem, &c.] The time of the bees going abroad according to Higinius, as he is quoted by Columella, is after the vernal equinox: "Nam ab æquinoctio "verno sine cunctatione, jam pas- "sim vagantur, et idoneos ad fœtum "decerpunt flores." Therefore by winter's being driven away, and the heavens being opened by summer light, we must understand the Poet to mean that time, when the spring is so far advanced, that the bees are no longer in danger from cold weather.

53. *Continuo.*] See the note on book iii. ver. 75.

Peragrant.] It is *pererrant* in the old Paris edition in quarto, printed in 1498.

Purpureos flores.] I have already observed, that purple is frequently used by the Poets to express any gay bright colour.

55. *Nescio qua dulcedine lætæ.*] Thus in the first Georgick:

Nescio qua præter solitum dulcedine lætæ.

57. *Fingunt.*] Servius, La Cerda, and many of the old editors, read *figunt.* The same reading is in one of Dr. Mead's manuscripts.

58. *Hinc.*] It is *hic* in the King's manuscript.

59. *Æstatem.*] It is *æstivam* in the King's manuscript.

Tecta petunt: huc tu jussos adsperge sapores,
Trita melisphylla, et cerinthæ ignobile gramen

shade; here take care to scatter such odours as are directed; bruised baum, and the vulgar herb of honey wort.

63. *Melisphylla.*] Servius, the old Nurenberg edition, Paul Stephens, La Cerda, and others read *meliphylla*, which reading I find also in the King's manuscript. But in all the other manuscripts, which I have collated, and in most of the printed editions, it is *melisphylla*.

Melisphyllon seems to be a contraction of *melissophyllon*, by which name we find the plant described by Dioscorides, who says also, that some call it *melittæna*. He says it is so called because the bees delight in this herb: it has stalks and leaves like black horehound, only they are bigger and narrower, not so rough, and smelling like the citron; Μελισσόφυλλον, ὃ ἔνιοι μελίτταιναν καλοῦσι, διὰ τὸ ἥδεσθαι τῇ πόᾳ τὰς μελίττας. Ἔοικε δὲ αὐτῆς τὰ φύλλα καὶ τὰ καυλία τῇ προειρημένῃ βαλλωτῇ, μείζονα δὲ ταῦτα καὶ λεπτότερα, οὐκ οὕτω δασέα, ὄζοντα δὲ κιτρομήλῃ. This description agrees very well with the *Melissa* or *Baum*, which is a common herb in the English gardens. Varro informs us, that the Latin name for this plant is *apiastrum*: "Hos circum villam totam alveari-"um fecisse, et hortum habuisse, "ac reliquum thymo, et cythiso "obsevisse, et apiastro, quod alii "μελίφυλλον, alii μελισσόφυλλον, qui-"dam μέλινον appellant." Columella however speaks of *apiastrum* and *meliphyllum*, as of two different herbs: "Sunt qui per initia veris "*apiastrum* atque, ut ille vates ait, "trita *meliphylla* et cærinthæ ig-"nobile gramen aliasque colligant "similes herbas, quibus id genus "animalium delectatur, et ita alvos "perfricent, ut odor et succus vasi "inhæreat." Palladius seems to make *citreago* the same with *melissophyllon*, for under the title of April he mentions *citreago* as an herb in which bees delight: "Vasa "autem, quibus recipiuntur, per-"fricanda sunt *citreagine*, vel her-"bis suavibus, et conspergenda im-"bre mellis exigui." And under the title of June, he seems to mention *melissophyllon* for much the same purpose: "Ubi globos apium "frequentiores videris, uncta manu "succo *melissophylli*, vel apii reges "requiras." Perhaps instead of *apii* we should read *apiastri*, and then he will agree with Columella, in making *melissophyllon* and *apiastrum* different. It is not improbable however that he meant baum by *citreago*, for, according to Matthiolus, the Italians call that plant *cedronella*, and according to Cæsalpinus *citronella*, from the affinity between the smell of it, and that of a citron. Pliny also has been cited in contradiction to Varro, as making a distinction between *apiastrum* and *melissophyllon*, because he mentions them both in the twelfth chapter of the twenty-first book: "Harum ergo causa oportet serere "thymum, *apiastrum*, rosam, vio-"las, lilium, cytisum, fabam, ervi-"lium, cunilam, papaver, conyzam, "casiam, melilotum, melissophyl-"lum, cerinthen." But it may be observed, that Pliny more than once has mentioned the same plant under different names, one Greek, and the other Latin. For as his work was a compilation, he sometimes sets down what the Greek authors have said under the Greek name, and the account given by the Latin authors under the Latin name, though they are one and the same plant. But with regard to

Make also a tinkling, and beat the cymbals of Cybele round about.

Tinnitusque cie, et Matris quate cymbala circum. 64

the plant now under consideration, he plainly enough shews in other passages, that *melissophyllon* and *apiastrum* are the same. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiastrum* and *melissophyllon* are the same: "Apiastrum "Hyginus quidem melissophyllon "appellat;" and in the ninth chapter of the twenty-first book he says expressly, that the Latin name of *melissophyllon* is *apiastrum*: "Me- "lissophyllon, quod Apiastrum, "meliloton, quod sertulam Campa- "nam vocamus." I do not remember that *apiastrum* occurs any where in this author, except in the passages just now quoted. We may conclude from what has been said, that *apiastrum* was a name which the Romans had formed in imitation of μελισσόφυλλον, both names signifying the *bee-herb*. May has translated it *mill foile*, which is the English name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addison also translates it *milfoil*. Dryden has used a word which I have not seen elsewhere, *melfoil*; but it is a very just translation of μελίφυλλον. Dr. Trapp has rightly rendered it *baum*.

Cerinthæ ignobile gramen.] The name of this plant is derived from κηρίον, a *honey-comb*, because the flower abounds with a sweet juice, like honey. La Cerda says we may see how this herb delights the bees, in Aristotle, *lib.* 9. *Hist.* But what the philosopher has there said does not appear to me to be concerning the plant *cerinthe*, but to relate to the *erithace*, spoken of already in the note on ver. 38. He says they have, besides their honey, another sort of food which some call *cerinthum*, which is not so good, and has a sweetness like that of a fig: Ἔστι δὲ αὐταῖς καὶ ἀλλὴ τροφή, ἣν καλοῦσι τινες κήριθον; ἔστι δὲ τοῦτο ὑποδέστερον, καὶ γλυκύτητα συκώδη ἔχον. Now Pliny assures us that the *cerinthum*, which he says is also called *sandaraca*, is the same with the *erithace*; "Præter hæc convehitur *erithace*, "quam aliqui *sandaracam*, alii ce- "rinthum vocant." Aristotle also mentions *sandaraca* in such a manner, that we may imagine it to be the same with that which he had before spoken of under the name of *cerinthum*: for he says it is a substance approaching in hardness to wax, and serves the bees for food: Τροφῇ δὲ χρῶνται μέλιτι καὶ θερσὶ καὶ χειμῶνος. τίθενται δὲ καὶ ἄλλην τροφὴν ἐμφερῆ τῷ κηρῷ τὴν σκληρότητα, ἣν ὀνομάζουσί τινες σανδαράκην. Thus we see that the *cerinthum* or *sandaraca* of Aristotle is not the name of an herb, as La Cerda and others have imagined; but of a substance collected by the bees, to serve them for sustenance. *Cerinthe* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophrastus says no more of it, than that it flowers in summer. Dioscorides does not mention it. But Pliny has given us a description of it. He says it is a cubit high, its leaf white and bending, its head hollow, and abounding with a juice like honey; and the bees are fond of its flower: "Est autem cerinthe folio candido, "incurvo, cubitalis, capite concavo, "mellis succum habente. Horum "floris avidissimæ sunt." There are several species of *cerinthe* de-



CERINTHE.



Ipsæ consident medicatis sedibus; ipsæ
Intima more suo sese in cunabula condent.
Sin autem ad pugnam exierint, nam sæpe duobus

They will fasten to the medicated places: they will retire into the inmost chambers after their manner. But if they shall go out to battle, for discord often violently agitates two

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scribed by modern authors: but I believe that of the ancients is the *Cerinthe flavo flore asperior C. B.* or *yellow flowered honey wort.* It is one of the most common herbs all over Italy and Sicily. In our gardens it grows to the height of a foot and a half or two feet. The stalks are about the thickness of one's finger, round, smooth, whitish, and divided into several branches. The leaves embrace the stalk and branches with their bases, and diminish gradually to a point: they are of a bluish colour, marked with white spots, set on both sides with prickles, and neatly indented. The flowers hang in bunches from the tops of the branches. The empalement is divided into five segments neatly indented about the edges: the petal is long, tubular, and of a yellow colour. The summits are of a dark colour, and are sustained by yellow chives, each flower is succeeded by two seeds. May, and after him all the other translators have rendered *cerinthe, honey-suckle.* Philargyrius says it derives its name from Cerinthus, a city of Bœotia, where it grows in great plenty. But I believe the name is rather derived from κηρὸς, *wax.*

64. *Tinnitusque cie.*] The making of a tinkling noise with brasen utensils is used among us, to cause the swarms of bees to settle. Aristotle mentions this custom, and questions whether they hear or not, and whether it be delight or fear that causes the bees to be quieted with these noises: Δοκοῦσι δὲ χαίρειν αἱ μέλιτται καὶ τῷ κρότῳ. διὸ καὶ κροτοῦντές φασιν ἀθροίζειν αὐτὰς εἰς τὸ σμῆνος, ὀστράκοις τε καὶ ψόφοις. ἔστι μέντοι ἄδηλον ὅλως εἴτε ἀκούουσιν, εἴτε μὴ, καὶ πότερον ἢ δι' ἡδονὴν τοῦτο ποιοῦσιν, ἢ διὰ φόβον. Varro ascribes it entirely to fear: "Cum a mellario id fecisse "sunt animadversæ, jaciundo in "eas pulverem, et circumtinniendo "ære, *perterritas* quo voluerit per-"ducet." Columella also is of the same opinion: "Quod si est abdi-"tum specu, fumo elicitur, et cum "erupit, æris strepitu coercetur. "Nam statim sono *territum,* vel in "frutice, vel in editiore sylvæ "fronde considet, et a vestigatore "præparato vase reconditur." Pliny ascribes the effect of these noises on the bees to pleasure: "Gaudent "plausu atque tinnitu æris, eoque "convocantur."

Matris quate cymbala.] The priests of Cybele, the mother of the gods, used to beat brasen drums or cymbals, in the sacrifices to that goddess.

65. *Ipse consident medicatis sedibus.*] Thus Varro says the place where we would have the bees to settle must be rubbed with *erithace* and baum: "Quocirca examen ubi "volunt considere, eum ramum, "aliamve quam rem oblinunt hoc, "admixto apiastro."

67. *Sin autem,* &c.] These beautiful lines describe in a very poetical manner the fighting of the bees. Nothing can be more lively and animated than this description. We here find represented the ardour of the warriors, the sound of the trumpets, the glittering of armour,

kings, you may from the beginning perceive a long time beforehand the tumultuous disposition of the populace, and their hearts beating with war: for a martial clangor of hoarse brass excites the sluggish, and a voice is heard that imitates the broken sounds of trumpets. Then hastily they assemble, and brandish their wings, and sharpen their stings with their beaks, and fit their claws, and crowd round their king, before his royal tent, and provoke the enemy with loud shouts. Therefore as soon as they find the weather clear, and the plains of air open, they rush forth from the gates: they engage: a noise is heard above in the sky: they are gathered into a vast orb, and fall headlong, as thick as hail from the air, or acorns from a shaken holm-oak. The kings themselves, in the midst of their armies, spread their glittering wings, having mighty souls in little bodies: and being resolved not to yield, till the dreadful victor has compelled either one side or the other to turn their backs in flight.

Regibus incessit magno discordia motu,
Continuoque animos vulgi, et trepidantia bello
Corda licet longe præsciscere: namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum.
Tum trepidæ inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad prætoria densæ
Miscentur, magnisque vocant clamoribus hostem.
Ergo, ubi ver nactæ sudum, camposque patentes,
Erumpunt portis; concurritur; æthere in alto
Fit sonitus, magnum mixtæ glomerantur in orbem,
Præcipitesque cadunt: non densior aere grando,
Nec de concussa tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant.
Usque adeo obnixi non cedere, dum gravis aut hos,
Aut hos versa fuga victor dare terga subegit.

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the shouts of the soldiers, the fury of the battle, and the bravery of the leaders.

69. *Trepidantia bello corda.*] *Trepidare* signifies not only to *fear* and *tremble*, as it is commonly interpreted, but also to *hasten*. In the ninth Æneid it is used in this sense:

> Ne trepidate meas, Teucri, defendere naves.

75. *Prætoria.*] The *Prætorium* is a camp in the general's tent.

78. *Concurritur: æthere in alto fit sonitus.*] In some editions these words are thus pointed; *concurritur æthere in alto: fit sonitus.*

In the King's manuscript we find *ab alto.*

81. *Nec.*] It is *non* in the King's manuscript.

83. *Ingentes animos angusto in pectore versant.*] This line seems to be an imitation of that of Homer;

> Τυδείδης τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.

85. *Subegit.*] Some read *coegit;* but Pierius found *subegit* in all the ancient manuscripts.

Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compressa quiescent.
Verum ubi ductores acie revocaveris ambos,
Deterior qui visus, eum, ne prodigus obsit,
Dede neci; melior vacua sine regnet in aula.
Alter erit maculis auro squalentibus ardens,
Nam duo sunt genera, hic melior, insignis et ore,
Et rutilis clarus squamis; ille horridus alter
Desidia, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora plebis;
Namque aliæ turpes horrent; ceu pulvere ab alto
Cum venit, et sicco terram spuit ore viator
Aridus; elucent aliæ, et fulgore coruscant
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles: hinc cæli tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.

These violent commotions, these fierce encounters, will cease, if you do but scatter a little dust among them. But when you have recalled both leaders from the battle, destroy him that appears the worst, lest he prove injurious by wasting the honey; and let the better king reign in his court withouthim. There are two sorts; the better glows with spots of gold, has a more beautiful person, and shines with bright scales; the other is filthy through sloth, and ingloriously drags a large belly after him. And as there are two forms of kings, so also do the bodies of their people differ. For some of them have a nasty roughness, like a parched traveller, coming along a dusty road, and spitting the dirt out of his dry mouth: the others shine, and glitter with brightness, being spangled with gold and equal spots. This is the best sort. From these at certain seasons you shall squeeze sweet honey, and not only sweet, but pure, and fit to mend the harsh taste of wine.

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87. *Pulveris exigui jactu.*] This precept of scattering dust among the warring bees is taken from Varro. See the note on ver. 64.

Quiescent.] Pierius says it is *quiescunt* in the present tense, in the Medicean and in most of the ancient manuscripts. I find *quiescunt* in one of the Arundelian manuscripts, and *quiescant* in the Bodleian.

88. *Verum ubi ductores.*] In this paragraph the Poet teaches how to distinguish the best sort of bees.

Ambos.] Some read *ambo.*

91. *Squalentibus.*] Servius derives *squalentibus* from *squamis*, and renders it *splendentibus.*

92. *Duo sunt genera.*] Aristotle says there are two sorts of kings; the best is red, but the other is various, and twice as big as the good bee: Εἰσὶ δὲ γένη τῶν μελιττῶν πλείω, καθάπερ εἴρηται πρότερον. δύο μὲν ἡγεμόνων. ὁ μὲν βελτίων πυῤῥός. ὁ δ' ἕτερος μέλας καὶ ποικιλώτερος. τὸ δὲ μέγεθος διπλάσιος τῆς χρηστῆς μελίττης.

Melior.] In the King's manuscript it is *meliorque.*

95. *Plebis.*] It is *gentis* in the Bodleian manuscript, and in most of the printed editions. I find *plebis* in the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuscripts. Several of the oldest editors, Heinsius, and Masvicius read also *plebis.*

97. *Sicco terram.*] The common reading is *terram sicco.* Heinsius reads *sicco terram.* Pierius found the same order of words in several ancient manuscripts.

101. *Premes.*] It is *premens* in the King's and in one of the Arundelian manuscripts.

But when the swarms fly dubiously, and sport in the air, and disdain their combs, and quit their cool habitations, restrain their wandering minds from their vain play. Nor is it any great difficulty to hinder them: do but clip the wings of their monarchs: if they are kept at home, none will dare to attempt their airy

At cum incerta volant, cæloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt;
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quisquam cunctantibus altum

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103. *At cum incerta volant*, &c.] This paragraph treats of the means to prevent the bees from leaving their situation.

104. *Frigida tecta.*] By *cool* or *cold hives* Servius understands *empty;* "Melle vacua, inoperosa, contra "fervet opus." La Cerda observes that the Greeks and Romans used *coldness* for *inactivity*. This seems to be the received interpretation. May translates it *cold:*

——— Forsaking their *cold* hives.

Addison renders it,

And leave the *cooling* hive.

Dryden's translation is,

And loath their *empty* hives.

According to Dr. Trapp it is,

——— And quit their *vacant* hives.

He thinks they are called *cold*, because they grow *cool* by being left; "*Frigida tecta relinquunt;* for they "become *frigida* by being *relicta*." It is in summer that the bees swarm, and as they are to be defended from the extremities of heat and cold, the hives may in this sense be accounted cool in summer and warm in winter.

106. *Tu regibus alas eripe.*] In the King's manuscript it is *rigidus* instead of *regibus*.

Dr. Trapp treats this precept of clipping the king's wings as impracticable, and makes himself merry on the occasion: "But how "shall one *catch* them?" says he; "or if one could seize them, "would it not be difficult to *hold* "and *handle* them, so as to *cut* "*their wings?* And would not their "majesties be apt to dart out their "royal *stings;* and with them their "royal *lives?* No commentator "takes the least notice of this "strange difficulty; nor can I "imagine what Virgil means. As "if a master-bee were to be *singled* "*out, laid hold of,* and *shorn*, with "as much ease as the *bell-weather* "of a flock of sheep." This precept however has been laid down also by Columella; "Qui tamen "et ipse *spoliandus est alis*, ubi "sæpius cum examine suo conatur "eruptione facta profugere: nam "velut quadam compede retinebi-"mus erronem ducem detractis "alis, qui fugæ destitutus præsidio, "finem regni non audet excedere, "propter quod ne ditionis quidem "suæ populo permittit longius "evagari." Nor did Pliny think it unworthy to be inserted in his Natural History: "Si quis alam "ei detruncet, non fugiet examen." Columella informs us how we may take hold of the king of the bees with impunity: namely, by perfuming the hand with baum, which will cause the bees not to fly away or resist: "Succo prædictarum her-"barum, id est melissophylli vel "apiastri manu illita, ne ad tactum "diffugiant, leviter inferes digitos, "et diductas apes scrutaberis, donec "auctorem pugnæ, quem elidere "debes, reperias." Dryden's trans-

Ire iter, aut castris audebit vellere signa.
Invitent croceis halantes floribus horti,
Et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis
Tecta serat late circum, cui talia curæ;
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam sub fine laborum

journey, or move the standard from the camp. Let gardens breathing with saffron flowers invite them, and let the defence of Hellespontiac Priapus, the guard of thieves and birds with his wooden sword preserve them. Let him who has the care of bees bring thyme and pines from the lofty mountains, and make large plantations of them round the hives: let him harden his hand with labour, let him plant fruitful trees in the ground, and bestow friendly showers upon them. And now indeed, were I not just striking sail toward the end of my labours,

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lation of the passage under consideration is very singular;

The task is easy: but to clip the wings
Of their high-flying arbitrary kings:
At their command the people swarm away,
Confine the tyrant, and the slaves will stay.

108. *Vellere signa.*] In one of Dr. Mead's manuscripts it is *tollere:* but *vellere signa* was used by the Romans, to express the moving of their camp. For when they pitched their camp they struck their ensigns into the ground before the general's tent; and plucked them up, when they decamped. Thus in the eleventh Æneid:

—— Ubi primum vellere signa
Annuerint superi, pubemque educere castris.

109. *Croceis halantes floribus horti.*] Saffron flowers seem to be put here for odorous flowers in general.

In one of the Arundelian manuscripts there is *olentes* instead of *halantes.*

111. *Hellespontiaci servet tutela Priapi.*] The Poet does not mean that a statue of Priapus should be set up to defend the bees: but that they should be invited by such gardens, as may deserve to be under the protection of that deity.

Priapus was worshipped principally at Lampsacum, a city on the Hellespont.

112. *Thymum.*] The thyme of the ancients is not our common thyme, but the *thymus capitatus, qui Dioscoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the best, because of the excellence of this sort of thyme, which grows about Athens. Thus our Poet:

Cecropiumque thymum.

That also of Sicily was very famous, to which Virgil also alludes in the seventh Eclogue:

Nerine Galatea thymo mihi dulcior Hyblæ.

This sort of thyme has a most fragrant smell and agreeable taste; whence the Poet justly ascribes the fragrance of honey to this plant:

—— Redolentque thymo fragrantia mella.

It is known among us under the name of *the true thyme of the ancients.*

Ferens.] In the King's manuscript it is *feres.*

116. *Atque equidem extremo,* &c.]

and hastening to turn my prow to the shore, perhaps I might sing what care was required to cultivate rich gardens, and the roses of twice fertile Pæstum: and how endive, and banks green with celeri, delight in drinking the rills,

Vela traham, et terris festinem advertere proram;
Forsitan et pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti;
Quoque modo potis gauderent intuba rivis, 120

The Poet having mentioned the advantage of gardens with respect to bees, takes occasion to speak of them cursorily; but in such beautiful terms, that every reader must wish that Virgil had expatiated on this subject.

117. *Vela traham*, &c.] A metaphor taken from sailing, as in the first Georgick;

—— Ades et primi lege littoris oram:

And

—— pelagoque volans da vela patenti.

118. *Pingues hortos.*] It will not perhaps be disagreeable to the reader, if in this place I make some little enquiry into the gardens of the ancients. Those of the Hesperides, those of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praises. We may easily apprehend, what sort of gardens the most magnificent ones of ancient Greece were, by the description which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a *large* garden or orchard:

Ἐκτόσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
Τετράγυος.

Our English word *orchard*, or perhaps rather, as Milton writes it, *orchat*, seems to be derived from the Greek word ὄρχατος, which Homer here uses to express the garden of Alcinous: and indeed it seems rather to have been an orchard than what we call a garden. It consisted of pears, apples, pomegranates, figs, olives, and vines. Round these were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laërtes cultivated with his own royal hands, seems to have been much of the same sort. The Romans seem to have proceeded much farther in their taste of gardening in Virgil's time. We here find not only fruit-trees, and roses, lilies, and daffodils, with some pot-herbs; but also rows of elms and planes for shade. Columella speaks of inclosing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the finest modern gardens: as the reader may see in the fifth book of the Epistles of the younger Pliny.

119. *Biferique rosaria Pæsti.*] "Pæstum is a town of Calabria, "where the roses blow twice in a "year." SERVIUS.

120. *Quoque modo potis gauderent intuba rivis.*] Pierius says this verse is read differently in the Lombard manuscript:

Quoque modo *positis* gauderent intyba *fibris.*

The plant which Virgil means in this place is endive, that being the name of the garden σέρις, whereas the wild sort is our succory. See the note on book i. ver. 120.

Et virides apio ripæ, tortusque per herbam
Cresceret in ventrem cucumis: nec sera comantem

and how the cucumber creeping along the grass swells into a belly: nor would I have

121. *Virides apio ripæ.*] *Apium* is allowed by all to be the Latin name for what the Greeks called σέλινον. Theophrastus speaks of several sorts: the σέλινον ἥμερον, which is generally thought to be our common parsley; the ἱπποσέλινον, which seems to be what we call Alexanders; the ἐλειοσέλινον, which is what we call smallage; and the ὀρεοσέλινον, or mountain parsley. Virgil is generally thought by *apium* to mean the first sort, that being principally cultivated in gardens. But I rather believe he means the smallage, of which an agreeable sort has been brought from Italy under the name of *celeri*, and is now cultivated almost every where. The smallage or celeri delights in the banks of rivulets, and therefore our Poet says *virides apio ripæ*, and *potis gauderent rivis*. Columella must also mean the same herb under the name of *apium*, without any epithet, when he says it delights in water, and should be placed near a spring: "Apium quoque possis plantis se-"rere, nec minus semine, sed præ-"cipue aqua lætatur, et ideo secun-"dum fontem commodissime poni-"tur." *Apium* is thought to be derived from *apes*, because bees are fond of that plant.

Tortusque per herbam cresceret in ventrem cucumis.] In the King's manuscript, and in the old Paris edition, printed in 1494, it is *herbas*, instead of *herbam*.

The Poet gives a beautiful description of the cucumber in a few words. The winding of the stalk along the ground, and the swelling of the fruit, excellently distinguish these plants.

122. *Sera comantem narcissum.*] *Sera* is here put adverbially, which is frequent in Virgil. Pierius however found *sero* in the Lombard and Medicean manuscripts: I find the same reading in the King's, the Bodleian, and in one of Dr. Mead's manuscripts.

We have no reason to doubt, but that the *narcissus* of the ancients is some species of that which we now call *narcissus* or *daffodil*. Theophrastus says it has its leaves spread on the ground like the asphodel, but broader, like those of lilies: its stalk is void of leaves, and bears at the top a herbaceous flower, and a large dark coloured fruit inclosed in a membranaceous vessel of an oblong figure. This fruit falling down sprouts spontaneously, though some gather it for sowing. The roots also are planted, which are large, round, and fleshy. It flowers very late after the rising of Arcturus, and about the vernal equinox: ὁ δὲ Νάρκισσος, ἢ τὸ λείριον· οἱ μὲν γὰρ τοῦτο, οἱ δ' ἐκεῖνο καλοῦσι. τὸ μὲν ἐπὶ τῇ γῇ φύλλον ἀσφοδελῶδες ἔχει, πλατύτερον δὲ πολὺ, καθάπερ ἡ κρινωνία. τὸν δὲ καυλὸν ἄφυλλον μὲν, πώδη δὲ, καὶ ἐξ ἄκρου τὸ ἄνθος· καὶ ἐν ὑμένι τινὶ καθάπερ ἐν ἀγγείῳ καρπὸν μέγαν εὖ μάλα καὶ μέλανα τῇ χροιᾷ, σχήματι δὲ τρομήκη. οὗτος δ' ἐκπίπτων ποιεῖ βλάστησιν αὐτόματον. οὐ μὲν ἀλλὰ καὶ συλλέγοντες σπαγνύουσι, καὶ τὴν ῥίζαν φυτεύουσιν. ἔχει ῥίζαν σαρκώδη, στρογγύλην, μεγάλην. ὄψιον δὲ σφόδρα. μετὰ γὰρ Ἀρκτοῦρον ἡ ἄνθησις, καὶ περὶ ἰσημερίαν. Dioscorides says it has leaves like those of the leek, but smaller and narrower: the stalk is hollow, without leaves, above a span high, supporting a white flower, which is yellow on the in-

passed over in silence the late flowering daffodil, or the stalks of the bending acanthus, Narcissum, aut flexi tacuissem vimen acanthi,

side, and sometimes purple; the root is white, round, and bulbous. The fruit is in a membranaceous vessel, dark-coloured and long. The best sort grows in mountainous places, of a good smell, the others have a smell of leeks: Νάρκισσος· ἔνιοι καὶ τοῦτο ὡς περὶ τὸ κρίνον λείριον ἐκάλεσαν. τὰ μὲν φύλλα πράσῳ ἔοικε· λεπτὰ δὲ καὶ μικρότερα κατὰ πολὺ, καὶ στενώτερα. καυλὸν κενὸν, ἄφυλλον, μείζω σπιθαμῆς. ἐφ' οὗ ἄνθος λευκόν. ἔσωθεν δὲ κροκῶδες, ἔπ' ἐνίων δὲ πορφυροειδές· ῥίζα δὲ λεύκη, ἔνδοθεν στρογγύλη, βολβοειδής. καρπὸς ὡς ἐν ὑμένι, μέλας, προμήκης· φύεται ὁ κάλλιστος ἐν ὀρεινοῖς τόποις, εὐώδης, ὁ δὲ λοιπὸς πρασίζει. Pliny says the narcissus is a sort of purple lily, with a white flower, and a purple cup: it differs from lilies, in that its leaves come from the root: the best sort grows in the mountains of Lycia. There is another sort with a herbaceous cup. All of them flower late; namely, after the rising of Arcturus, and about the autumnal equinox: "Sunt et "purpurea lilia, aliquando gemino "caule, carnosiore tantum radice, "majorisque bulbi, sed unius. Nar- "cissum vocant hujus alterum ge- "nus flore candido, calyce purpu- "reo. Differentia a liliis est et "hæc, quod narcissis folia in radice "sunt, probatissimis in Lyciæ mon- "tibus. Tertio generi cætera ea- "dem, calyx herbaceus. Omnes "serotini. Post Arcturum enim "florent, ac per æquinoctium au- "tumnum." And in another place he says, there are two sorts of *narcissus* used in medicine; one with a purple, and the other with a herbaceous flower: "Narcissi duo ge- "nera in usu Medici recipiunt, "unum purpureo flore, et alterum "herbaceum." From what these ancient authors have said, we may gather a pretty good description of their *narcissus*. The roots are large, round, and fleshy, according to Theophrastus; white, round, and bulbous, according to Dioscorides. They all agree, that the leaves proceed from the root, and that the stalk is naked. According to Theophrastus, the leaves are like those of Asphodel; according to Dioscorides, like those of leeks, but smaller and narrower, in which they agree very well. The flower, according to Theophrastus, is greenish, according to Dioscorides white, and either yellow or purple within; according to Pliny, it is white, with either a purple or greenish cup. What Dioscorides calls the inside, is what Pliny calls the cup; for the flowers of the daffodil form a cup in the middle, which is sometimes different, sometimes of the same colour with the rest of the flower. The fruit, according to both the Greek authors, is membranaceous, long, and of a dark colour. Hence we may be sure, that some species of our daffodil is the *narcissus* of the ancients: and probably the *narcissus albus circulo purpureo C. B.* and the *narcissus albus circulo croceo minor C. B.* may be the two sorts. The last of these seems to be the flower, into which the youth Narcissus was changed, according to Ovid:

—— Croceum pro corpore florem
Inveniunt, foliis medium cingentibus albis.

There seems to be but one difficulty attending this determination: the species of daffodil known among us, flower early in the spring, and seldom later than in May; whereas Theophrastus, Virgil, and Pliny, place their season in September.

Pallentesque hederas, et amantes littora myrtos. or the pale ivy, or the myrtles that love the shores.

But to this it may be answered; that in Greece, these flowers may appear much later in the year. Busbequius says he was presented with daffodils near Constantinople in December; and that Greece abounds with hyacinths and daffodils of a wonderful fragrance: "Unum diem Hadrianopoli com-"morati progredimur Constantino-"polim versus jam propinquam, "veluti extremum nostri itineris "actum confecturi. Per hæc loca "transeuntibus ingens ubique flo-"rum copia offerebatur, Narcisso-"rum, Hyacinthorum et eorum "quas Turcæ Tulipam vocant: "non sine magna admiratione nos-"tra, propter anni tempus, media "plane hieme, floribus minime "amicum. Narcissis et Hyacinthis "abundat Græcia miro fragrantibus "odore." Tournefort found the yellow daffodil common on the banks of the Granicus, in December, and another sort about the same time, near Ephesus.

123. *Flexi vimen acanthi.*] I have already mentioned the *acanthus*, in the note on book ii. ver. 119. It has been there observed that there are two sorts of acanthus: one an Egyptian tree, and the other a garden herb, which the Poet means in this place. The *acanthus* of Theophrastus is the Egyptian tree, of which we have spoken already. The herb *acanthus* is described by Dioscorides. He says the leaves are much longer and broader than those of lettuce, divided like rocket, blackish, fat, and smooth: the stalk is two cubits high, of the thickness of one's finger, smooth, encompassed near the top at certain distances with long, prickly leaves, out of which proceeds a white flower: the seed is long and yellow: the roots are long, mucous, red, and glutinous: Ἄκανθα· ἡ ἑρπάκανθα· οἱ δὲ μελάμφυλλον, παιδέρωτα, φύεται ἐν παραδείσοις, καὶ ἐν πετρώδεσι, καὶ παρύγροις χωρίοις· ἔχει δὲ πλατύτερα φύλλα πολλῷ καὶ μακρότερα θρίδακος, ἐσχισμένα ὡς τὰ τοῦ εὐζώμου, ὑπομέλανα, λιπαρὰ, λεῖα· καυλὸν λεῖον, δίπηχυν, πάχος δακτύλου ἐκ διαστημάτων πρὸς τῇ κορυφῇ περιειλημμένον φυλλαρίοις τισὶν, οἱονεὶ κιτταρίοις, ὑπομήκεσιν, ἀκανθώδεσιν· ἐξ ὧν τὸ ἄνθος προΐεται λευκόν· σπέρμα ὑπόμηκες, μήλινον. θυρσοειδὴς δὲ ἡ κεφαλή. ῥίζαι δὲ ὕπεισι γλίσχραι, μιξώδεις, ἔμπυροι, μακραί. The *acantha* of Dioscorides is generally allowed to be that plant which is cultivated in gardens, under the name of *acanthus sativus* or *brank-ursine.* Most botanists also are of opinion, that it is the *acanthus* of Virgil: but the chief difficulty is, to shew the reason, why he calls it *flexi vimen acanthi.* These words seem to express a twining plant. I believe we must entirely depend upon a passage of Vitruvius, for the solution of this difficulty. This famous author tells us, that a basket covered with a tile having been accidentally placed on the ground over a root of *acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top, by the corners of the tile. Callimachus, a famous architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and being to make some pillars at Corinth, imitated the form of this basket surrounded with *acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a basket covered with a tile, and surrounded by leaves of brank-

For I remember that under the lofty towers of Œbalia, where black Galesus moistens the yellow fields, I saw an old Corycian who had a few

Namque sub Œbaliæ memini me turribus altis 125
Qua niger humectat flaventia culta Galesus
Corycium vidisse senem : cui pauca relicti

ursine, bending outward at the top. To this Virgil may allude in the words now under consideration. But then we must not translate them with Dryden,

——The winding trail
Of bear's foot,

for it is by no means a *trailing* plant.

124. *Pallentesque hederas.*] In some of the old editions it is *pallentes* without *que*. See the note on book ii. ver. 258.

Amantes littora myrtos.] Myrtles delight in growing near the seashore. Thus in the second Georgick:

Littora myrtetis lætissima.

125. *Œbaliæ.*] "Œbalia is La-"conia, whence Castor and Pollux "are called by Statius *Œbalidæ* "*Fratres.*" SERVIUS.

The poet means Tarentum by the *lofty towers of Œbalia*, because a colony from Laconia, under the conduct of Phalantus, came to Calabria and augmented the city of Tarentum.

126. *Niger.*] Schrevelius, following Erythræus, reads *piger*.

Galesus.] Galesus is a river of Calabria, which flows near Tarentum.

127. *Corycium.*] Some think that Corycius is the name of the old man here spoken of. But it seems more probable, that it is the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reasonably be supposed to be one of Pompey's Cilicians, who had these few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

127. *Relicti.*] Servius interprets this word *forsaken and contemptible;* which interpretation he confirms by observing that no land could be more contemptible, than that which is fit neither for wines, corn, nor pasture. Thus also Grimoaldus paraphrases it, "cui rus erat par-"vum atque desertum." La Cerda contends that it means *hereditary*, observing that *relinquere* is a word used in making wills, and confirms this interpretation by a passage in Varro, which he thinks the Poet here designs to imitate. That author speaking of two brothers, who had a small farm left them by their father, uses the word *relicta*. Ruæus however renders it *deserti*. May also follows Servius:

Few akers of *neglected* ground undrest.

Addison also translates it,

A few *neglected* acres.

Dryden is of the same opinion,

Lord of few acres, and those *barren* too.

Dr. Trapp follows La Cerda,

A few *hereditary* acres:

"Left him," says he, "by his rela-"tions. This adds much to the "grace of the narrative. The little "land he had, and which he so "improved, was his own: he paid "no rent for it." This interpreta-

Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum

acres of forsaken ground; nor was his land rich enough for the plough, nor good for pasture, nor proper for wines. Yet he planting a few pot-herba among the bushes, and white

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tion has its beauty, but I believe it is not Virgil's meaning. The old Corycian, being one of the Cilicians settled in Calabria by Pompey, his land there could not be hereditary. Nor could the person here spoken of be the son of one of those Cilicians, born in Calabria, because he calls him an old man. Those people had not been brought over above forty years, when Virgil was writing his Georgicks, and not quite fifty years, when the Poet died. And he speaks of his seeing this old man, as of a thing that had passed long ago. We must therefore, with Servius, translate *relicti, forsaken.* The land was neither fit for vineyards, corn, nor pasture, and therefore the Calabrians neglected it. But this old man knew how to make use of it, by converting it into a garden, and apiary. Virgil therefore shews the Romans, that a piece of land might be fit neither for corn, which is the subject of his first book, nor vines, of which he treats in his second, nor cattle, which take up the third; and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book ii. ver. 266.

130. *Hic.*] Pierius says it is *hinc* in the Lombard manuscript.

In dumis.] Ruæus, and after him Dr. Trapp, think *in dumis* is put for *in loco* prius *dumoso.*

Albaque circum lilia.] The white lilies are those, which were most celebrated and best known among the ancients. Theophrastus speaks of red lilies only by hear-say: Εἴπερ δὴ καθάπερ φασὶν ἔνια καὶ ποδαπὰ ἦ. Thus our Poet celebrates them here for their whiteness, and also in the twelfth Æneid:

—— Mixta rubent ubi Lilia multa
Alba rosa.

In the tenth Eclogue he mentions the largeness of lilies:

Florentes ferulas et *grandia* lilia quassans.

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallness: "Nec ulli florum ex-"celsitas major, interdum cubito-"rum trium." This author has given an excellent description of the white lily, in the words immediately following. He says the neck is always languid, and unable to sustain the weight of the body, which elegantly describes the bending down of the flower. It is of a remarkable whiteness, the leaves [that is, the petals] being streaked on the outside, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having slender threads, and saffron summits in the middle: "Languido semper collo, "et non sufficiente capitis oneri. "Candor ejus eximius, foliis foris "striatis, et ab angustiis in latitu-"dinem paulatim sese laxantibus, "effigie calathi, resupinis per am-"bitum labris, tenuique filo et "semine, stantibus in medio crocis. "Ita odor colorque duplex, et alius

lilies round about, and vervain, and esculent poppies, Lilia, verbenasque premens, vescumque papaver,

" calycis, alius staminis, differentia " angusta." By *crocis* I take this author to mean the yellow *apices* or *summits;* and by *tenui filo et semine* perhaps he means the *stile* and *ovary.* The lilies were planted by the old Corycian for the sake of his bees: for Pliny mentions them among the flowers in which those insects delight; " Verum hortis " coronamentisque maxime alvearia " et apes conveniunt, res præcipui " quæstus compendiique cum favit. " Harum ergo causa oportet serere " thymum, apiastrum, rosam, vio- " las, lilium." Virgil also speaks of them in the sixth Æneid, as being the delight of bees:

Ac veluti in pratis, ubi apes æstate serena
Floribus insidunt variis, et candida circum
Lilia funduntur.

Thick as the humming bees, that hunt the golden dew;
In summer's heat on tops of lilies feed,
And creep within their bells, to suck the balmy seed.

DRYDEN.

131. *Verbenas.*] The *Verbena,* from whence our English name *Vervain* is derived, was a sacred herb among the Romans. We read in the first book of Livy how this herb was used in the most ancient league, of which the memory was preserved among them: that between Tullus Hostilius, the third king of Rome, and the Albans. The form was this: The *Fetialis* said to Tullus, *Do you command me, O king, to strike a league with the* Pater patratus *of the people of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the* Sagmina *of you.* The King answered, *Take it pure.* Then the *Fetialis* brought the pure herb from the tower. . . . . The *Fetialis* was M. Valerius, and he appointed Sp. Fusius to be the *Pater patratus,* touching his head and hair with the Vervain: " Fœdera alia aliis legi- " bus, cæterum eodem modo omnia " fiunt. Tum ita factum accepi- " mus: nec ullius vetustior fœderis " memoria est. Fetialis regem " Tullum ita rogavit: *Jubesne me* " *rex cum patre patrato populi Albani* " *fœdus ferire?* jubente rege, *Sag-* " *mina,* inquit, *te, rex, posco.* Rex " ait, *Puram tollito.* Fetialis ex arce " graminis herbam puram attulit. " . . . . Fetialis erat M. Valerius, is " patrem patratum Sp. Fusium fecit, " *verbena* caput capillosque tan- " gens." Pliny says expressly, that by *sagmina* and *verbenæ* were meant the same thing, namely, the herb from the tower, plucked up with its earth: and that it was used by the ambassadors, when they were sent to reclaim any thing that had been carried away by the enemies; and that one of them was therefore called *Verbenarius:* " Interim for- " tius augetur autoritas: quæ quanta " debeatur etiam surdis, hoc est " ignobilibus herbis perhibebitur. " Siquidem autores imperii Romani " conditoresque immensum quid- " dam et hinc sumpsere, quoniam " non aliunde sagmina in remediis " publicis fuere, et in sacris legati- " onibusque verbenæ. Certe utro- " que nomine idem significatur, hoc " est, gramen ex arce cum sua terra " evulsum: ac semper et legati " cum ad hostes clarigatumque mit- " terentur, id est, res raptas clare " repetitum, unus utique Verbena- " rius vocabatur." In another place he calls it *Hierabotane, Peristereon,* and *Verbenaca;* and there adds, that it was used in brushing the table of Jupiter, and in purifying houses.

Regum æquabat opes animis; seraque revertens
Nocte domum, dapibus mensas onerabat inemptis.
Primus vere rosam, atque autumno carpere poma;
Et cum tristis hyems etiamnum frigore saxa
Rumperet, et glacie cursus frænaret aquarum,

equalled in his mind the wealth of kings: and returning home late at night, loaded his table with unbought dainties. He was the first to gather roses in the spring, and fruits in autumn: and when sad winter even split the rocks with cold, and with ice restrained the course of the rivers,

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He says there are two sorts of it, one full of leaves, which is called the female, and the male with fewer leaves. The branches of both are many, slender, a cubit long, and angular. The leaves are like those of the oak, but smaller, narrower, and more deeply divided. The flower is glaucous. The root long and slender. It grows in watery places. Some do not distinguish them, reckoning only one sort, because both of them have the same effects: "Nulla tamen Romanæ nobilitatis plus habet quam Hierabotane. Aliqui Peristereon, nostri Verbenacam vocant. Hæc est quam legatos ferre ad hostes indicavimus. Hac Jovis mensa verritur, domus purgantur, lustranturque. Genera ejus duo sunt: foliosa, quam fœminam putant: mas rarioribus foliis. Ramuli utriusque plures, tenues, cubitales, angulosi. Folia minora quam Quercus, angustioraque, divisuris majoribus, flos glaucus, radix longa, tenuis. Nascitur ubique in planis aquosis. Quidam non distinguunt, sed unum omnino genus faciunt, quoniam utraque eosdem effectus habeat." The vervain was used in incantations, to which the Poet alludes in the eighth Eclogue:

Effer aquam, et molli cinge hæc altaria vitta:
Verbenasque adole pingues, et mascula thura.

It was thought to be good against serpents and venomous bites, and was recommended as a sovereign medicine for a great variety of diseases.

131. *Premens.*] It has been observed, in the note on book ii. ver. 346, that *virgulta premere* properly signifies the increasing of a plant by layers. But here *premens* must be understood of planting in general. Dryden seems to understand it *bruising*.

Yet lab'ring well his little spot of ground,
Some scatt'ring pot-herbs here and there he found.
Which cultivated with his daily care,
And *bruis'd* with vervain, were his frugal fare.
Sometimes white lilies did their leaves afford,
With wholesome poppy-flowers, to mend his homely board.

This whole passage is erroneously translated; for the Poet does not speak of *bruising* vervain, but of planting it. The vervain and lilies do not seem to have been planted for pot-herbs, but the vervain for medicinal uses, and the lilies for the bees: nor were the lilies planted for the sake of their *leaves*, but of their flowers. The poppies also were not planted for their *flowers*, but for their seeds.

Vescumque papaver.] See the notes on book i. ver. 78 and 212.

135. *Etiamnum.*] The common reading is *etiam nunc*. I follow Heinsius.

"In some manuscripts it is *etiamnum*, which word is frequently "used by Pliny; from the Greek "ἔτι καὶ νῦν." PIERIUS.

in that very season he could crop the soft acanthus, accusing the slow summer, and the loitering zephyrs. He therefore was the first to abound with pregnant bees, and plentiful swarms; and to squeeze the frothing honey from the combs: he had limes and plenty of pines; and as many fruits as shewed themselves in early blossom, so many did he gather ripe in autumn. He also transplanted into rows the far-grown elms,

Ille comam mollis jam tum tondebat acanthi,
Æstatem increpitans seram, zephyrosque morantes.
Ergo apibus fœtis idem atque examine multo
Primus abundare, et spumantia cogere pressis
Mella favis: illi tiliæ, atque uberrima pinus;
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,

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137. *Ille comam mollis jam tum tondebat acanthi.*] "Achilles Statius observes, that this verse is "read in all the ancient manuscripts "of Virgil thus:

"*Ille comam mollis jam tondebat Hy-*
"*acinthi.*

"and the like number, that is, a "short syllable being made long, "after the fourth foot, is used by "Virgil himself, in the sixth "Eclogue:

"—— *Molli fultus Hyacintho:*

"and by Catullus:

"*Jam veniet virgo, jam dicetur Hyme-*
"*næus:*

"and

"*Tum Thetis humanos non despexit Hy-*
"*menæos.*"

La Cerda.

I have not met with this reading in any of the manuscripts that I have collated. Addison translates this verse;

He then would prune the tend'rest of his trees.

But the *acanthus* here spoken of is an herb, and by *comam* is meant the leaves. The epithet *mollis* is added, to express the softness and tenderness of these leaves. Thus also this herb is called by Theocritus ὕγρος Ἄκανθος. Or it may serve to distinguish this *acanthus* from another species, which grows wild, and has very prickly leaves.

139. *Ergo apibus fœtis.*] The Poet always takes care in his digressions, not to forget the principal subject. Therefore he mentions in this place the benefits, which accrued to the old Corycian, from this extraordinary care of his garden, with regard to his bees.

141. *Tiliæ.*] Columella says limes are hurtful to bees: "At "Tiliæ solæ ex omnibus sunt no-"centes."

Pinus.] Columella also mentions the pine, as agreeable to bees: "Post hæc frequens sit incrementi "majoris surculus, et rosmarinus, "et utraque cythisus. Est enim "sativa, et altera suæ spontis, item-"que semper virens *Pinus*."

144. *Ille etiam,* &c.] Most of the commentators and translators seem not to have rightly apprehended the meaning of this passage. The Poet plainly designs to express the great skill of his old acquaintance, in removing large trees. Every one of the trees here mentioned has an epithet added to it, to signify its being well grown. The elms are called *seræ,* that is, *late, old,* or *far grown:* the pears are called *hard;*

Eduramque pyrum, et spinos jam pruna ferentes,
Jamque ministrantem platanum potantibus umbras.

and hard pear-trees, and thorns when they were able to bear plumbs, and the plane-tree when it spread a shade over those who drank under it.

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the thorns are said to be *already bearing plumbs;* and the planes are expressly said to be already so large, as to spread a shade, sufficient to cover those who sit under them. May seems to have understood the Poet's meaning:

He could to order old grown elms transpose,
Old peare trees hard, and black thorne bearing sloes,
The plaine tree too, that drinking shade bestowes.

Dr. Trapp's translation is not very deficient:

He too in ranks dispos'd the late grown elms,
And the hard pear-tree, and the plumb ev'n then
Laden with fruitage; and the plane which yields
To Bacchus' sons its hospitable shade.

But Addison has quite lost the sense of his author:

In rows his elms and knotty pear-trees bloom,
And thorns ennobled now to bear a plumb;
And spreading plane-trees, where supinely laid
He now enjoys the cool and quaffs beneath the shade:

And Dryden:

He knew to rank his elms in even rows;
For fruit the grafted pear-tree to dispose:
And tame to plumbs the sourness of the sloes.
With spreading planes he made a cool retreat,
To shade good fellows from the summer's heat.

145. *Eduram.*] See the note on book ii. ver. 65.

Spinos jam pruna ferentes.] "The "plumb-tree is called *spinus*, in the "masculine gender; for thorns "[*sentes*] are called *hæ spinæ*." SERVIUS.

I have translated *spinos* in this place *thorns*, because the plumb is a thorny tree; and because our wild sort, which bears the sloes, is called the *black thorn*.

146. *Platanum.*] See the note on book ii. ver. 70.

Umbras.] Schrevelius, Paul Stephens, and some others read *umbram*. Pierius found *umbras* in all the ancient manuscripts. It is *umbras* in all those which I have collated.

Before we leave these verses, wherein the Poet speaks of transplanting great trees, it may not be improper to set down what our famous Evelyn has said on this subject.

"A great person in Devon planted oaks as big as twelve oxen "could draw, to supply some defect in an avenue to one of his "houses: as the Right Honourable "the Lord Fitz-Harding, late Treasurer of his Majesty's Household, "assured me; who had himself "likewise practised the removing of "great oaks by a particular address "extremely ingenious, and worthy "the communication. Choose a "tree as big as your thigh, remove "the earth from about him; cut "through all the collateral roots, "till with a competent strength "you can enforce him down upon "one side, so as to come with your "ax at the top root; cut that off, "redress your tree, and so let it

But for my part, as I am confined in too narrow a space, I must pass over this subject, and leave it for others to treat of after me.

Verum hæc ipse equidem spatiis exclusus iniquis
Prætereo, atque aliis post me memoranda relinquo.

" stand covered about with the " mould you loosened from it, till " the next year, or longer if you " think good, then take it up at a " fit season; it will likely have " drawn new tender roots apt to " take, and sufficient for the tree, " wheresoever you shall transplant " him. Some are for laying bare " the whole root, and then dividing " it into four parts, in form of a " cross, to cut away the interjacent " rootlings, leaving only the cross " and master-roots that were spared " to support the tree; and then " covering the pit with fresh mould " (as above) after a year or two, " when it has put forth, and fur- " nished the interstices you left " between the cross-roots, with " plenty of new fibres and tender " shoots, you may safely remove " the tree itself, so soon as you " have loosened and reduced the " four decussated roots, and short- " ened the top roots; and this ope- " ration is done without stooping " or bending the tree at all: and " if in removing it with as much " of the clod about the new roots " as possible, it would be much " better."

147. *Equidem.*] In the King's manuscript, and in the old Nurenberg edition, it is *quidem.*

Exclusus.] It is *disclusus* in some old editions: but all the ancient manuscripts have *exclusus.*

148. *Aliis.*] Servius says the Poet means here Gargilius Martialis. This author is often quoted by Palladius; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not exist in the days of Virgil, and therefore could not be particularly meant by our Poet, unless he had the gift of prophecy, as some have imagined. Columella, in his tenth book, has endeavoured to supply, what Virgil has omitted, concerning gardening. His poem begins thus:

Hortorum quoque te cultus, Sylvine, docebo,
Atque ea, quæ quondam spatiis exclusus iniquis,
Cum caneret lætas segetes, et munera Bacchi,
Virgilius nobis post se memoranda reliquit.

Among the moderns, Rapin, a learned Jesuit, has written a fine poem on gardens, in four books. He also professedly treads in the footsteps of Virgil:

Vatibus ignotam nam me novus incitat ardor
Ire viam, magno quæ primum ostensa Maroni,
Extremo cum vela trahens sub fine laborum,
Italiæ pingues hortos quæ cura colendi
Ornaret, canere agricolis, populoque parabat.
Fas mihi divini tantum vestigia vatis
Posse sequi; summoque volans dum tendit Olympo,
Sublimem aspicere, et longe observare tuendo.

Post me memoranda.] " In some " manuscripts it is *post hæc memo-* " *randa:* but the Lombard and " some others have *post commemo-* " *randa.* In the Medicean and some " others it is *post me memoranda,* " which reading seems to have been " admitted by Columella." PIERIUS.

I find *post memoranda* in one of

Nunc age, naturas apibus quas Jupiter ipse
Addidit, expediam: pro qua mercede canoros
Curetum sonitus crepitantiaque æra secutæ,
Dictæo cæli regem pavere sub antro.
Solæ communes natos, consortia tecta
Urbis habent, magnisque agitant sub legibus ævum;

Now I shall proceed to shew what manners Jupiter has added to the bees; for what reward they, following the loud sounds, and tinkling brass of the Curetes, fed the king of heaven under the Dictæan den. They alone have children in common, and the united buildings of a city, and pass their lives under established laws;

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the Arundelian manuscripts, *post hæc memoranda* in one of Dr. Mead's, and *post commemoranda* in the Bodleian, and in the other Arundelian and Dr. Mead's manuscripts. Ruæus, and most of the editors, has *post commemoranda*. But it is *post me memoranda* in the King's, and in the Cambridge manuscripts, which reading is admitted also by Heinsius, Paul Stephens, Masvicius, and others.

149. *Nunc age,* &c.] Here the Poet begins to speak of the polity of the bees, by which all their actions contribute to the public good. He tells us in this passage, that Jupiter bestowed this extraordinary economical genius on the bees, as a reward for the service they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

150. *Addidit.*] This word expresses, that these manners did not originally belong to the bees, but were added by the favour of Jupiter.

Pro qua mercede.] Servius interprets this, *for what favour or labour.* La Cerda interprets *mercede merit,* because *merces* and *mercor* are derived from *mereor.* This interpretation, he says, is the only one that agrees with this passage, for the Poet is speaking of the *merit,* by which the bees were admitted to assist the Curetes in nursing Jupiter. But, as was just now observed, the Poet seems rather to mean, that he will speak of the *reward* which they had for their service.

Canoros Curetum sonitus crepitantiaque æra.] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whose brasen armour and cymbals, as they danced, would drown his cries: thus Lucretius:

Dictæos referunt Curetas, qui Jovis illum
Vagitum in Creta quondam occultasse feruntur,
Cum pueri circum puerum pernice chorea
Armati in numerum pulsarent æribus æra,
Ne Saturnus eum malis mandaret adeptus,
Æternumque daret matri sub pectore vulnus.

These represent those armed priests, who strove
To drown the tender cries of infant Jove;
By dancing quick they made a greater sound,
And beat their armour, as they danc'd around;
Lest Saturn should have found and eat the boy,
And Ops for ever mourn'd her prattling joy.

CREECH.

152. *Dictæo ..... sub antro.*] *Dictæ* or *Dictæus mons* is a mountain of Crete, where Jupiter was said to be concealed.

154. *Magnisque agitant.*] In one

and they alone have a country of their own, and certain habitations: and being mindful of the future winter, they labour in summer, and lay up what they get for the public use. For some are employed in getting food, and by agreement labour in the fields: some within the house lay tears of daffodils, and tough glue from the barks of trees, for the foundations of the combs; and then suspend the tenacious wax: others bring up the growing young, the hope of the nation: others work the purest honey, and distend their cells with liquid nectar. There are some to whose lot is fallen the guarding of the gates: and these by turns consider the waters and clouds of heaven, or unlade the burdens of those who return, or forming a troop

Et patriam solæ et certos novere penates; 155
Venturæque hyemis memores, æstate laborem
Experiuntur, et in medium quæsita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris: pars intra septa domorum
Narcissi lacrymam, et lentum de cortice glu-
ten 160
Prima favis ponunt fundamina: deinde tenaces
Suspendunt ceras: aliæ spem gentis adultos
Educunt fœtus: aliæ purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt, quibus ad portas cecidit custodia sorti: 165
Inque vicem speculantur aquas, et nubila cæli:
Aut onera accipiunt venientum, aut agmine facto

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of Dr. Mead's manuscripts, and in some of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam solæ et certos novere penates.*] "In some manuscripts we read *a patriam solæ, et certos novere penates*. For *a* is not always an interjection of lamenting, but sometimes signifies admiration. But that *a* is written without an aspiration has been elsewhere proved from Probus. In the Lombard manuscript, there is no *et* in the second place; but it is read *Et patriam solæ certos novere penates*. But those who take away *et* here, deprive the verse also of all its elegance." PIERIUS.

156. *Laborem.*] In one of the Arundelian manuscripts it is *labores*.

157. *In medium.*] See the note on book i. ver. 127.

158. *Victu.*] *Victu* is here put for *victui*.

Pacto.] In the King's manuscript it is *parco*.

159. *Intra.*] In one of the Arundelian manuscripts it is *inter*.

Septa.] In one of Dr. Mead's manuscripts it is *tecta*.

160. *Narcissi lacrymam.*] I have spoken of the *Narcissus*, in the note on ver. 122. It has there been observed that the flowers of *Narcissus* or daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth Narcissus, who wept to death. To this Milton alludes in his Lycidas;

> Bid Amaranthus all his beauty shed,
> And *daffodillies* fill their *cups* with tears,
> To strew the laureat herse where Lycid lies.

Lentum de cortice gluten.] Pierius found *lectum* in the Lombard and some other ancient manuscripts. The same reading is in the King's manuscript.

165. *Portas cecidit.*] In one of the Arundelian manuscripts it is *portam tendit*.

167. *Aut onera accipiunt*, &c.]

Ignavum fucos pecus a præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti, lentis Cyclopes fulmina massis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Æra lacu; gemit impositis incudibus Ætna.
Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.
Non aliter, si parva licet componere magnis,

drive out the drones, a sluggish race, from the hives. The work glows, and the fragrant honey is scented with thyme. As when the Cyclops hasten to form thunder-bolts out of the stubborn mass; some receive the air and drive it out again from bellows made of bull hides: others plunge the hissing brass in water: Ætna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their griping tongs. Just so, if I may compare great things with small,

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This and the two following lines are repeated in the first Æneid.

168. *Ignavum fucos pecus a præsepibus arcent.*] The drones are a sort of bees without stings, which do not assist the others in their labour. On this account it is generally thought, that they are expelled by the labouring bees. Some affirm that the drones are the males, and that, after the work of generation is over, they are driven from the hive by these amazons.

Ruæus renders *fucos, guespes;* but I believe *guespes* signify *wasps.* The *drones* are called *bourdons.*

In one of the Arundelian manuscripts it is *urgent* instead of *arcent.*

169. *Thymo.*] See the note on ver. 112.

Fragrantia.] Pierius found *flagrantia* in the Lombard manuscript. The same reading is in both Dr. Mead's manuscripts.

170. *Ac veluti,* &c.] The Poet compares the labour of the bees to that of the Cyclops, in forming thunder-bolts; and then speaks of the various offices which are assigned to these political insects in their republic, and the cautions which they use in defending themselves against rising winds.

173. *Ætna.*] It is *antrum* in one of the Arundelian manuscripts.

175. *In numerum.*] That is, in a certain order, making a sort of harmony with the regular strokes of their hammers of different weights. We learn from Jamblichus, that the sound of the smith's hammers taught Pythagoras to invent the monochord, an instrument for measuring the quantities and proportions of sounds geometrically. This philosopher, observing that the diversity of sound was owing to the size of the hammers, suspended four equal strings, sustaining weights of twelve, nine, eight, and six pounds. Then striking alternately the strings which sustained the twelve and six pounds, he found that the diapason or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth was in the proportion of three to two; and the twelve and nine pounds that the diatessaron or fourth was as four to three. The whole passage is too long to be here inserted: therefore I must refer the curious reader, for farther satisfaction, to the twenty-sixth chapter of Jamblichus, *de vita Pythagoræ.*

176. *Non aliter, si parva licet componere magnis.*] This comparison of the bees to the labouring Cyclops, has by some been thought very im-

does an innate desire of growing rich prompt the Athenian bees, each of them in their proper office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with thyme. They feed also at large on arbutes, and hoary willows, and casia, and glowing saffron, and fat limes, and deep coloured hyacinths.

Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandævis oppida curæ,
Et munire favos, et dædala fingere tecta.
At fessæ multa referunt se nocte minores, 180
Crura thymo plenæ; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.

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proper, as being rather ridiculous than great. But Mr. Pope is of another opinion, who, in his postscript to the translation of the Odyssey, judiciously observes, that there is a great difference between the actions of irrational beings, and the low actions of such as are rational, when they are represented in a pompous style. "One may "add, that the use of the grand style "on little subjects, is not only ludi- "crous, but a sort of transgression "against the rules of proportion "and mechanics: it is using a "vast force to lift a feather: I be- "lieve, now I am upon this head, "it will be found a just observa- "tion, that the low actions of life "cannot be put into a figurative "style without being ridiculous, "but things natural can. Meta- "phors raise the latter into dignity, "as we see in the Georgicks; but "throw the former into ridicule, as "in the Lutrin. I think this may "be very well accounted for; "laughter implies censure; inani- "mate and irrational beings are "not objects of censure; therefore "these may be elevated as much "as you please, and no ridicule "follows: but when rational be- "ings are represented above their "real character, it becomes ridicu- "lous in art, because it is vicious "in morality. The bees in Virgil, "would be ridiculous by having "their actions and manners repre- "sented on a level with creatures "so superior as men; since it "would imply folly or pride, which "are the proper objects of ridicule."

177. *Cecropias.*] The Poet calls the bees *Cecropias*, from Cecrops king of Attica, where the honey was famous.

178. *Grandævis oppida curæ.*] This passage is taken from Aristotle, who observes, that the older bees work within doors, and thence become more hairy; but that the younger sort go abroad, and therefore are smoother: Τῶν δὲ μελιττῶν αἱ μὲν πρεσβύτεραι τὰ εἴσω ἐργάζονται, καὶ δασείαι εἰσὶ διὰ τὸ εἴσω μένειν. αἱ δὲ νέαι ἔξωθεν φέρουσι, καὶ εἰσὶ λειότεραι.

179. *Fingere.*] In one of Dr. Mead's manuscripts it is *figere*.

181. *Crura thymo plenæ.*] The hairiness of the bees' legs serves to retain the juices which they gather from flowers.

Arbuta.] See the notes on book i. ver. 148, and on book iii. ver. 300.

182. *Glaucas salices.*] See the note on book ii. ver. 13.

Casiam.] See the note on book ii. ver. 213.

Crocumque rubentem.] The petal of the saffron flower is purple, but the three divisions of the style, which are the only part in use, are of the colour of fire.

183. *Pinguem tiliam.*] See the note on book ii. ver. 449.

Omnibus una quies operum, labor omnibus unus. All of them labour together, and all rest at the same time.

Ferrugineos hyacinthos.] There are many flowers commonly known in gardens under the name of Hyacinth, but none of them agree with the description which we find of this flower among the poets, who represent it as having the letters A I inscribed on its petals. Thus Moschus, in his epitaph on Bion, calls upon the Hyacinth to take more marks of A I on its petals:

Νῦν ὑάκινθε λάλει τὰ σὰ γράμματα, καὶ πλέον Α Ι, Α Ι,
Λάμβανε σοῖς πετάλοισι· καλὸς πίθηκε μελικτάς.

The poets feign that the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity into a Hyacinth, which therefore was marked with these notes of lamentation to express Apollo's grief. Thus Ovid:

Semper eris mecum, memorique hærebis in ore.
Te lyra pulsa manu, te carmina nostra sonabunt:
Flosque novus scripto gemitus imitabere nostros.

——— *Thou shalt with me abide*
And ever in my memory reside.
Our harp and verse thy praises shall resound:
And in thy flowre my sorrow shall be found.

SANDYS.

It is also feigned, that the same flower arose from the blood of Ajax, when he slew himself; those letters being half the name of that hero. Thus Ovid:

——— Rubefactaque sanguine tellus
Purpureum viridi genuit de cespite florem,
Qui prius Œbalio fuerat de vulnere natus.
Litera communis mediis pueroque viroque
Inscripta est foliis: hæc nominis, illa querela.

——— *The bloud that fell,*
A purple flowre ingendered on the ground:
Created first by Hyacinthus' *wound.*
The tender leaves indifferent letters paint;
Both of his name, and of the gods complaint.

SANDYS.

To this Virgil seems to allude in the third Eclogue:

Dic quibus in terris inscripti nomina regum
Nascantur flores; et Phyllida solus habeto.

Nay tell me first, in what new region springs
A flower that bears inscrib'd the names of kings:
And thou shalt gain a present as divine
As Phœbus self, for Phillis shall be thine.

DRYDEN.

I must not forget to observe, that the *vaccinium* mentioned by our Poet in the second and tenth Eclogues is not different from what in other places he calls *hyacinthus:* the latter being the Greek name, and the former a Latin name derived from it. For the Æolians, who affected to change the *υ* into the diphthong *ου*, as Θυγάτης into Θουγάτης, wrote οὐακίνθιον and οὐακίννιον for the diminutive ὑακίνθιον; and οὐακίννιον in Roman letters is *vaccinium.* This opinion is confirmed by a line in the tenth Eclogue;

Et nigræ violæ sunt et vaccinia nigra;

which is a literal translation of a line in the tenth Idyllium of Theocritus:

Καὶ τὸ ἴον μέλαν ἐστί, καὶ ἃ γραπτὰ ὑάκινθος.

Here Virgil himself translates ὑάκινθος *vaccinium.* The form of the Hyacinth is particularly described by Ovid:

Ecce cruor, qui fusus humi signaverat herbam,
Desinit esse cruor: Tyrioque nitentior ostro

In the morning they rush out of their gates without delay: and when

Mane ruunt portis; nusquam mora: rursus easdem 185

Flos oritur, formamque capit quam lilia, si non
Purpureus color huic, argenteus esset in illis.
Non satis hoc Phœbo est; is enim fuit auctor honoris.
Ipse suos gemitus foliis inscribit; et A I, A I
Flos habet inscriptum, funestaque litera ducta est.
. . . . . .

Behold! the bloud which late the grass had dide,
Was now no bloud: from whence a flowre full blown
Far brighter than the Tyrian scarlet shone:
Which seem'd the same, or did resemble right
A lillie: changing but the red to white.
Not so contented (for the youth receiv'd
That grace from Phœbus) in the leaves he weav'd
The sad impression of his sighs: A I! A I!
They now in funeral characters display.
SANDYS.

We here learn, that the flower in question was shaped like a lily, was of a red colour, and was marked with the letters A I. I have more than once mentioned the difficulty of precisely determining the colours mentioned by the ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior ostro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *suave rubens*; and in the eleventh Æneid he speaks of its great brightness:

Qualem virgineo demessum pollice florem
Seu mollis violæ, seu languentis Hyacinthi;
Cui neque *fulgor* adhuc, necdum sua forma recessit.

Hence we can only gather, that the colour of this flower is a deep shining red. I take the epithet *ferrugineos* in this place only to express the deepness of the colour. Thus in the first Georgick it is used to signify the dusky redness of the sun, after the murder of Julius Cæsar:

Cum caput obscura nitidum ferrugine texit.

See the note on book i. ver. 467. In the sixth Æneid the boat of Charon is called *ferruginea*, where no doubt it means *dusky*:

Et ferruginea subvectat corpora cymba.

In the ninth Æneid the son of Arcens is said to be

——Ferrugine clarus Ibera;

that is, adorned with a deep purple garment dyed in Spain: and in the eleventh book it is joined with the Tyrian colour:

Ipse peregrina ferrugine clarus et ostro.

It is probable that all these several epithets, *purpureus*, *suave rubens*, *ferrugineus*, mean a sort of crimson, the colour of human blood, the Hyacinth being feigned to have risen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having said thus much of the Hyacinth of the Poets, it will be time to consider what flower will agree with the description which they have given of it.

Various sorts of flowers have been proposed, by the botanical critics, for this Hyacinth, the discussing of all which would be too tedious in this place. Some insist on the lark's-spur, which does not seem to me to bear any resemblance of a lily, nor do the letters inscribed appear, till the flower has been



HYACINTHUS POETICUS.

Vesper ubi e pastu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant.
Fit sonitus, mussantque oras et limina circum.
Post, ubi jam thalamis se composuere, siletur

the evening admonishes them to return at length from feeding in the fields, then they seek their habitations, and then they take care of their bodies. They make a murmuring noise, and hum about the sides and entrance of the hives. Afterwards, when they are laid down on their beds, they are silent

curiously dissected. Others propose the red lily, but this, as was observed before, was a flower little known among the ancients, nor is the colour right. Others mention *Xyris*, or *stinking Gladdon*, the flowers of which are not sufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in question; but I have never been able to discover in that flower the letters A I. I am pretty well satisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name of *Lilium floribus reflexis*, or *Martagon*, and perhaps may be that very species which we call *Imperial Martagon*. The flowers of most sorts of Martagons have many spots of a deeper colour; and sometimes I have seen these spots run together in such a manner, as to form the letters A I, in several places, which I have caused to be represented in the figure.

The translators have grievously erred in translating the names of the plants here spoken of. May translates *arbuta, wildings;* and *casiam, cinnamon*, and renders *ferrugineos* very improperly *pale*, and *glaucas, green.*

——— They feed upon
Wildings, green willows, saffron, cinnamon,
Pale hyacinths, and fruitful linden trees.

Addison omits the *arbuta*, and inserts *the balmy reed* instead of them; he translates *casiam, lavender;* and *hyacinthos, violets:*

On lavender, and saffron buds they feed,
On bending osiers, and the balmy reed;
From purple violets and the teile they bring
Their gather'd sweets, and rifle all the spring.

Dryden's translation is not more exact.

He spoils the saffron flow'rs, he sips the blues
Of vi'lets, wilding blooms, and willow dews.

Dr. Trapp has succeeded much better, only he has fallen into a common error of taking the *casia* to be *lavender.*

They suck the *Arbutus*, and willows grey,
Sweet lavender, and *crocus'* yellow flow'r,
The purple hyacinth, and gummy lime.

184. *Omnibus una quies,* &c.] This passage is taken from Aristotle, who says, that in the morning they are all silent, till one of them calls the rest up with two or three hums: then they all go out to work. And when they return, they are at first tumultuous, but grow more quiet by degrees, till at last one flies buzzing round the rest, as if it commanded silence, upon which they are all immediately quiet: Ὄρθριαι δὲ σιωπῶσιν, ἕως ἂν μία ἐγείρῃ βομβήσασα δὶς ἢ τρίς· τότε δ' ἐπ' ἔργον ἀθρόαι πέτονται, καὶ ἐλθοῦσαι πάλιν, θορυβοῦσι τὸ πρῶτον· κατὰ μικρὸν δ' ἧττον, ἕως ἂν μία περιπετομένη βομβήσῃ, ὥσπερ σημαίνουσα καθεύδειν. εἶτ' ἐξαπίνης σιωπῶσι.

187. *Tum.*] In the old Nurenberg edition it is *dum.*

188. *Limina.*] In the old Nurenberg edition it is *lumina.*

all night, and a sweet sleep possesses their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they trust the sky, when east winds approach: but drink the water in safety near the walls of their city, and try short excursions; and take up little stones, as boats that totter on the tossing wave take ballast: with these they poise themselves through the empty clouds. But of all the properties of bees this most of all will cause your wonder,

In noctem, fessosque sopor suus occupat artus.
Nec vero a stabulis pluvia impendente recedunt
Longius, aut credunt cælo adventantibus Euris;
Sed circum tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant, et sæpe lapillos,
Ut cymbæ instabiles fluctu jactante saburram,
Tollunt: his sese per inania nubila librant.
Illum adeo placuisse apibus mirabere morem,

190. *Sopor suus.*] Servius interprets this *ipsis aptus.*

194. *Sæpe lapillos,* &c.] This is taken from Aristotle: Ὅταν δὲ ἄνεμος ᾖ μέγας, φέρουσι λίθον ἐφ' ἑαυταῖς, ἔρμα πρὸς τὸ πνεῦμα.

197. *Illum adeo placuisse,* &c.] The Poet's account of the generation of bees is by no means consistent with the doctrine of the modern philosophers, who assert with great probability, that no animal, nor even plant, is produced without a concurrence of the two sexes. However the doctrine of equivocal generation was so generally admitted by the ancients, that it is no wonder the Poet should assent to it. We find this opinion related by Aristotle, in his fifth book of the history of animals. "There are various "opinions," says the philosopher, "concerning the generation of bees. "For some deny that they either "copulate or bring forth their "young, thinking that they gather "their produce. Nor are these "agreed about the flower from "which they gather them: but "some will have it to be from the "honey-wort, some from the reed, "and others from the olive; which "last, in favour of their opinion, "urge that there are more swarms "of bees in proportion as the olive-"trees are fruitful. Some are of "opinion, that only the drones are "produced after this manner; but "that the bees are produced by "the leaders. . . . . Others will "have it, that they are produced "by copulation, and affirm that the "drones are the males, and the "bees the females:" Περὶ δὲ τὴν γένεσιν τῶν μελιττῶν οὐ τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν. οἱ μὲν γάρ φασιν οὐ τίκτειν, οὐδὲ ὀχεύεσθαι τὰς μέλιττας, ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν ἀπὸ τοῦ ἄνθους τοῦ καλύντρου, οἱ δὲ ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ ἄνθους τῆς ἐλαίας, καὶ σημεῖον λέγουσιν, ὅτι ἂν ἐλαιῶν φορὰ γένηται, τότε καὶ ἔσμοὶ ἀφίενται πλεῖστα· οἱ δέ φασι τὸν μὲν τῶν κηφήνων φέρειν αὐτὰς γόνον, ἀπό τινος ὕλης τῶν εἰρημένων, τὸν δὲ τῶν μελιττῶν τίκτειν τοὺς ἡγεμόνας. . . . . οἱ δὲ φασιν ὀχεύεσθαι, καὶ εἶναι ἄῤῥενας μὲν τοὺς κηφῆνας, θηλείας δὲ τὰς μελίττας. Pliny has almost translated the words of Aristotle. But he has added, that the bees certainly sit like hens, and that the young bee at its first appearance is a worm: "Quod certum est, gal-"linarum modo incubant. Id quod "exclusum est, primum vermiculus "videtur candidus, jacens transver-"sus, adhærensque ita ut pascere "videatur." But the modern philosophers have been more happy in discovering the nature of these wonderful insects. The labouring

Quod nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fœtus nixibus edunt;
Verum ipsæ e foliis natos et suavibus herbis
Ore legunt: ipsæ regem parvosque Quirites
Sufficiunt, aulasque et cerea regna refingunt.
Sæpe etiam duris errando in cotibus alas
Attrivere, ultroque animam sub fasce dedere:
Tantus amor florum, et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus ævi
Excipiat, neque enim plus septima ducitur æstas,

that they do not copulate, or enervate their bodies by lust, or labour to bring forth their young. But they themselves gather their young from leaves and sweet herbs. They themselves also produce their king, and their small citizens: and repair their palaces and waxen realms. Often also, whilst they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthens: so great is their love of flowers: such their glory in making honey. Therefore, though their age has but a narrow bound, for they do not live above seven years,

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bees do not appear to be of either sex: the drones are discovered to have the male organs of generation; and the king is found to be of the female sex. This king, or rather queen, is wholly employed in the increase of the family, laying several thousand eggs every summer, from each of which is hatched a small white worm, which in due time changes either to a bee or a drone. The kings, the labouring bees, and the drones, are all promiscuously hatched from these eggs: and the same order of nature has lately been observed in the wasps.

198. *Concubitu.*] *Concubitu* is used for *concubitui*, as before *victu* for *victui*.

200. *Verum ipsæ e foliis natos.*] So I read with Heinsius, all the manuscripts that I have collated, and most of the editors. In several of the oldest editions it is *verum ipsæ natos foliis*. Paul Stephens and Schrevelius read *verum ipsæ foliis natos* without *e*, which reading Pierius also admitted; who observes, that in some manuscripts it is *ipsæ natos foliis*; and *ipsæ e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipsæ foliis natos*.

By *foliis* perhaps the Poet means the petals or leaves of flowers; for Aristotle speaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refigunt*, but this last commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in some other of the older manuscripts. It is *refigunt* in the Cambridge, the Bodleian, one of the Arundelian, and one of Dr. Mead's manuscripts, which reading is admitted by most of the oldest editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinsius, Ruæus, Masvicius, and most of the later editions have *refingunt*.

203. *Sæpe etiam duris*, &c.] These three lines seem to be misplaced: for here they interrupt the sense. They seem to come in more properly after ver. 196. I am indebted for this observation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Angusti.*] Some read *angustus*; but Pierius found *angusti* in all the manuscripts that he could procure.

207. *Neque enim plus septima ducitur æstas.*] Aristotle says that bees live six years, and that some

yet does the stock remain immortal, and the fortune of their family subsists for many years, and they can number grandfathers of grandfathers. Besides neither Egypt, nor great Lydia, nor the people of the Parthians, nor the Median Hydaspes

At genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
Præterea regem non sic Ægyptus, et ingens 210
Lydia, nec populi Parthorum, aut Medus Hydaspes

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last seven; but if a swarm subsists nine or ten years, it is thought very happy: Βίος δὲ τῶν μελιττῶν ἔτη ἕξ· ἔνιαι δὲ τῶν μελιττῶν καὶ ἑπτὰ ἔτη ζῶσιν. Ἐπὰν δὲ σμῆνος διαμένῃ ἔτη ἐννέα ἢ δέκα, εὖ δοκεῖ διαγεγενῆσθαι. Columella says that no swarms can be brought to live above ten years: "Durantque, "si diligenter excultæ sunt, in an- "nos decem, nec ullum examen "hanc ætatem potest excedere, "quamvis in demortuarum locum "quotannis pullos substituant. "Nam fere decimo ab internitione "anno, gens universa totius alvei "consumitur."

210. *Præterea regem*, &c.] In this paragraph the Poet compares the obedience of the bees to their king with that of the most servile nations, the Egyptians, Lydians, Parthians, and Medes; which he takes from Aristotle. "The kings," says the philosopher, "never go "abroad to feed or on any other "occasion, without being accom- "panied by the whole multitude: "and if, when they are abroad, the "king happens to stray, they all "search after him with the utmost "diligence, till they find him. We "have been informed also, that, "when he is unable to fly, the peo- "ple carry him, and that they all "depart when he dies: or if they "do tarry, that they make only "combs and not honey: and that "nothing can hinder them all from "departing in a short time:" Οἱ δὲ βασιλεῖς οὐ πέτονται ἔξω, ἐὰν μὴ μετὰ ὅλου τοῦ ἐσμοῦ, οὔτ' ἐπὶ βοσκὴν, οὔτ' ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφεσμὸς, ἀνοχνευούσας μεταθεῖν ἕως ἂν εὕρωσι τὸν ἡγεμόνα τῇ ὀσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἐσμοῦ ὅταν πέτεσθαι μὴ δύνηται, καὶ ἐὰν ἀπόλλυται, ἀπόλλυσθαι τὸν ἀφεσμόν· ἐὰν δ' ἄρα χρόνον τινὰ διαμείνωσι, καὶ κηρία οὐ ποιήσωσι, μέλι οὐκ ἐγγίνεσθαι, καὶ αὐτὰς ταχὺ ἀπόλλυσθαι. But notwithstanding the general opinion concerning the allegiance of these insects, Swammerdam, a Dutch writer, contends that their government is a republic, which subsists by mutual affection, without any despotic or monarchical power: "Non tamen "sicco pede præterire potuimus "*Rempublicam* Apum, quæ solo "amore, sine ulla potestate despo- "tica aut monarchica, continetur." The French Academicians, under the reign of Louis XIV. remarked with much complaisance, that among the bees the privilege of generation belongs only to the royal family; all the subjects being condemned to barrenness. Many observations equally useful might be made on the economy of these insects. I wonder none of our own writers will contend for a mixed government among them; or be polite enough to shew the happiness of being under a female administration.

Ægyptus.] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

Ingens Lydia.] Lydia was a region of Asia minor, famous for their rich king Crœsus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Asia, bounded

Observant. Rege incolumi mens omnibus una est:
Amisso rupere fidem; constructaque mella
Diripuere ipsæ, et crates solvere favorum.
Ille operum custos: illum admirantur, et omnes
Circumstant fremitu denso, stipantque frequentes;
Et sæpe attollunt humeris, et corpora bello

are so obsequious to their king. Whilst the king is safe, they remain united: but when he is dead, they dissolve their society, pull down the fabric of their honey, and tear in pieces the structure of their combs. He is the guard of their works: him they admire, and surround with frequent shoutings, and crowd about him: and often carry him on their shoulders, and for his sake expose their bodies in war,

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on the west by Media, on the north by Hyrcania, on the east by Ariana, and on the south by the deserts of Carmania. These people are reported to have been so submissive to their king, as to kiss his foot, and to touch the ground with their mouths, when they approached him.

Medus Hydaspes.] The Hydaspes, of which we find such abundant mention among the ancient writers, was a river of India. But here Virgil seems to speak of a Median river of the same name, which however I do not find mentioned by any of the ancient geographers. Servius says expressly it is a river of Media, but on what authority I do not know. La Cerda says that the Poet justly calls this river Median, because it washes Media before it empties itself into the Indus. If this were true, it would have been a river of too much consequence, to be passed over in silence, as it must flow through a greater extent of land than the Indus itself. But no such river seems to be known by any geographer, either ancient or modern. Ruæus says that Virgil is singular in placing this river in Media, which I believe is true. But Catrou, in his note on this passage, says the Hydaspes was a river of Persia, and gives us a caution, not to confound this river with the Indian Hydaspes: "L'Hydaspe étoit un fleuve "de Perse, peu éloigné de la ville "de Susa, l'une des capitales de la "Perse. Il ne faut pas confondre "ce fleuve Hydaspe avec un autre "de même nom, qui fut dans les "Indes, le terme des conquêtes "d'Alexandre." I wish this learned Father had favoured us with some good authority to support what he says. The river meant by him seems to be the Choaspes, which perhaps Virgil might, with a poetical liberty, call the Hydaspes of the Medes. This river rising in Media flows through Susiana, near the city Susa, one of the capitals of the Persian empire. The water of it was so very famous, that according to Plutarch, the Persian kings would drink of no other. *Εἶτα τῶν μὲν Περσῶν βασιλέων καταγελῶμεν, εἴγε δὴ ἀληθὲς, ὅτι τὸ τοῦ Χοάσπου μόνον ὕδωρ πίνοντες, ἄνυδρον αὐτοῖς τὴν ἄλλην ποιοῦσιν οἰκουμένην.* The reader may find in Xenophon abundant instances of the extraordinary obedience which was paid by the Medes and Persians to their monarch.

212. *Mens omnibus una est.*] *Est* is wanting in one of Dr. Mead's manuscripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuscript.

and seek a glorious death by wounds. Some being led by these appearances, and following these examples,

Objectant, pulchramque petunt per vulnera mortem.
His quidam signis, atque hæc exempla secuti

219. *His quidam signis*, &c.] The Poet observes, that some philosophers, considering the great sagacity of these insects, have supposed them to partake of the divine mind; and hence takes occasion to speak of the Platonic system of a soul animating the universe.

At the latter end of the second book our Poet declares himself an admirer of Epicurus; and in this place he plainly follows the doctrines of Plato, in which he has been accused of inconsistency. But let it be observed, that he has not shewn himself attached to the whole Epicurean philosophy. The doctrine of that philosopher, which Virgil adopts, is, that happiness consists in a constant tranquillity of mind; and that a wise man ought to lay aside the fear of death. He had indeed in his younger days been a more strict follower of Epicurus, as we may gather from the sixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aside some of those doctrines. The belief of a divine mind governing the universe, and of a future state, plainly appears in this Georgick, and in the sixth Æneid. It may be objected, that he does not here propose the Platonic system as his own opinion, because he says only that *some* have advanced this doctrine. But then it must be considered, that he has put the same sentiments in the mouth of Anchises, in the Elysian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the commentators are almost unanimously of opinion, that Virgil himself declares what he has said of the future state, in the sixth Æneid, to be a fiction, which he plainly expresses by the passage of Æneas through the ivory gate. But it seems improbable, that the Poet should bestow so much pains in composing that fine account of the infernal regions; should take an opportunity of making so delicate a compliment to Augustus and the Roman people, and at last conclude with giving them to understand, that there was no truth in what he had been saying. The transparent gate of horn was that through which the true shades were sent; and the opake gate of ivory served for the passage of false visions:

Sunt geminæ somni portæ; quarum altera fertur
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens elephanto;
Sed falsa ad cælum mittunt insomnia manes.

Two gates of sleep there are: the one of horn,
Through which with ease the real phantoms pass;
With polish'd elephant the other shines,
Through which the Manes send false dreams to light.

Dr. Trapp.

Æneas therefore being a solid body, and no real shade, was not sent out at the gate appropriated to true visions, but at that through which false visions, being bodies of a more dense substance than the true, were accustomed to pass:

His ubi tum natum Anchises unaque Sybillam
Prosequitur dictis, portaque emittit eburna.

Esse apibus partem divinæ mentis, et haustus
Ætherios dixere. Deum namque ire per omnes
Terrasque, tractusque maris, cælumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.
Scilicet huc reddi deinde ac resoluta referri

have said that the bees are endowed with a part of the divine mind, and with ætherial influences. For their opinion is that the Deity passes through the whole earth, the extent of the sea, and the height of heaven. That hence the flocks, the herds, men, and all sorts of wild beasts, nay all creatures, at their birth draw in their lives. That all of them, when dissolved, are hither returned:

Here then the sire Anchises with his son,
And his prophetic guide, in such discourse
Confers; and sends them through the iv'ry gate.

Dr. TRAPP.

Had he been let out at the horn gate, the whole must have been taken for a *vision*, though a true one: but Æneas being yet a living body, and no proper inhabitant of those regions, had been admitted, before the separation of his soul from his body, to converse with spirits, not in a vision, but in reality. The opake gate was therefore the most proper for the passage of a soul, whilst yet encumbered with a terrestrial body.

220. *Partem divinæ mentis.*] Horace uses an expression like this, for the human soul:

——— Quin corpus onustum
Hesternis vitiis *mentem* quoque prægravat una,
Atque affigit humo *divinæ particulam auræ.*

221. *Deum namque ire per omnes,* &c.] We are informed by Plutarch, in his second book of the opinions of philosophers, that all of them, except Democritus, Epicurus, and the rest, who assert the doctrine of a *vacuum* and atoms, held the universe to be animated: Οἱ μὲν ἄλλοι πάντες ἔμψυχον τὸν κόσμον καὶ προνοίᾳ διοικούμενον. Δημόκριτος δὲ καὶ Ἐπίκουρος καὶ ὅσοι τὰ ἄτομα εἰσηγοῦνται καὶ τὸ κενὸν, οὔτε ἔμψυχον, οὔτε προνοίᾳ διοικεῖσθαι, φύσει δέ τινι ἀλόγῳ. This opinion of the soul of the universe is farther inculcated by our poet in the sixth Æneid:

Principio, cælum, ac terras, camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Know first, that heav'n and earth's compacted frame,
And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole.
This active mind *infus'd through all the space,*
Unites and mingles with the mighty mass.

DRYDEN.

Thus also Æschylus:

Ζεύς ἐστιν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανὸς,
Ζεύς τοι πάντα:

And Lucan,

Jupiter est quodcunque vides, quocunque moveris.

224. *Arcessere vitas.*] Pierius found *accersere* in some ancient manuscripts. In one of Dr. Mead's it is *accessere.* The King's manuscript has *vitam* instead of *vitas.*

225. *Ac resoluta.*] In the King's manuscript it is *ad resoluta:* in one of Dr. Mead's it is *æra soluta.*

that there is no place for death, that they fly alive among the stars, and rise up to the high heaven. If at any time you would open their august mansion, and the honey preserved in their treasuries, first gargle your mouth with water and spirt it out, and drive in persecuting smoke with your hand.

Omnia: nec morti esse locum, sed viva volare
Sideris in numerum, atque alto succedere cælo.
Si quando sedem augustam, servataque mella
Thesauris relines; prius haustu sparsus aquarum
Ora fove, fumosque manu prætende sequaces.

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226. *Nec morti esse locum.*] According to Plutarch, it was the opinion of Pythagoras and Plato, that the soul did not die, but that, when it left the body, it returned to the kindred soul of the universe: the Stoics thought the souls of the ignorant perished with their bodies; and that those of the wise endured till the conflagration. Democritus and Epicurus were of opinion, that the soul and body died together: Pythagoras and Plato held, that the irrational part perished, but not the rational; the soul being (though not God himself, yet) the work of the eternal God: Πυθαγόρας, Πλάτων, ἄφθαρτον εἶναι τὴν ψυχήν· ἐξιοῦσαν γὰρ εἰς τὸ τοῦ παντὸς ψυχὴν ἀναχωρεῖν πρὸς τὸ ὁμογενές· οἱ Στωϊκοὶ, ἐξιοῦσαν τῶν σωμάτων ὑποφέρεσθαι, τὴν μὲν ἀσθενεστέραν ἅμα τοῖς συγκρίμασι γενέσθαι· (ταύτην δὲ εἶναι τῶν ἀπαιδεύτων) τὴν δὲ ἰσχυροτέραν, οἵα ἐστὶ περὶ τοὺς σοφοὺς καὶ μέχρι τῆς ἐκπυρώσεως. Δημόκριτος, Ἐπίκουρος, φθαρτὴν, τῷ σώματι συνδιαφθειρομένην. Πυθαγόρας, Πλάτων, τὸ μὲν λογικὸν, ἄφθαρτον, (καὶ γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ' ἔργον τοῦ ἀϊδίου θεοῦ ὑπάρχειν) τὸ δὲ ἄλογον, φθαρτόν.

227. *Succedere.*] Pierius found *se condere* in the Roman manuscript.

228. *Si quando,* &c.] In this paragraph the Poet speaks of the two seasons of taking the honey, and of the passionate temper of the bees.

Augustam.] Most editors read *angustam*, as Pierius found it in the Lombard and in some other manuscripts. It is *angustam* also in all the manuscripts which I have collated, except one of Dr. Mead's. But Servius, Grimoaldus, Paul Stephens, Heinsius, Schrevelius, and Masvicius read *augustam*. It is *augustam* also in the old Nurenberg edition, and in two old editions printed at Venice in folio, in 1475 and 1476.

229. *Prius haustu sparsus aquarum ora fove.*] This passage is very variously read. Servius, Grimoaldus, Heinsius, Ruæus, Masvicius, and some others, approve the reading which I have followed. Both Dr. Mead's manuscripts have *haustus* and *ore fove*, which are admitted by the three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius says *sparsus* is used for *spargens*, one participle for another, which is not unusual among the poets. The construction therefore will be *Prius fove ora haustu aquarum spargens, First gargle your mouth with water spirting it.* The same commentator observes that some read *ore fave*, an expression used by the ancients to command a religious silence, as *ore favete omnes* in the fifth Æneid, and *favete linguis* in Horace. According to this interpretation the sense will be; *First sprinkling them with a draught of water, observe silence.* In one of the Arundelian manuscripts it is *ore fare*, which I suppose was intended for *ore fave*.

230. *Fumosque manu prætende sequaces.*] It is a custom to drive bees with smoke. Columella speaks largely on this subject.

Bis gravidos cogunt fœtus, duo tempora messis,
Taygete simul os terris ostendit honestum
Pleias, et oceani spretos pede reppulit amnes:
Aut eadem sidus fugiens ubi piscis aquosi

Twice do they compress the plenteous honey; there are two seasons of taking it; one as soon as the Pleiad Taygete has shewn her beauteous face to the earth, and has spurned the despised waters of the ocean: or when the same star, flying from the constellation of the watery fish,

231. *Fœtus.*] The commentators agree, that by this word not the young bees but the honey is meant.

Duo tempora messis.] The Poet seems to follow Aristotle, who says there are two seasons of making honey, in spring and in autumn: Τῇ δὲ τοῦ μέλιτος ἐργασίᾳ δισσοὶ καιροί εἰσιν, ἔαρ καὶ μετόπωρον. Varro mentions three seasons; the first at the rising of the Pleiades, the second about the latter end of summer, before the whole constellation Bootes rises, the third after the setting of the Pleiades: "Eximendo-"rum favorum primum putant esse "tempus vergiliarum exortu; se-"cundum æstate acta, ante quam "totus exoriatur Arcturus; tertium "post vergiliarum occasum." Columella mentions the twenty-second or twenty-third of April, and the twenty-ninth of June: "Tertio "calendas Julii ventosa tempestas. "His diebus eadem quæ supra. "Sed et viciam in pabulum secare "oportet . . . alvos castrare, quas "subinde nono quoque aut decimo "die ad calendas Maias considerare "et curare oportet." Pliny speaks of May and July: "Dies status in-"choandi, ut quadam lege naturæ, "si scire aut observare homines ve-"lint, trigesimus ab educto exa-"mine: fereque Maio mense in-"cluditur hæc vindemia. Alterum "genus est mellis æstivi, quod ideo "vocatur horæum, a tempestivitate "præcipua, ipso sirio explendes-"cente post solstitium diebus tri-"ginta fere." Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one of the Pleiades: see the notes on book i. ver. 138, and 221.

The Pleiades rise with the sun on the twenty-second of April, according to Columella: "Decimo calen-"das Maias Vergiliæ cum sole ori-"untur."

I cannot help observing in this place, that Addison, in his translation, has given warmth and lustre to the Pleiades:

Twice in the year their flow'ry toils begin,
And twice they fetch their dewy harvest in;
Once when the lovely Pleiades arise,
And add *fresh lustre to the summer skies;*
And once when hast'ning from the wat'ry sign
They quit their station, and forbear to shine.

And yet, in his letter from Italy, he represents them as a northern constellation:

We envy not the warmer clime, that lies
In ten degrees of more indulgent skies,
Nor at the coarseness of our heaven repine,
Tho' o'er our heads the *frozen Pleiads* shine.

But the Pleiades do not shine over our heads, but over those of the Egyptians and Indians. I believe the Pleiades being called the seven stars, occasioned this ingenious author to mistake them for the seven stars called Charles's wain, which do indeed shine over our heads, and may be called frozen, being so near the pole.

233. *Oceani amnes.*] Thus Homer: ῥόος ὠκεανοῖο.

234. *Aut eadem,* &c.] It has

descends mournfully into the waters of winter. They are wrathful above measure, and if they are offended they breathe venom into their stings, and leave their hidden darts fixed to the veins, and part with their lives in the wounds that they inflict.

Tristior hybernas cælo descendit in undas. 235
Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Adfixæ venis, animasque in vulnera ponunt.

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been already observed, in the note on book i. ver. 221, that the morning setting of the Pleiades is about the latter end of October, or beginning of November.

Sidus fugiens ubi piscis aquosi.] The commentators are greatly divided about the constellation, which the Pleiades are here said to avoid. Servius affirms it is the southern fish, that receives the water of Aquarius in his mouth, in which he is followed by May:

Againe when she the southern fish doth fly,
To winter seas descending heavily:

Catrou says it is the constellation *Piscis:* "fuyant la présence du "signe des poissons." He observes in his note, that the Pleiades set before the Fish arise: "Les Pléïades "se couchent avant que le signe "des poissons se leve." La Cerda was of the same opinion, but he says he will not dispute with any one, who shall suppose it to be the Dolphin. Ruæus contends that the *Hydra* is meant, which seems to follow the Pleiades, and hang over them. Dryden says it is the Scorpion:

. . . . . .
Again when their affrighted quire surveys
The wat'ry Scorpion mend his pace behind,
With a black train of storms and winter wind,
They plunge into the deep, and safe protection find.

The setting of the Pleiades is confessed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day Columella says they set in the morning, and, according to the same author, winter begins the next. This agrees very well with their descending into the wintery waters. Now we may reasonably suppose, that the constellation which they avoid, is one that rises in the morning about the same time, or soon after they set. The Scorpion, according to Columella, rises on the thirteenth of December: "Idibus Decembris "Scorpio totus mane exoritur." This is in favour of Dryden, only I can see no reason for calling the Scorpion by the name of *piscis aquosus.* The Scorpion is no fish, nor is its usual habitation in the water. The Dolphin rises on the twenty-seventh of December: "Sexto ca- "lendas Januarias Delphinus in- "cipit oriri mane." The sun does not enter Aquarius till the middle of January, nor Pisces till the middle of February. The Dolphin therefore seems to be the constellation meant, as it rises sooner after the setting of the Pleiades, than any other fish delineated on the sphere. As for the Hydra, which Ruæus thinks is the constellation intended, I cannot think Virgil would call it a fish.

236. *Illis ira modum supra est.*] He now assigns a reason for spirting water and smoking them: because otherwise, being animals of strong resentment, they would revenge their quarrel on the person who should offer to assail them.

Pierius found *super* instead of *supra* in some ancient manuscripts.

238. *Adfixæ venis.*] Pierius found

Sin duram metues hyemem, parcesque futuro,
Contusosque animos, et res miserabere fractas;
At suffire thymo, cerasque recidere inanes
Quis dubitet? nam sæpe favos ignotus adedit
Stellio, et lucifugis congesta cubilia blattis,

But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken strength, and ruined affairs, yet who would hesitate to fumigate them with thyme, and cut away the empty wax? for often the skulking lizard has eaten the combs, and the chambers are full of beetles that avoid the light,

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adfixa venis in a very ancient manuscript, and *adnixæ venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuscripts, and *adfixa in venis* in the other, making *affixa* to agree with *spicula*, which is not amiss.

Animasque in vulnera ponunt.] So I read with one of the Arundelian manuscripts, and Heinsius. Pierius found the same in the Roman, and other manuscripts. The common reading is *vulnere*.

It is said to be a vulgar error, that bees lose their lives with their stings.

239. *Sin duram metues*, &c.] The Poet now proceeds to speak of the manner in which those hives should be treated, where the honey is not taken, but left to support the bees in winter, and mentions the plagues that infest them.

Metues.] Pierius found *metuens* in some ancient manuscripts. It is *metuens* also in the King's manuscript.

240. *Contusosque.*] In the King's manuscript it is *concussosque*.

Miserabere.] In the King's manuscript it is *miserabile*.

241. *At suffire thymo.*] Pierius found *aut* in some of the old manuscripts.

The sense seems to be, though you think fit not to benefit yourself by depriving them of their honey, *yet* it will be worth the while to take some pains about preserving them.

This fumigation is recommended also by other authors. Varro says it should be twice or thrice in a month, during the summer: "Verno tempore et æstivo fere ter in mense mellarius inspicere debet fumigans leviter eas, et a spurcitiis purgare alvum, et vermiculos ejicere."

Cerasque recidere inanes.] Servius seems to understand the Poet to mean, that some wax should be cut into small pieces, and given the bees for nourishment; in which he is followed by May:

Give them cut waxe.

But he is certainly to be understood of taking away the superfluous wax, lest the empty cells should afford room for noxious animals. Thus Columella: "Higinius quidem in eo libro, quem de apibus scripsit; Aristomachus, inquit, hoc modo succurrendum laborantibus existimat: Primum, ut omnes vitiosi favi tollantur, et cibus ex integro recens ponatur: deinde ut fumigentur."

242. *Ignotus stellio.*] The *stellio* is a small spotted lizard, called also a *swift*. The Poet calls it *ignotus*, because of its creeping into holes and corners.

Adedit.] Pierius found *adhæsit* in the Roman manuscript, which he takes to be a corrupt reading.

243. *Et.*] *Et* is left out in some editions; but Pierius says it is retained in all the ancient manuscripts.

Lucifugis blattis.] The *blatta* is an insect something like a beetle: some

the drone also that sits, without labouring, at the repast belonging to another, or the fierce hornet has engaged them with unequal arms, or the dreadful race of moths, or the spider hated by Minerva hangs her loose nets at their doors. The more they are exhausted, the more pains will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers. But, seeing life afflicts bees also with our misfortunes, if their bodies shall languish with a sad disease, which you may know by certain signs; immediately the sick change their colour; a horrid leanness deforms their countenances; then they carry the bodies of the dead out of their houses,

Immunisque sedens aliena ad pabula fucus,
Aut asper crabro imparibus se immiscuit armis;
Aut dirum tineæ genus, aut invisa Minervæ 246
Laxos in foribus suspendit aranea casses.
Quo magis exhaustæ fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea texent.
Si vero, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo,
Quod jam non dubiis poteris cognoscere signis;
Continuo est ægris alius color: horrida vultum
Deformat macies; tum corpora luce carentum

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take the cock-roch to be the *blatta*. They are called *lucifugæ*, because they do not appear by day-light.

245. *Crabro.*] The hornet is an insect like a wasp, but twice as big.

Imparibus armis.] This insect is too large and strong for the bees to encounter with it.

Immiscuit.] In one of Dr. Mead's manuscripts it is *miscuit*.

246. *Dirum tineæ genus.*] Many read *durum:* but Pierius found *dirum* in most of the ancient manuscripts. In the King's, the Bodleian, and in one of the Arundelian manuscripts it is *durum*. But *dirum* is generally received. Either of these readings seems to be good.

The *tinea* is the moth, that eats garments and many other things.

Invisa Minervæ aranea.] Arachne, a Lydian maid, disputed with Minerva the preference in weaving tapestry. Arachne performed her work to admiration. But as she had represented in it the crimes of several of the Gods, Minerva in a rage destroyed it: at which Arachne, being grieved, hanged herself. The Goddess in compassion changed her to a spider. This fable is related in the fifth book of Ovid's Metamorphoses.

Servius and other grammarians observe, that we ought to write *araneus*, in the masculine gender: but both Virgil and Ovid use *aranea*.

248. *Quo magis exhaustæ*, &c.] It has been observed by the writers on Agriculture, that if the bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loss.

251. *Si vero*, &c.] He speaks of the diseases of bees, and the remedies for them, whence he takes occasion to give a beautiful description of a plant, which he calls *Amellus*.

According to Pierius, the oblong manuscript has *sin* instead of *si*.

254. *Horrida vultum deformat macies.*] In one of the Arundelian manuscripts it is *difformat*.

Varro observes, that a rough look is a sign that the bees are sick, unless it is about the time of their beginning to work; for then they look rough with labour, and grow lean: "Minus valentium signa si sunt pi-"losæ et horridæ, ut pulverulentæ, "nisi opificii eas urget tempus: tum "enim propter laborem asperantur, "ac macescunt."

Exportant tectis, et tristia funera ducunt.
Aut illæ pedibus connexæ ad limina pendent,
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame et contracto frigore pigræ.
Tum sonus auditur gravior, tractimque susurrant,
Frigidus ut quondam sylvis immurmurat auster;
Ut mare sollicitum stridet refluentibus undis,
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbaneos suadebo incendere odores,

and make mournful processions. Or else they hang at the entrance with clinging feet, or all of them loiter within their closed up doors, being faint with hunger, and sluggish with contracted cold. Then a deeper sound is heard, and they make a drawling hum; as when a cold south wind sometimes rustles in the woods, or the troubled sea murmurs at the reflux of the waters, or as fire roars in a pent up furnace. In this case I would advise to burn strong scented galbanum,

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256. *Tristia funera ducunt.*] Aristotle only says the bees bring out those which die in the hive: Τὰς δ' ἀποθνησκούσας τῶν μελιττῶν ἐκκομίζουσιν ἔξω. Pliny says they accompany the dead bodies after the manner of a funeral procession: "Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cum ante fores in teporem solis promotis aliæ cibos ministrant, cum defunctas progerunt, funerantiumque more comitantur exequias." Dryden has amplified what the Poet says of the funeral procession:

And crowds of dead, that never must return
To their lov'd hives, in decent pomp are borne:
Their friends attend the herse, the next relations mourn.

257. *Pedibus connexæ.*] "I do not think that a *cluster* is meant in this place, which is afterward mentioned as a sign of joy: it seems rather to be meant of a few bees, which being either dead or faint, hang by their feet about the entrance." Ruæus.

260. *Tractimque.*] In the Bodleian manuscript it is *tractuque.*

Frigidus ut quondam, &c.] For the epithet *frigidus,* see the note on book iii. ver. 279. For *quondam,* see the note on book iii. ver. 99.

These three similies are taken from the fourteenth Iliad:

Οὔτε θαλάσσης κῦμα τόσον βοάα ποτὶ χέρσον
Ποντόθεν ὀρνύμενον πνοιῇ βορέω ἀλεγεινῇ,
Οὔτε πυρὸς τόσσος γε ποτὶ βρόμος αἰθομένοιο,
Οὔρεος ἐν βήσσῃς ὅτε τ' ὄρετο καίεμεν ὕλην.
Οὔτ' ἄνεμος τόσσος γε ποτὶ δρυσὶν ὑψικόμοισιν
Ἠνύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων.

Not half so loud the bellowing deeps resound,
When stormy winds disclose the dark profound;
Less loud the winds, that from th' Æolian hall
Roar through the woods, and make whole forests fall;
Less loud the woods, when flames in torrents pour,
Catch the dry mountain, and its shades devour.

Mr. Pope.

Here, as Mr. Pope observes, Virgil has beautifully softened these similies, and, by a kind of parody, applied them to the buzzing of a beehive.

Sylvis.] Pierius found *sylvas* in the Lombard manuscript.

262. *Ut.*] Pierius found *aut* in the Medicean manuscript. It is *aut* also in the King's manuscript. But *ut* is certainly the true reading.

264. *Hic.*] In the King's, and in

and to put in honey through canals of reed, softly persuading the weary bees, and inviting them to their well known food. It will be of service also to add the taste of pounded galls, and dried roses, or wine thickened over the fire, or raisins from the Psythian vine, and Cecropian thyme, and strong smelling centaury.

Mellaque arundineis inferre canalibus, ultro 265
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel psythia passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea. 270

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one of Dr. Mead's manuscripts, it is *hinc.*

Galbaneos odores.] See the note on book iii. ver. 415.

Columella has mentioned Galbanum and the other medicines here spoken of, which he seems to borrow from Virgil: "Nec non etiam ille "morbus maxime est conspicuus, "qui horridas contractasque carpit, "cum frequenter aliæ mortuarum "corpora domiciliis suis efferunt, "aliæ intra tecta, ut in publico "luctu, mœsto silentio torpent. Id "cum accidit, arundineis infusi ca-"nalibus offeruntur cibi, maxime "decocti mellis, et cum galla vel "arida rosa detriti. Galbanum "etiam, ut ejus odore medicentur, "incendi convenit, passoque et de-"fruto vetere fessas sustinere."

265. *Mella.*] We learn from the passage just now cited from Columella, that the honey should be boiled.

267. *Tunsum.*] It is *tonsum* in the Bodleian, and in one of Dr. Mead's manuscripts, and in several of the old editions.

Gallæ.] The gall is an excrescence or nest of an insect, formed on the oaks in Italy, after the same manner that oak-apples are in England. All parts of the oak, especially the galls, are astringent; they are very proper therefore for the purging, to which bees are subject in the spring, occasioned by their feeding greedily upon spurge after their winter penury, according to Columella: "Maximus autem an-"nuus earum labor est initio veris, "quo tithymalli floret frutex, et "quo sameram ulmi promunt: "namque sicut novis pomis, ita his "primitivis floribus illectæ, avide "vescuntur post hybernam famem, "nil alioquin citra satietatem, tali "nocente cibo, quo se cum affatim "repleverint, profluvio alvi, nisi "celeriter succurritur, intereunt: "nam et tithymallus majorum quo-"que animalium ventrem solvit, et "proprie ulmus apium."

Admiscere.] In the King's manuscript it is *immiscere.*

268. *Arentesque.*] In one of Dr. Mead's manuscripts it is *ardentesque,* which is manifestly wrong.

269. *Psythiæ passos de vite racemos.*] See the note on book ii. ver. 93.

270. *Cecropiumque thymum.*] See the notes on ver. 112, and 177.

Grave olentia centaurea.] Lucretius has *tristia centaurea.* This herb was so called from the centaur Chiron, who was said to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea cu-"ratus dicitur Chiron cum Hercu-"lis excepti hospitio pertractanti "arma, sagitta excidisset in pedem, "quare aliqui Chironion vocant." There are two sorts of centaury, the greater and the less, which have no other similitude, than in the



ASTER ATTICUS.

Est etiam flos in pratis, cui nomen amello
Fecere agricolæ, facilis quærentibus herba.
Namque uno ingentem tollit de cespite sylvam,
Aureus ipse; sed in foliis, quæ plurima circum

We also have a flower in the meadows, which the country people call Amellus: the herb is very easy to be found, for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded

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bitterness of their taste. The greater is cultivated in gardens, the less grows wild in England in many places, and is the best known.

271. *Est etiam flos in pratis,* &c.] I think we may venture to affirm, that the plant here described is the *Aster Atticus,* or purple Italian Starwort. But let us see how Virgil's description agrees with the *Aster Atticus.* Ray says it is common in the uncultivated valleys of Italy, Sicily, and Narbonne. "Nascitur "incultis et asperis convallibus, in "Italia, Sicilia, et Gallia Narbo- "nensi passim obvius." Therefore it is very easy to be found, *facilis quærentibus herba.* The root *consists of a great bunch of fibres,* as I have rendered *uno de cespite,* for I take *cespes* in this place not to signify the earth or turf, but *radix cespitosa,* a root whose fibres are thick matted together so as to form a kind of turf. *Non de terra, sed de radice,* says Phylargyrius. From this root arise a vast number of stalks, which Virgil poetically calls a great wood, *ingentem sylvam.* The flower is of that sort which botanists calls a radiated discous flower: the disk is yellow, and the ray purple. To make this plain to those who are not acquainted with botany, I have added a figure of this plant. A, represents the yellow disk, which Virgil calls the flower itself: *aureus ipse.* B, represents the rays or purple leaves which surround the flower; *foliis, quæ plurima circumfunduntur, violæ sublucet purpura nigræ.*

Cui nomen amello.] He uses the dative case here after the manner of the Greeks; as in other places, "Cui nomen Iulo," and "Cui Re- "mulo cognomen erat."

272. *Fecere agricolæ.*] The Poet tells us *Amellus* is a rustic name, not that by which it was known at Rome, and among the writers of natural history.

273. *Uno.*] It is *imo* in one of Dr. Mead's manuscripts, and in several old printed editions, and in most manuscript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipse,* &c.] Virgil plainly speaks of the flower, as being golden or yellow, which Columella mistook, not being acquainted with this herb himself; for he makes it a yellow shrub with purple flowers: "Optime tamen facit "amelli radix, cujus est frutex lu- "teus, purpureus flos." Ruæus rightly interprets this description of Virgil: "Quippe uno e cespite eri- "git magnam copiam caulium: au- "reus ipse *est, sed* purpura violæ "nigricantis sublucet in foliis, quæ "multa in orbem ambiunt floscula." But our translators have greatly erred: for May represents the leaves of the stalk as being purple:

> For from one roote he spreads a wood of boughes,
> *Whose many leaves,* although the flower be gold,
> Black violets dimme purple colour hold.

Addison has very much deviated from the sense of his author:

> A mighty spring works in its root, and cleaves
> The sprouting stalk, and shews itself in leaves:

with a great number of leaves, which are purple, like violets. The altars of the gods are often adorned with wreaths of these flowers. It has a bitterish taste. The shepherds gather it in the open valleys, and near the winding stream of the river Mella. Boil the roots of this herb in the best flavoured wine, and place baskets full of them before the door of the hive. But if the whole stock shall fail any one on a sudden, and he shall not know how to repair his loss by a new family, it will be time to unfold the memorable discovery of the Arcadian master,

Funduntur, violæ sublucet purpura nigræ. 275
Sæpe deum nexis ornatæ torquibus aræ.
Asper in ore sapor. Tonsis in vallibus illum
Pastores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.
Sed si quem proles subito defecerit omnis,
Nec, genus unde novæ stirpis revocetur, habebit,
Tempus et Arcadii memoranda inventa magistri

The flow'r itself is of a golden hue,
The leaves inclining to a darker blue.
The leaves shoot thick about the flow'r, and grow
Into a bush, and shade the turf below.

Dryden took the *folia quæ plurima circumfunduntur* to be the branches of the plant:

For from one root the rising stem bestows
A wood of leaves, and *vi'let purple boughs;*
The flow'r itself is glorious to behold,
And shines on altars like refulgent gold.

Dr. Trapp supposes the stem to be golden, and the leaves to be purple:

For from one turf a mighty grove it bears:
Its *stem of golden hue*, but in its *leaves*,
Which copious round it sprout, the purple teint
Of deep-dy'd violets more glossy shines.

275. *Violæ nigræ.*] The common violet. It is called black, from its dark purple colour. Thus Theocritus: καὶ τὸ ἴον μέλαν ἐντί.

277. *Tonsis in vallibus.*] Servius interprets this *non sylvosis.* "Unde," says he, "est contra intonsi montes." La Cerda takes it to mean *after mowing;* "Cum valles jam sunt "tonsæ, et demessæ segetes." Servius's sense agrees best with the account which Ray gives of the place where it grows. Ruæus follows La Cerda, rendering this passage *in pratis demessis.* Dr. Trapp adheres to this interpretation.

——— the swains,
In new mow'd vales, near Mella's winding stream
Gather this herb.

Though perhaps it may mean *in valleys where cattle have grazed;* for *tondeo* is used for grazing; as "Tondent dumeta juvenci."

278. *Flumina Mellæ.*] One of the Arundelian manuscripts, and the Cambridge manuscript have it *Amellæ.* La Cerda reads *Melæ.* There are several rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone.*] Pierius tells us that it is *expone* in the Roman, and some other manuscripts.

281. *Sed si quem proles,* &c.] The Poet having already spoken of the ways of driving noxious animals from the bees, and of the method of curing their diseases, now proceeds to describe the manner after which the total loss of them may be repaired, which he tells us was practised by the Egyptians.

Si quem.] Pierius found *siquidem* in the Medicean and other ancient manuscripts. I find it also in the Bodleian, and in one of the Arundelian manuscripts, and in some printed editions.

283. *Arcadii magistri.*] The Ar-

Pandere, quoque modo cæsis jam sæpe juvencis
Insincerus apes tulerit cruor, altius omnem
Expediam prima repetens ab origine famam.
Nam qua Pellæi gens fortunata Canopi

and how by slaying bullocks bees have often been produced from their corrupted gore, I shall mention the whole story at large, tracing it back from its first source. For where the happy nation of Pellæan Canopus

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cadian master is Aristæus. See the note on ver. 317.

287. *Nam qua Pellæi* &c.] These seven verses have greatly exercised the skill of the commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three first lines, describes Egypt; and in the rest, Persia. That the three first relate to Egypt, is universally agreed: the difficulty consists in solving the other. He takes the *amnis devexus ab Indis* to be the Indus, to which Ptolomy has assigned seven mouths, as well as to the Nile. Now as the Indus does without doubt descend from the Indians properly so called, as it really presses the borders of Persia, and as it has seven mouths, he thinks it agrees better with the Poet's description than the Nile, between which and Persia all Arabia is interposed. As for ver. 291, he gets clear of that by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin also understands the Poet to speak of the Indus, but retains the verse which La Cerda rejects. He observes, that there was an island called Prasiane, formed by the mouths of the Indus, as the Delta was by those of the Nile. He derives the name of Prasiane from πράσιος, *viridis*, and thence imagines, that Virgil meant this island by *viridem Ægyptum*. Huet opposes his learned countryman, and understands the whole passage to relate to Egypt. As for the Nile being derived from India, he tells us it was the universal opinion of the ancients, that this river rose in India, which he confirms by the authority of Alexander, who thought he had found the source of the Nile, when he arrived at the Indus. Ruæus also rejects the Indus, interpreting the whole passage concerning the Nile, deriving it from the Ethiopians, who were called Indians by the ancients. He interprets

Quaque pharetratæ vicinia Persidis urget,

"where the countries bordering "on the quivered Persians touch "Egypt." These countries, he says, are Arabia, Syria, &c. all which are comprehended by the poet under the name of Persia, because they were all subdued by Cyrus, and his son Cambyses. Catrou proposes a new solution of this difficult passage. He supposes Virgil to mean the whole course of the Nile, the lower Egypt in the three first verses, the upper Egypt in the two next, and the source of the Nile in the two last, concluding with ver. 294, which plainly shews that the Poet intended to describe only one country. For my own part, I take Virgil, by all that he has here said, to mean only a description of the Delta, or lower Egypt. Canopus is the west angle of that triangular region, Pelusium is the east angle, being nearest to Persia, and the south angle is the point, where the Nile is divided, to form the Delta. I shall endeavour to explain what has been said, in the following notes on the particular expressions.

Pellæi Canopi.] Strabo tells us, that this city was so called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *stadia* distant from Alex-

inhabits the banks of the Nile, stagnating with its overflowing waters, and is carried round about its own fields in painted galleys; and where the river that flows down even from the sun-burnt Indians presses the borders of quivered Persia, and fertilizes green Egypt with black ooze,

Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura faselis;
Quaque pharetratæ vicinia Persidis urget,
Et viridem Ægyptum nigra fœcundat arena,

andria: Κάνωβος δ' ἐστὶ πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας πεζῇ ἰοῦσιν, ἐπώνυμος Κανώβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος αὐτόθι. Pella, according to the same author, was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων τὴν Φιλίππου καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the most considerable mouths of the Nile, being the nearest to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil describes the west side of the Delta, by calling it the Pellæan Canopus, on account of the neighbourhood of Alexandria.

Gens fortunata.] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuso stagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raised by art, which at that time have the appearance of so many islands: Ἐν δὲ ταῖς ἀναβάσεσι τοῦ Νείλου, καλύπτεται πᾶσα, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν, ἢ χωμάτων ἴδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόῤῥωθεν ὄψιν.

290. *Pharetratæ vicinia Persidis.*] The Persians were famous for riding, hunting, and shooting arrows. We are not to understand the Poet in this place, as speaking of Persia strictly so called, which was bounded on the west by Susiana and Media, on the north by Parthia, on the east by Caramania, and on the south by the Persian gulph, but of the empire of those people extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the east by the *mare erythræum*, on the north by the Black sea, on the west by Cyprus and Egypt, and on the south by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἕω μὲν, ἡ ἐρυθρὰ θάλαττα· πρὸς ἄρκτον δὲ, ὁ Εὔξεινος πόντος. πρὸς ἑσπέραν δὲ, Κύπρος καὶ Αἴγυπτος. πρὸς μεσημβρίαν δὲ Αἰθιοπία. Here then we see plainly how the Nile may press the borders of Persia, since the Persians had extended their dominion as far as to Egypt. The Poet had before spoken of the west side of the Delta under the name of Canopus: and now he expresses the east side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians. Catrou finds some colonies of Persians seated on each side of the Upper Egypt, which he thinks the Poet means in this verse.

291. *Viridem Ægyptum.*] Hardouin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another observation, that Virgil does not use to be guilty of such tautology, as to make a double description of the same place, he concludes, that the Poet must speak of two different countries. Then finding mention in Pliny of a triangular island at the mouth of the Indus, he ventures to affirm, that Virgil meant this island by *viridem Æ-*

Et diversa ruens septem discurrit in ora — and pouring along divides itself into seven mouths:

gyptum, because it resembled the lower Egypt or Delta, in its triangular shape, and that the epithet *viridis* is only a translation of Prasiane. But *viridis* is by no means a cold epithet for Egypt, being very proper to express the great fertility of that country, when overflowed by the Nile. As for the island Prasiane, Pliny does not say it is triangular. I do not find any mention of it, except in the twentieth chapter of the sixth book, where he says it is a very large island, and that there is another near it named Patale: "Amplissimam insulam "efficiens, quæ Prasiane nominatur, "et aliam minorem quæ Patale." As for Patale, he says in the next chapter, that it is triangular: "Sed "ante sunt aliæ, Patale, quam sig- "nificavimus, in ipsis faucibus Indi "triquetra figura ccxx. M. pass. "latitudine." But he no where says any thing of its greenness or fertility. And to me it appears a great violence to make Virgil call two Indian islands *green Egypt*, because one of them resembles it in shape, and the other is derived from a Greek word signifying *green*; which etymology, however, is not very certain, since the learned father himself confesses in another place, that Prasiane is derived from the name of the inhabitants, who were called Prasii: "Prasiane, a "Prasiis, Indi amnis accolis, quo- "rum ditionis fuit, nomen invenit." As for the imaginary tautology, it has been observed already, that Virgil does not describe the same place twice; but only distinguishes Egypt, by describing the two sides of the triangle, within which it is contained.

Nigra arena.] La Cerda thinks these words are a proof, that Virgil did not mean Egypt, because the soil of the Nile is ooze, and not sand. But *arena* is frequently used for any sort of soil; and besides it has been observed by travellers of the best credit, that the natural soil of Egypt is sand.

292. *Septem discurrit in ora.*] The seven mouths of the Nile are so very famous, and so frequently spoken of, that it may seem unnecessary to say any thing here concerning them. But as the sense of this passage very much depends on a right understanding of the form of the lower Egypt, I shall follow the description given of it by Strabo. This famous geographer observes, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the sides of the triangle are two channels of the Nile, running down on each side of it to the sea; that on the right hand to Pelusium, and that on the left to Canopus and Heraclium: and the base is the sea-coast between Pelusium and Heraclium. Thus the island is encompassed by the sea, and two channels of the Nile; and is called Delta, because it resembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμόνων, ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους ὁ Νεῖλος, ἕως τοῦ καλουμένου χωρίου Δέλτα. εἶτ' ἐπὶ κορυφὴν σχιζόμενος ὁ Νεῖλος, ὡς φησιν ὁ Πλάτων, ὡς ἂν τριγώνου κορυφὴν ἀποτελεῖ τὸν τόπον τοῦτον· πλευρὰς δὲ τοῦ τριγώνου τὰ σχιζόμενα ἑφ' ἑκάτερα ῥεῖθρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς κατὰ Πηλούσιον. τὸ δ' ἐν ἀριστερᾷ τῆς κατὰ Κάνωβον, καὶ τὸ πλησίον Ἡράκλειον, προσαγορευόμενον· βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλουσίου· καὶ τοῦ Ἡρακλείου· Γέγονε δὲ ἡ νῆσος ἔκ τε τῆς θα-

all this country places a sure expectation in this art. First, they choose out a small place, that is contracted within a narrow compass for this purpose:

Usque coloratis amnis devexus ab Indis: 293
Omnis in hac certam regio jacit arte salutem.
Exiguus primum, atque ipsos contractus ad usus

λάττης, καὶ τῶν ῥευμάτων ἀμφοῖν τοῦ ποταμοῦ. καὶ καλεῖται Δέλτα, διὰ τὴν ὁμοιότητα τοῦ σχήματος. A little afterwards he sets down the names of the seven mouths of this river: Μετὰ δὲ στόμα τὸ Κανωβικὸν ἔστι τὸ Βολβιτικόν· εἶτα τὸ Σεβεννιτικὸν καὶ τὸ Φατνικόν. . . . . Τῷ δὲ Φατνικῷ συνάπτει τὸ Μενδήσιον· εἶτα τὸ Τανιτικόν, καὶ τελευταῖον τὸν Πηλουσιακόν. I wonder none of the commentators have proposed the Ganges, as the river here meant; for Virgil himself, in the ninth Æneid, describes it as having seven mouths like the Nile:

——— Medio dux agmine Turnus
Vertitur arma tenens, et toto vertice supra est.
Ceu *septem surgens sedatis amnibus altus*
Per tacitum *Ganges*: aut pingui flumine Nilus,
Cum refluit campis, et jam se condidit alveo.

293. *Coloratis amnis devexus ab Indis.*] Huet, to solve the difficulty of the Nile's being said to flow from the Indians, has discovered, that the ancients imagined the source of the Nile to be in India properly so called, which doctrine he supports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himself was convinced of his error. When Alexander, says he, saw crocodiles in the Hydaspes, and Egyptian beans in the Acesine, he fancied he had found the source of the Nile, and prepared a fleet in order to invade Egypt that way. But he soon found it was impossible to put it in execution. For there are many rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themselves, and then there is Ariana, and the Persian and Arabian gulphs, and all Arabia and Troglodytica: Ἀλέξανδρον δ' ἐν μὲν τῷ Ὑδάσπῃ κροκοδείλους ἰδόντα, ἐν δὲ τῷ Ἀκεσίνῃ κυάμους Αἰγυπτίους, εὑρηκέναι δόξαι τὰς τοῦ Νείλου πηγὰς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκεῖσε πλευσόμενον· μικρὸν δ' ὕστερον γνῶναι, διότι οὐ δύναται ὁ ἥλπισε. Μέσον γὰρ μεγάλοι ποταμοὶ, καὶ δεῖνα ῥεῖθρα. Ὠκεανὸς μὲν πρῶτον, εἰς ὃν ἐκδιδόασιν οἱ Ἰνδικοὶ πάντες ποταμοί. ἔπειτα, ἡ Ἀριανὴ, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀράβιος, καὶ αὐτὴ ἡ Ἀραβία, καὶ ἡ Τρωγλωδυτική. But there is no occasion to have recourse to so absurd an opinion, if any did entertain it, since it is easy to prove that the Ethiopians, from whose country the Nile is allowed to descend, were frequently called Indians by the ancients. Thus our Poet himself, in the eighth Æneid, mentions Indians among the nations that assisted Anthony and Cleopatra:

——— Omnis eo terrore Ægyptus et *Indus*,
Omnis Arabs, omnes verterunt terga Sabæi.

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any oriental Indians in that army.

294. *Omnis regio.*] By these words the Poet plainly shews that he has been speaking only of one country.

295. *Exiguus primum*, &c.] It was the general opinion of antiquity, that bees were produced from

Eligitur locus: hunc angustique imbrice tecti
Parietibusque premunt arctis, et quatuor addunt,
Quatuor a ventis obliqua luce fenestras.
Tum vitulus, bima curvans jam cornua fronte,
Quæritur; huic geminæ nares, et spiritus oris
Multa reluctanti obstruitur, plagisque perempto
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt, et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.
Hoc geritur, zephyris primum impellentibus undas, 305
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat hirundo.

this they straiten with a narrow roof, and confined walls: and add four windows receiving an oblique light from the four quarters. Then they seek a steer of two years that just bends his horns: and whilst he struggles mightily they close up both his nostrils, and the breath of his mouth; and when he is bruised to death, his crushed bowels putrify, the skin remaining entire. Being thus placed, they leave him shut up: and put sprigs under him, thyme and fresh casia. This is done when the zephyrs first begin to stir the waters, before the meadows blush with new colours, before the chattering swallow hangs her nest upon the rafters.

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the putrid bodies of cattle. Varro says they are called *βουγόναι* by the Greeks, because they arise from putrified bullocks: "Denique ex "hoc putrefacto nasci dulcissimas "apes mellis matres, a quo eas "Græci *βουγόνας* appellant." And in another place he mentions their rising from these putrid animals, and quotes the authority of Archelaus, who says bees proceed from bullocks, and wasps from horses: "Apes nascuntur partim ex apibus, "partim ex bubulo corpore putre-"facto. Itaque Archelaus in epi-"grammate ait eas esse

"—— *Βοὸς φθινομένης πεποιημένα τέκνα.*

"Idem:

"*Ἵππων μὲν σφῆκες γενεὰ, μόσχων δὲ μέ-*
"*λισσαι.*"

Above all, we have the authority of the holy Scriptures, that bees will proceed from the putrid carcase of an animal. For, as we read in the fourteenth chapter of the book of Judges, "Samson went down, and "his father, and his mother, to "Timnath, and came to the vine-"yards of Timnath: and behold a "young lion roared against him. "And the Spirit of the Lord came "mightily upon him, and he rent "him as he would have rent a kid ".... and after a time .... he "turned aside to see the carcase "of the lion, and behold there was "a swarm of bees, and honey in "the carcase of the lion." It is not however to be imagined, that insects are generated from a putrefaction. The truth is, such carcases are a proper receptacle for their young; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obstruitur.*] Fulvius Ursinus says it is *obsuitur* in the old Colotian manuscript.

304. *Thymum.*] See the note on ver. 122.

Casias.] See the note on book ii. ver. 213.

205. *Zephyris primum impellentibus undas.*] This wind is said by Pliny to begin to blow about the eighth of February. See the note on book iii. ver. 273.

307. *Hirundo.*] The time of the

In the mean time the moisture, growing warm in his tender bones, ferments; and animals, wonderful to behold, are formed, at first without feet, but in a little while having also buzzing wings, and continually more and more try the thin air: till at last they burst out like a shower pouring from the summer clouds; or like arrows driven from the impelling string, when the light Parthians enter into the battle. What god, O ye Muses, who invented this art for us? whence did this new experience of men take its rise? The shepherd Aristæus flying from Penelan Tempe,

Interea teneris tepefactus in ossibus humor
Æstuat, et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pennis
Miscentur, tenuemque magis magis aëra carpunt;
Donec, ut æstivis effusus nubibus imber,
Erupere; aut ut nervo pulsante sagittæ,
Prima leves ineunt si quando prœlia Parthi.
Quis deus hanc, Musæ, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?
Pastor Aristæus fugiens Peneïa Tempe,

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swallows coming is said by Columella to be about the twentieth or twenty-third of February: "Decimo Calendas Martii leo desinit "occidere, venti septentrionales, qui "vocantur ornithiæ, per dies triginta esse solent, tum et hirundo "advenit:" and "Septimo Calendas Martii ventosa tempestas, "hirundo conspicitur." Pliny says it is on the twenty-second: "Octavo calendas Martii hirundinis "visus."

311. *Tenuemque magis magis.*] The King's, the Bodleian, one of Dr. Mead's manuscripts, and most of the old editions have *tenuem magis ac magis.* In the other of Dr. Mead's manuscripts, it is *tenuemque magis ac magis,* where *que* is redundant.

Carpunt.] Pierius found *captant* in an old manuscript, which reading is countenanced by *frigus captabis opacum,* and by *captavit naribus auras.*

312. *Ut.*] It is *et* in one of Dr. Mead's manuscripts.

313. *Erupere; aut ut.*] Pierius found *eripuere* in some ancient manuscripts, and in others *erupere velut.* The last reading he thinks more sweet, and the former more numerous. In one of the Arundelian manuscripts it is *velut,* and in one of Dr. Mead's *vel ut.*

314. *Parthi.*] See the note on book iii. ver. 31.

315. *Quis deus,* &c.] The Poet concludes the Georgicks with the fable of Aristæus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristæus for the loss of his bees, and his mother's permission to him to enter the sources of the rivers.

Extudit.] In the Bodleian, one of the Arundelian, and in both Dr. Mead's manuscripts, it is *excudit.*

317. *Pastor Aristæus.*] I have already said something of Aristæus, in the notes on ver. 14. of the first Georgick; but as the fable of him takes up so considerable a part of the fourth, I shall say something more of him in this place.

It is generally agreed, that he was the son of Apollo, though Cicero, in one of his orations against Verres, makes him the son of Bacchus: "Aristæus, qui, ut Græci ferunt, "*Liberi filius,* inventor olei esse di"citur, una cum *Libero patre* apud "illos eodem erat in templo conse"cratus." And yet Cicero himself, in his third book *de Natura Deorum,* allows him to be the son of Apollo: "Aristæus, qui olivæ dicitur in-

Amissis, ut fama, apibus morboque fameque,
Tristis ad extremi sacrum caput adstitit amnis,
Multa querens, atque hac affatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus 321

his bees, as is reported, being lost by disease and famine, stood mournful at the sacred head of the rising stream, grievously complaining; and thus addressed his parent: O mother, Cyrene, O mother, who inhabitest the bottom of this spring,

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"ventor, Apollinis filius." He was born in Libya, whither Apollo transported his mother, in order to enjoy her, according to Pindar: Νῦν δ' εὐρυλείμων πότνιά σοι Λιβύα δέξεται εὐκλέα νύμφαν δώμασιν ἐν χρυσέοις πρόφρων . . . . . τόθι παῖδα τέξεται . . . . . μίγεν ἐν πολυχρύσῳ Λιβύᾳ. He married Autonoë the daughter of Cadmus, by whom he had Acteon. After the death of this son, being informed by the oracle of Apollo, that he should receive divine honours in the island Cea, he removed thither, where, offering sacrifice to Jupiter, he obtained the ceasing of a plague, and was therefore honoured by them as a god after his death. He is said also to have visited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uses of oil and honey, and the manner of curdling milk. The scene of the fable, as it is here related by Virgil, is placed in Thessaly.

Peneïa Tempe.] *Tempe,* as was observed in the note on book ii. ver. 469, is used by the poets to express any pleasant plain; but here the epithet *Peneïa* plainly determines, that the real Thessalian Tempe is meant. The river Peneus rises in Pindus, a great mountain of Thessaly, and flows through the delightful plains of the Thessalian Tempe. Thus Ovid:

Est nemus Hæmoniæ, prærupta quod undique claudit
Sylva; vocant Tempe: per quæ Penëus ab imo
Effusus Pindo spumosis volvitur undis;
Dejectuque gravi tenues agitantia fumos
Nubila conducit, summasque aspergine sylvas
Impluit; et sonitu plus quam vicina fatigat.

A pleasant grove within Æmonia grows,
Call'd Tempe; which high ragged cliffs inclose,
Through this Peneus, pour'd from Pindus, raves,
And from the bottom rowles, with foaming waves,
That by steep down-falls tumbling from on hie,
Ingender mists, which smoke-like, upward flie,
That on the dewy tops of trees distill,
And more than neighbouring woods with noises fill.

SANDYS.

Theocritus also mentions the *beautiful Peneian Tempe* and *Pindus* together:

Ἢ κατὰ Πενειῷ καλὰ Τέμπια, ἢ κατὰ Πίνδῳ.

319. *Extremi.*] Pierius found *extremum* in some ancient manuscripts.

Caput.] Some understand this of the mouth of the river; but that was near Tempe, where Aristæus was supposed to dwell. He forsook the plains, and retired to the springs of the river, and the mountain Pindus.

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypseus, king of the Lapithæ, son of the Naiad Creusa, by Peneus: Ξυνὸν ἁρμόζοισα Θεῷ τε γάμον μιχθέντι κούρᾳ Δ' Ὑψέος εὐρυβίας· ὃς Λαπιθᾶν ὑπερόπλων τουτάκις ἦν βασιλεύς, ἐξ Ὠκεανοῦ γένος ἥρως δεύτερος, ὅν ποτε Πίνδου κλεεννᾶις ἐν πτυχαῖς Ναὶς εὐφρανθεῖσα Πηνειοῦ

why did you bear me detested by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbræan Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? See, I lose, whilst you are my mother, even this glory of mortal life, which trying all things I had scarce struck out from the diligent care of fruits and cattle. But proceed, and with your own hand root up my happy groves: set hostile fire to my stalls, and destroy my harvests: burn down my plantations, and exercise a strong bill against my vines; if you have taken such great offence at my praise. But his mother heard the voice under the bed of the deep river: the Nymphs were carding the Milesian wool, dyed with a full sea-green colour, around her; both Drymo and Xanthe, and Ligea and Phyllodoce,

Ima tenes, quid me præclara stirpe deorum,
Si modo, quem perhibes, pater est Thymbræus Apollo,
Invisum fatis genuisti? aut quo tibi nostri
Pulsus amor? quid me cælum sperare jubebas?
En etiam hunc ipsum vitæ mortalis honorem
Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre relinquo.
Quin age, et ipsa manu felices erue sylvas:
Fer stabulis inimicum ignem, atque interfice messes:
Ure sata, et validam in vites molire bipennem;
Tanta meæ si te ceperunt tædia laudis.
At mater sonitum thalamo sub fluminis alti
Sensit: eam circum Milesia vellera Nymphæ
Carpebant, hyali saturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

λέχει Κρέοισ' ἔτικτεν Γαίας Συγάτηρ. Almost the whole ninth Pythian ode is taken up with the account of Cyrene, of which I shall give an abstract. This beautiful young lady was educated by her father, in the valleys of Pindus. Her whole delight was in hunting wild beasts, which greatly tended to the security of her father's cattle. Apollo happened to see her fighting with a lion, and fell in love with her, in consequence of which he carried her into Africa, where she was delivered of our Aristæus, and gave her name to the famous city Cyrene.

323. *Thymbræus Apollo.*] Apollo had this surname from Thymbra, a town of Troas, where he had a famous temple.

328. *Extuderat.*] In the King's, one of the Arundelian manuscripts, and in some of the old editions, it is *excuderat:* in both Dr. Mead's manuscripts it is *excuterat.*

331. *Bipennem.*] The *bipennis* is a sort of bill with two edges.

334. *Sensit.*] Pierius found *sentit* in some ancient manuscripts.

Milesia vellera.] See the note on book iii. ver. 306.

335. *Hyali.*] This colour is a sea-green, or glass colour, ὕαλος signifying *glass.*

336. *Drymoque,* &c.] The poets seem fond of making long catalogues of nymphs; as may be seen in Hesiod, Homer, and others.

Ruæus gives the following etymology of their names: Drymo from δρύμος, a wood of oaks; Xantho from ξανθὴ, yellow or golden; Ligea from λίγεια, canorous; Phyllodoce from φύλλον, a leaf, and δέχομαι, I

Cæsariem effusæ nitidam per candida colla:
Nesæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,

having their shining hair diffused over their snowy necks; Nesæe, and Spio, and Thalia, and Cymodoce, and Cydippe, and golden Lycorias, the one a virgin,

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take; Nesæe from νῆσος, an island; Spio from σπεῖον, a den; Thalia from θάλλω, I flourish; Cymodoce from κύμα, a wave, and δέχομαι, I take; Cydippe from κῦδος, glory, and ἵππος, a horse; Lycorias from λύκος, a wolf; Clio from κλείω, I praise; Ephyre from φύρω, I water; Opis from ὤψ, ὦπος a countenance; Deïopea from δήϊος, ardent, and ὄψ, ὄπος, a voice. Dryden has added epithets to several of these names, which are not warranted either by the original, or their etymologies:

Spio with Drymo *brown*, and Xanthe *fair*,
And *sweet* Phyllodoce,
Opis the *meek*, and Deiopeia *proud*,
Nisea *lofty*,
Thalia *joyous*, Ephyre the *sad*.

Grimoaldus has given a large paraphrase on all these names, which it may not be amiss to translate: "In the first place Drymo, so called "from a grove of oaks. Then "Xantho, named either from a "yellow colour, or from a river of "Troy of the same name, which is "called also Scamander. Afterwards Ligea, who had her name "from the sound of flowing waters, "or from a tree or herb, called by "the Greeks Ligeon. Then Phyllodoce, so called from receiving "leaves. And Nesæa, who had "her name either from spinning, "swimming, or washing. Speio "also, so called from dens and caverns of rivers. Thalia also, "named from greenness, joy, and "mirth. And Cymodoce, so called "from receiving and quieting "waves. Also Cydippe, a riding "virgin, who had her name from "the excellence and glory of her "horses. Also Lycorias, who was "married, and had the manners of "a wolf. And Clio, who uses to "bring praise and glory to men. "And her sister Beroë, who retained "the name of an old woman of "Epidaurus, into whom Juno "changed herself, to persuade Semele, to entreat of Jupiter, that "he would appear to her with his "full glory. Ephyre also was present, from whom the city Corinth "took its ancient name. Opis "also, a nymph full of care and "consideration. There was Asian "Deïopeia also, a warlike and "strong virago. And lastly Arethusa, a huntress, and companion "of Diana, who took her name "from a Sicilian fountain, who "throwing away her arrows fled "from Alpheus pursuing her."

336. Phyllodoce.] In both the Arundelian, and in one of Dr. Mead's manuscripts, it is *Phyledoce.* In Dr. Mead's other manuscript it is *Phillidoce.*

338. Nesæe, &c.] This verse is omitted in one of Dr. Mead's manuscripts: and in some others, according to Pierius, and Fulvius Ursinus.

Cymodoce.] In one of the Arundelian manuscripts it is *Cynodoce.*

339. Cydippeque et flava Lycorias.] In the King's, the Cambridge, one of the Arundelian manuscripts, and in the old Nurenberg edition it is *Cydippe et flava Lycorias.* Pierius found *Cydippeque et flava Lycorias* in the Lombard manuscript, which he thinks is Virgil's manner. This reading is generally admitted.

the other having just experienced the first labours of Lucina; and Clio and her sister Beroe, both daughters of Oceanus: both begirt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deiopeia, and Arethusa having at length laid her shafts aside. Among whom Clymene was relating the vain care of Vulcan, and the deceits of Mars, and his sweet thefts, and enumerated the frequent amours of the gods down from Chaos. Whilst the nymphs were hearkening to this song, as they turned the soft work, again the lamentations of Aristæus struck his mother's ears; and all were astonished in their glassy seats:

Altera tum primos Lucinæ experta labores:
Clioque et Beroë soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Asia Deïopea;
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos, et dulcia furta:
Aque Chao densos divum numerabat amores.
Carmine quo captæ, dum fusis mollia pensa
Devolvunt; iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes

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343. *Et Asia Deïopea.*] Paul Stephens and Schrevelius read *atque Asia Deïopea.* Some read *atque Asia et Deïopeia,* making Asia and Deïopeia two nymphs. But I believe *Asia* is an adjective, meaning that she belonged to the *Asian fen:* see the note on book i. ver. 383.

344. *Tandem positis velox Arethusa sagittis.*] The nymph Arethusa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being pursued by the river god Alpheus, she was changed into a fountain by Diana.

345. *Curam Clymene narrabat inanem Vulcani,* &c.] This story of the amour of Mars and Venus, and their being caught in a net by Vulcan, is sung by Demodocus, in the eighth Odyssey. The Poet calls Vulcan's care *vain,* either because it did not hinder the lovers from enjoyment, or perhaps because, according to the song in Homer, the discovery of Mars seemed to be envied by the gods:

Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων.
Ἑρμεία Διὸς υἱὲ, διάκτορε, δῶτορ ἐάων.
Ἦρά κεν ἐν δεσμοῖσι θέλοις κρατεροῖσι πιεσθεὶς
Εὐδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;
Τὸν δ' ἠμείβετ' ἔπειτα διάκτορος Ἀργειφόντης.
Αἴ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπόλλον·
Δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,
Τμεῖς δ' εἰσορόωντε θεοὶ, πᾶσαι τε θέαιναι,
Αὐτὰρ ἐγὼν εὐδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.
Ὣς ἔφατ' ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.

——— He who gilds the skies,
The gay Apollo thus to Hermes cries.
Wou'dst thou enchain'd like Mars, oh Hermes, lie
And bear the shame like Mars, to share the joy?
O envied shame! (the smiling youth rejoin'd,)
Add thrice the chains, and thrice more firmly bind;
Gaze all ye gods, and ev'ry goddess gaze,
Yet eager I would bless the sweet disgrace.
Loud laugh the rest.

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347. *Aque Chao.*] According to Hesiod, Chaos was before the other gods; and from him the rest were generated:

Ἤτοι μὲν πρώτιστα Χάος γένετ'.
. . . . . .
Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο.

Numerabat.] It is *narrabat* in one of Dr. Mead's manuscripts, and in the old Venice edition of 1476 and 1482.

350. *Vitreisque sedilibus.*] In the

Obstupuere: sed ante alias Arethusa sorores
Prospiciens, summa flavum caput extulit unda,
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror; ipse tibi tua maxima cura
Tristis Aristæus Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit.
Huic percussa nova mentem formidine mater,
Duc age duc ad nos; fas illi limina divum
Tangere, ait: simul alta jubet discedere late
Flumina, qua juvenis gressus inferret: at illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida regna,

but Arethusa looking forwards beyond the other sisters, raised her golden head above the top of the water; and called from afar; O sister Cyrene, not in vain astonished at so great a wailing; your own Aristæus, your greatest care, stands grievously lamenting, by the spring of your father Peneus, and calls you cruel by name. Hence the mother having her mind smitten with a new dread, cries, Come, bring him, bring him to us; it is lawful for him to touch the thresholds of the gods. At the same time she commands the deep river to open wide, for the youth to enter: and the water stood round him heaped up like a mountain, and received him into its vast bosom, and admitted him under the river. And now admiring the habitation of his mother, and the watery realms,

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King's manuscript it is *vitreis quoque sedibus.*

352. *Flavum.*] Pierius reads *placidum:* but he is better pleased with *flavum,* which he found in most of the ancient manuscripts.

355. *Penei genitoris.*] We have seen already, that Peneus, according to Pindar, was the grandfather of Cyrene.

357. *Huic.*] In one of the Arundelian, one of Dr. Mead's manuscripts, and in some old printed editions, it is *hinc.*

359. *Discedere.*] It is *descendere* in one of Dr. Mead's manuscripts.

361. *Curvata in montis faciem.*] Thus Homer:

Ποροφύρεον δ' ἄρα κῦμα περιστάθη οὔρεϊ ἶσον
Κυρτωθὲν, κρύψεν τε θέον.

Thus also Ovid:

Cum mare surrexit; cumulusque immanis aquarum
In montis speciem curvari, et crescere visus.

363. *Jamque domum,* &c.] This paragraph contains the entrance of Aristæus within the earth, and his astonishment at the sight of the sources of the several rivers.

Servius observes, that what is here said is not by a poetical liberty, but is taken from the sacred mysteries of the Egyptians. For on certain days sacred to the Nile, some boys, born of holy parents, were delivered to the nymphs by the priests. Who, when they were grown up and returned back, related that there were groves under the earth, and an immense water containing all things, and from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum.*

Homer makes the ocean to be the source of all rivers:

——— βαθυῤῥείταο μέγα σθένος ὠκεανοῖο,
Ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
Καὶ πᾶσαι κρῆναι καὶ φρείατα μακρὰ ναουσίν.

Th' eternal ocean, from whose fountains flow
The seas, the rivers, and the springs below.

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and the lakes shut up in dens, and the sounding groves, he went along, and astonished at the vast motion of the waters, he surveyed all the rivers gliding under the earth in different places. Phasis and Lycus, and the head whence great Enipeus first breaks forth, whence father Tyber, and whence the floods of Anio, and Hypanis sounding over the rocks, and Mysian Caicus,

Speluncisque lacus clausos, lucosque sonantes,
Ibat, et ingenti mota stupefactus aquarum,
Omnia sub magna labentia flumina terra
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caïcus,

But Plato, whom Virgil seems to follow here, as he did before concerning the soul of the world, supposes all the rivers to rise from a great cavern, which passes through the whole earth, and is called by the poets *Barathrum*, and Tartarus: Ἓν τι τῶν χασμάτων τῆς γῆς, ἄλλως τε μέγιστον τυγχάνει ὂν, καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς· τοῦτο ὅπερ Ὁμήρος εἴτε λέγων αὐτὸ,

Τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον.

ὃ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. This opinion of Plato is largely opposed by Aristotle, in his second book of Meteorology; Τὸ δὲ ἐν Φαίδωνι γεγραμμένον περί τε τῶν ποταμῶν καὶ τῆς θαλάττης, ἀδύνατόν ἐστι. The doctrine however of a subterraneous abyss of waters has been of no small use to some modern philosophers in the construction of their theories.

367. *Phasimque Lycumque.*] These rivers, according to Strabo, are two of the most famous of Armenia, and fall into the Black sea: Ποταμοὶ δὲ πλείους μέν εἰσιν ἐν τῇ χώρᾳ. γνωριμώτατοι δὲ Φᾶσις μὲν καὶ Λύκος, εἰς τὴν Ποντικὴν ἐκπίπτοντες θάλατταν. (Ἐρατοσθένης δ' ἀντὶ τοῦ Λύκου τίθησι Θερμώδοντα οὐκ εὖ.) εἰς τὴν Κασπίαν δὲ Κύρος, καὶ Ἀράξης· εἰς δὲ τὴν Ἐρυθρὰν ὅ τε Εὐφράτης, καὶ ὁ Τίγρις.

368. *Primum se erumpit Enipeus.*] Pierius found *primum se rumpit* in the Roman manuscript: and *primum erumpit* in that oblong one, which Pomponius Lætus used to call his darling; also in the Medicean it had been altered from the same reading. I find *primus erupit* in the King's manuscript, *primum erupit* in one of Dr. Mead's, and *primum se erupit* in the Cambridge manuscript, and in the old Venice edition of 1475.

Pierius found *Enipheus* in some old manuscripts. It is *Enitheus* in one of Dr. Mead's.

Enipeus is a river of Thessaly flowing through Pharsalus, and falling into Peneus, according to Strabo: Ὁ δ' Ἐνιπεὺς ἀπὸ τῆς Ὀθρυὸς παρὰ Φαρσάλον ῥυεὶς, εἰς τὸν Ἀπιδανὸν παραβάλλει, ὁ δ' εἰς τὸν Πηνειόν.

Homer calls this river the divine Enipeus, and the beautiful streams of Enipeus:

Φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο,
Ἣ ποταμοῦ ἠράσατ' Ἐνιπῆος θείοιο
Ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι·
Καί ῥ' ἐπ' Ἐνιπῆος πωλίσκετο καλὰ ῥέεθρα.

369. *Pater Tiberinus.*] The Tyber, on the banks of which Rome is built.

One of Dr. Mead's manuscripts has *caput* instead of *pater.*

Aniena fluenta.] The Anio is a river of Italy.

370. *Hypanis.*] The Hypanis is a river of Scythia.

Mysusque Caïcus.] The Caïcus rises in Mysia.

Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum; et nati fletus cognovit inanes
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantelia villis.

and Eridanus having the face of a bull with gilded horns; than which no river rushes more violently through the fruitful fields into the shining sea. After he was arrived under the roof of the chamber hanging with pumice stones, and Cyrene knew the vain lamentations of her son; her sisters in order pour pure water on his hands, and bring smooth towels:

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371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called also the Po, is a great and famous river of Italy. It is common with the poets to represent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined the Poet to mean the Red sea: a monstrous supposition, that a river should rise in Italy, and have its outlet near India. Purple is an epithet frequently given to the sea by the ancients. See the note on book iii. ver. 359.

Effluit.] I follow Heinsius; though *influit* is the common reading. Pierius found *effluit* in the Roman and other most ancient manuscripts.

374. *Postquam est,* &c.] This paragraph contains the reception of Aristæus by his mother, her instructions, and the character of Proteus.

375. *Perventum et nati fletus.*] In the king's manuscript it is *Perventum nati flentes;* where *flentes* is manifestly a mistake.

Inanes.] Servius says these lamentations were *vain,* because they were moved by things easy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruæus interprets *inanes, immoderatos:* but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expression. Thus our Poet again in the first Æneid:

Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.

377. *Tonsisque ferunt mantelia villis.*] It is commonly spelt *mantilia:* but Heinsius and Masvicius read *mantelia,* which I find also in the Bodleian, and in one of Dr. Mead's manuscripts. Vossius also prefers *mantelia,* and observes that this word is written *mantelum, mantellum,* and *mantelium.* He also quotes a comment of the Servius of Fabricius, for it is not in that of Daniel, which I have by me, wherein Servius observes, that Varro called them *mantelia,* as it were *manutenia,* and that Plautus used *mantellum,* and Lucilius *mantella:* "Varro appellat mantelia, quasi manutenia. "Cæterum Plautus hujus singulare "mantellum posuit in Captivis:

"Nec his sycophantiis, nec fucis ullum "mantellum inveniam.
"Lucilius autem mantella dicit:
"——— Mappas, mantella, merum-"que,

"quæ Græci μάνδυα vocant." Vossius farther observes, that there is probably an error in this note of Servius, and that it should be *manuteria,* rather than *manutenia,* because Varro derives it *a tergendo,* and not *a tenendo;* "Mantelium "quasi manuterium, ubi manus "terguntur," says Varro.

Mantelium certainly signifies a *towel,* and it seems to have been

some load the tables with viands, and place full cups; the altars blaze with Panchæan fires. Then, says the mother, take these goblets of Mæonian wine: let us make a libation to Oceanus. At the same time she prays to Oceanus, the father of all things, and to the sister nymphs, of whom a hundred preserve the groves, a hundred the rivers. Thrice she poured liquid nectar on the burning fire; thrice the rising flame shone up to the top of the roof. With which omen being confirmed, she thus began: There is a prophet in the Carpathian gulph of Neptune,

Pars epulis onerat mensas, et plena reponunt
Pocula. Panchæis adolescunt ignibus aræ.
Et mater, cape Mæonii carchesia Bacchi; 380
Oceano libemus, ait, simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ sylvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa, 386
Est in Carpathio Neptuni gurgite vates,

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made of some woolly or nappy sort of cloth, which nice people had shorn or clipped, for the greater smoothness and delicacy. Our *napkins* were probably of the same sort formerly, the word seeming to have been derived from *nap*.

379. *Panchæis ignibus.*] Panchæa is a country of Arabia felix, famous for frankincense. Thus our Poet in the second Georgick:

Totaque thuriferis Panchaïa pinguis arenis.

380. *Mæonii carchesia Bacchi.*] Servius interprets *Mæonii, Lydii.* Philargyrius adds, that Lydia was anciently called Mæonia, and that the mountain Tmolus, famous for good wine, is in that country. Strabo mentions a country called Catacecaumene, which is otherwise called Mysia and Mæonia, and was remarkable for affording no other tree than that sort of vine from which the catacecaumenian wine is obtained, which yields to none in elegance: Μετὰ δὲ ταῦτ' ἐστὶν Κατακεκαυμένη λεγομένη χώρα, μῆκος μὲν καὶ πεντακοσίων σταδίων, πλάτος δὲ τετρακοσίων, εἴτε Μυσίαν χρὴ καλεῖν, εἴτε Μεονίαν· λέγεται γὰρ ἀμφοτέρως· ἄπαυλα ἀδένδρος, πλὴν ἀμπέλου τῆς τὸν Κατακεκαυμενίτην φερούσης οἶνον, οὐδενὸς τῶν ἐλλογίμων ἀρετῇ λειπόμενον.

The *carchesium* was an oblong sort of cup, a little flatted about the middle, and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum.*] This expression is according to the philosophy of Thales, who was of opinion, that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα Τηθύν.

384. *Perfudit nectare Vestam.*] In one of Dr. Mead's manuscripts it is *perfundit.*

Nectar is here used for wine, as in the fifth Eclogue:

Vina novum fundam calathis Arvisia nectar.

The ancients had two Vesta's, one the mother of Saturn, who is the same with the earth; and the other the daughter of the same deity, who presides over hearths. See the note on book i. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an island of the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian.

Cæruleus Proteus, magnum qui piscibus æquor
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiæ portus patriamque revisit 390
Pallenen: hunc et nymphæ veneramur, et ipse
Grandævus Nereus: novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est: immania cujus
Armenta, et turpes pascit sub gurgite phocas. 395
Hic tibi, nate, prius vinclis capiendus, ut omnem

blue Proteus, who measures the great sea with fishes, and with his chariot drawn by two-legged horses. He now revisits the ports of Emathia, and his own country Pallene; him we nymphs reverence, as does also aged Nereus; for the prophet knows every thing, what is, what was, and what is to come. For so Neptune has thought fit: whose monstrous herds, and ugly sea calves he feeds under the gulph. Him, my son, you must first take in chains, that he may

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388. *Proteus.*] It does not appear certainly from ancient history, who this Proteus really was. Homer makes him an Egyptian. Herodotus represents him as a king of Egypt. Some suppose him to have been a sophist, others a tumbler, &c. Sir Isaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a viceroy to Amenophis, and to have governed some part of the lower Egypt, in his absence. The poets however have made him a sea-god, and servant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyssey, where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr. Mead's manuscripts.

Bipedum equorum.] These fictitious sea-horses are supposed to resemble horses in their foreparts with two legs, and to end in a tail like fishes. Therefore Virgil calls them both fishes and horses.

390. *Emathiæ.*] See the note on book i. ver. 489.

391. *Pallenen.*] Pallene is a peninsula of Macedon. Virgil makes this the native country of Proteus, though it has been already observed, Homer calls him an Egyptian. He might perhaps be born in Macedon, and then travel into Egypt; for according to Herodotus, he was an obscure person in that country.

Veneramur.] It is *venerantur* in the King's and in one of the Arundelian manuscripts, and in the old Paris edition of 1494.

393. *Sint.*] It is *sunt* in one of Dr. Mead's manuscripts.

Fuerint.] It is *fuerant* in one of the Arundelian manuscripts.

Trahantur.] It is *trahuntur* in the King's manuscript.

394. *Ita Neptuno visum est.*] Homer makes Proteus a servant of Neptune:

Ἀθάνατος Πρωτεὺς Αἰγύπτιος ὅς τε θαλάσσης
Πάσης βένθεα οἶδε. Ποσειδάωνος ὑποδμώς.

Proteus a name tremendous o'er the main,
The delegate of Neptune's wat'ry reign.
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396. *Vinclis capiendus.*] Homer says he must be seized, in order to make him discover what is required of him:

Τόνγ' εἶπως σὺ δύναιο λοχησάμενος λελαβέσθαι,
Ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
Νόστον θ' ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.

Watch with insidious care his known abode;

discover the whole cause of the disease, and give you good success. For without force, he will not give you any advice, nor can you win him by prayers: when you have taken him, use violence and chains; against these his tricks will be vain. When the sun has scorched the middle of the day, when the herbs wither, and the shade is grateful to the cattle, then I myself will lead you to the senior's retirement, where he withdraws from the waters; that you may easily attack him whilst he is overcome with sleep. But when you hold him fast with your hands and chains; then will he deceive you with various forms and appearances of wild beasts.

Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes: vim duram et vincula capto
Tende: doli circum hæc demum frangentur inanes.
Ipsa ego te, medios cum sol accenderit æstus,
Cum sitiunt herbæ, et pecori jam gratior umbra est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.
Verum ubi correptum manibus, vinclisque tenebis;
Tum variæ eludent species atque ora ferarum.

There fast in chains constrain the various god:
Who bound obedient to superior force,
Unerring will prescribe your destin'd course.
Mr. Pope.

399. *Flectes.*] Pierius found *vinces* in the Medicean manuscript. It is the same in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts.

401. *Medios cum sol accenderit æstus.*] It is *accederit* in one of Dr. Mead's manuscripts.

The heat of the day is mentioned also by Homer:

Ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει.

When through the zone of heav'n the mounted sun
Hath journey'd half, and half remains to run.
Mr. Pope.

403. *Senis.*] Thus Homer:

——— ὀλοφώϊα τοῖο γέροντος.

405. *Verum ubi correptum,* &c.] These changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινόμενος πειρήσεται ὅσσ' ἐπὶ γαῖαν
Ἕρπετὰ γίνονται, καὶ ὕδωρ, καὶ θηρσὶ δαΐζει πῦρ.
Τμεῖς δ' ἀσσημφῶς ἰχέμεν, μᾶλλόν τι πιέζειν·
Ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνίερηται ἐπίσσῃ,
Τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε,
Καὶ τότε δὴ σχέσθαί τε βίης, λῦσαί τε γέροντα
Ἥρως.

Instant he weats, elusive of the rape,
The mimic force of every savage shape:
Or glides with liquid lapse a murm'ring stream,
Or wrapt in flame, he glows at ev'ry limb.
Yet still retentive, with redoubled might
Through each vain passive form constrain his flight.
But when, his native shape resum'd, he stands
Patient of conquest, and your cause demands,
The cause that urg'd the bold attempt declare,
And sooth the vanquish'd with a victor's pray'r.
The bands relax'd, implore the seer to say
What Godhead interdicts the wat'ry way.
Mr. Pope.

406. *Eludent.*] So I read with the Cambridge and one of Dr. Mead's manuscripts, with most of the old editions, and Heinsius and Masvicius. Pierius found *ludent* in the Roman manuscript, *eludunt* in the old oblong one, *eludent* in the Lombard, the Medicean, and most of the ancient ones. It is *illudent* in both the Arundelian, and in the other

Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, et fulva cervice leæna:
Aut acrem flammæ sonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapsus abibit.
Sed quanto ille magis formas se vertet in omnes,
Tanto, nate, magis contende tenacia vincla;
Donec talis erit mutato corpore, qualem
Videris, incepto tegeret cum lumina somno.
Hæc ait, et liquidum ambrosiæ diffundit odorem;
Quo totum nati corpus perduxit: at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis, quo plurima vento
Cogitur, inque sinus scindit sese unda reductos;
Deprensis olim statio tutissima nautis.
Intus se vasti Proteus tegit objice saxi.
Hic juvenem in latebris aversum a lumine Nympha
Collocat: ipsa procul nebulis obscura resistit.

For on a sudden he will become a bristly boar, and a fell tyger, and a scaly dragon, and a lion with a yellow mane: or else he will make a roaring like fire, to escape the chains, or glide away in the form of flowing water. But the more he varies himself into all shapes, do you, my son, so much the more straiten the binding chains: till he shall transform his body into the same shape that you saw him have when he first went to sleep. Having said thus, she poured the liquid odour of Ambrosia upon her son, anointing his whole body with it; whence a fragrant gale breathes from his hair, and strong vigour is infused into his limbs. There is a great den in the hollow side of a mountain, where much water is driven in by the wind, and is divided into many bays, sometimes a most safe station for mariners in distress. Within this place Proteus hides himself behind a vast rock. Here the Nymph places the young man in ambush concealed from the light, and stands herself at a distance involved in a cloud.

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manuscript of Dr. Mead, which is admitted by La Cerda, Schrevelius, and Ruæus. Many read *illudunt*.

407. *Atra.*] *Id est sæva,* says Servius.

411. *Vertet.*] It is *vertit* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

415. *Hæc ait.*] This paragraph contains the seizing of Proteus.

Ambrosiæ.] Pierius found *ambrosia,* in the ablative case, in some manuscripts.

Diffundit.] Pierius says it is *depromit* in the Roman manuscript. I find *diffudit* in the King's, both Dr. Mead's manuscripts, and in some printed editions.

416. *Perduxit.*] Pierius found *perfudit* in the Roman manuscript.

417. *Aura.*] It is *auras* in the Roman manuscript, according to Pierius.

421. *Deprensis.*] It is *depressis* in the Cambridge manuscript.

422. *Intus.*] In some copies it is *inter.*

Vasti.] In the old Nurenberg edition it is *casti.*

Objice.] In all the manuscripts that I have collated, and in many of the printed editions, it is *obice.*

423. *Aversum alumine.*] In one of Dr. Mead's manuscripts, it is *aversum lumine* without *a.* Pierius found the same reading in most of the ancient manuscripts.

424. *Resistit.*] Some read *recessit;* but all the ancient manuscripts, according to Pierius, have *resistit.* It

Now rapid Sirius, scorching the thirsty Indians, blazed in the heavens, and the fiery sun had finished half his course: the herbs were parched, and the rays boiled the hollow rivers to mud being heated with dry channels: when Proteus went to his accustomed den from the waves: the watery race of the vast sea rolling about him, scattered the bitter spray far about. The sea calves spread themselves asleep on the floor. He, like a herdsman on the mountains, when evening brings home the calves from feeding, and the lambs sharpen the wolves with loud bleatings,

Jam rapidus, torrens sitientes Sirius Indos,
Ardebat cælo; et medium sol igneus orbem
Hauserat: arebant herbæ, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant.
Cum Proteus consueta petens a fluctibus antra
Ibat: eum vasti circum gens humida ponti
Exultans rorem late dispersit amarum.
Sternunt se somno diversæ in littore phocæ.
Ipse, velut stabuli custos in montibus olim,
Vesper ubi e pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni,

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is *resistit* in all the manuscripts that I have seen.

425. *Jam rapidus*, &c.] Here the Poet uses a beautiful circumlocution, to express the middle of one of the hottest days in summer. Sirius, a star of the first magnitude in the mouth of the dog, rises about the time of the sun's entering into Leo, towards the latter end of July, making what we call the dog days. He shews it to be the time of noon, by saying the sun had finished the middle or half of his course. All these words, *rapidus, torrens, sitientes, Indos, ardebat, igneus,* are expressive of great heat. He enlarges the idea, by representing the grass burnt up, and the rivers boiled to mud. It was the violent heat that caused Proteus to retire into his cave, where he would be the more easily surprised, being fatigued and glad to sleep.

427. *Arebant.*] It is *ardebant* in the King's manuscript.

431. *Dispersit.*] It is commonly read *dispergit:* but Pierius found *dispersit* in the Medicean and other manuscripts. I find *dispersit* in the King's, both the Arundelian, and in both Dr. Mead's manuscripts. This reading is admitted also by Heinsius and Masvicius.

Amarum.] The sea water is really bitter as well as salt. Homer has used the same epithet:

Πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.

432. *Diversæ.*] So Pierius found it in the Roman and other manuscripts of greater note. In one of the Arundelian manuscripts, in the old Nurenberg edition, and in Schrevelius, it is *diverso.* But *diversæ* is received by Heinsius, and most of the good editors.

433. *Ipse, velut stabuli custos,* &c.] This simile also is in Homer:

Λίξηται ἐν μέσσοισι νομεὺς ὡς πώεσι μήλων.

—— Repos'd in sleep profound
The scaly charge their guardian god surround:
So with his batt'ning flocks the careful swain
Abides, pavilion'd on the grassy plain.
Mr. Pope.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuscripts.

435. *Auditisque.*] So Pierius found it in the Roman and Medicean manuscripts. It is the same in the Cambridge manuscript. All the other copies have *auditique.*

Considit scopulo medius, numerumque recenset.
Cujus Aristæo quoniam est oblata facultas;
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille suæ contra non immemor artis,
Omnia transformat sese in miracula rerum, 441
Ignemque, horribilemque feram, fluviumque liquentem.
Verum ubi nulla fugam reperit pellacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras
Jussit adire domos? quidve hinc petis? inquit.
At ille: 446

sits in the midst on a rock, and reviews his number. As soon as Aristæus had got this opportunity, scarce suffering the old deity to compose his wearied members, he rushes upon him with a great shout, and binds him. He on the other side, not forgetful of his wonted art, transforms himself into all sorts of wonderful shapes, a fire, a dreadful wild beast, and a flowing river. But when his deceit found no escape, being conquered, he returned to his own form, and at length spoke with human voice: Who, O most presumptuous youth, who commanded you to approach my habitation? or what do you want here? says he. To which he answered,

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Heinsius and most of the editors read *auditisque*.

436. *Considit.*] Pierius reads *consedit*, and mentions *considit*, as being only in the Roman manuscript. It is *consedit* in both the Arundelian, and in both Dr. Mead's manuscripts; *conscendit* in the King's, but *considit* in the Bodleian and Cambridge copies; which last is admitted by Heinsius, and most of the editors.

439. *Cum clamore ruit magno*, &c.] Thus Menelaus in Homer:

Ἡμεῖς δ' αἴψ' ἰάχοντες ἐπεσσύμεθ'. ἀμφὶ δὲ χεῖρας
Βάλλομεν, οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης.
Ἀλλ' ἤτοι πρώτιστα λέων γένετ' ἠϋγένειος,
Αὐτὰρ ἔπειτα δράκων, καὶ παρδάλις, ἠδὲ μέγας σῦς.
Γίνετο δ' ὑγρὸν ὕδωρ, καὶ δένδρεον ὑψιπέτηλον.
Ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
Ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὁλοφώϊα εἰδὼς,
Καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν,
Τίς νύ τοι Ἀτρέος υἱὲ θεῶν συμφράσσατο βουλὰς,
Ὄφρα μ' ἕλοις ἀέκοντα λοχησάμενος; τέο σε χρή.

Rushing impetuous forth we strait prepare
A furious onset with the sound of war,
And shouting seize the god: our force t' evade
His various arts he soon resumes in aid:
A lion now, he curls a surgy mane;
Sudden, our bands a spotted pard restrain;
Then arm'd with tusks, and lightning in his eyes,
A boar's obscener shape the god belies:
On spiry volumes there a dragon rides:
Here, from our strict embrace a stream he glides:
And last, sublime his stately growth he rears,
A tree, and well dissembled foliage wears.
Vain efforts! with superior pow'r compress'd
Me with reluctance thus the seer address'd;
Say, son of Atreus, say what god inspir'd
This daring fraud, and what the boon desir'd?"

Mr. Pope.

439. *Manicisque.*] It is *vinclisque* in the King's manuscript.

443. *Pellacia.*] The common reading is *fallacia*. I have restored *pellacia*, on the authority of Heinsius. Pierius also found *pellacia* in some manuscripts. In the second Æneid we find

—— Invidia postquam *pellacis* Ulyssei.

You know, O Proteus, you know yourself; nor is it in any one's power to deceive you. But do you cease to do so: I came by the command of the gods, to consult you about my ruined affairs. When he had thus spoken, the seer, with great violence, rolled his eyes flashing with bluish light; and grinding his teeth, thus opened his mouth to reveal the fates. It is not without some deity that you are punished: you suffer for a great crime: Orpheus, not miserable for any desert of his, calls for these punishments on you, unless the fates resist,

Scis, Proteu, scis ipse: neque est te fallere cuiquam.
Sed tu desine velle: deum præcepta secuti
Venimus hinc lapsis quæsitum oracula rebus.
Tantum effatus; ad hæc vates vi denique multa
Ardentes oculos intorsit lumine glauco,
Et graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ.
Magna luis commissa: tibi has miserabilis Orpheus
Haudquaquam ob meritum, pœnas, ni fata resistant,

447. *Scis, Proteu, scis ipse.*] Thus also Menelaus.

Οἶσθα γέρον· τί με ταῦτα παραιτεοπίων ἰρεσίνυις.

Neque est te fallere cuiquam.] A Græcism, for *nec licet cuiquam*; thus in the second Eclogue, *nec sit mihi credere.* Thus also Horace, *quod versu dicere non est.*

449. *Venimus, hinc lapsis.*] This reading was found by Pierius in the Roman and other ancient manuscripts. It is the same in one of the Arundelian, and in both Dr. Mead's manuscripts. It is admitted also by Heinsius, Masvicius, and several of the old editors.

450. *Tantum effatus,* &c.] The Poet now proceeds to the answer of Proteus, wherein he tells Aristæus, the cause of his disaster was the injury offered by him to Eurydice, the wife of Orpheus. This whole story is told by Virgil in so beautiful a manner, that it does not seem unworthy of the mouth of a deity.

453. *Non te nullius.*] Servius interprets this *non humilis sed magni;* but the Nymphs, who were offended with Aristæus, were not great deities: and as for Orpheus and Eurydice, they were no deities at all.

454. *Magna luis commissa.*] La Cerda reads *lues,* and interprets it *nam commissa quidem est magna lues tuarum apum, deletæque omnes ingenti occidione.* But *luis* is generally understood to be a verb, which seems to be the best interpretation.

Orpheus.] He was the son of Œagrus, a king, or, according to Servius, a river of Thrace, by the muse Calliope. Some will have him to be the son of Apollo: but I believe Virgil was not of that opinion; because, in the fourth Eclogue, he derives the poetical skill of Linus from his father Apollo, and that of Orpheus from his mother Calliope:

Non me carminibus vincet nec Thracius Orpheus,
Nec Linus: huic mater quamvis, atque huic pater adsit,
Orphei Calliopea, Lino formosus Apollo.

Not Thracian Orpheus' self should me excel,
Nor Linus: tho' his mother him should aid,
His father him: Calliope inspire
Orpheus, Apollo dictate Linus' verse.
Dr. Trapp.

He is highly celebrated for his extraordinary skill in music and poetry, and was one of the Argonauts.

455. *Haudquaquam ob meritum.*] Some refer these words to *pœnas,*

Suscitat; et rapta graviter pro conjuge sævit.
Illa quidem, dum te fugeret per flumina præceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.
At chorus æqualis Dryadum clamore supremos
Implerunt montes: flerunt Rhodopeïæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, et Actias Orithyia.
Ipse cava solans ægrum testudine amorem,
Te, dulcis conjux, te solo in littore secum,

and grievously rages for his ravished wife. Whilst she fled hastily from you along the river's side, the dying maid did not see a cruel water snake before her feet, that was guarding the banks in the high grass. But the choir of her sister Dryads filled the tops of the mountains with their cries: the rocks of Rhodope wept, and high Pangæa, and the martial land of Rhesus, and the Getæ, and Hebrus, and Attic Orithyia. He assuaging his love-sick mind with his hollow lyre, lamented thee, sweet wife, thee on the solitary shore,

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in which sense they are understood by May:

——— To thee this punishment
Though not so great as thou deserv'st is sent.

Others refer them to *miserabilis Orpheus*. Thus Dryden:

For crimes, not his, the lover lost his life:

And Dr. Trapp:

Orpheus, unhappy by no guilt of his.

461. *Rhodopeïæ arces.*] Rhodope and Pangæa are mountains of Thrace.

462. *Pangæa.*] Some copies have Panchaia, but it is an absurd reading; for Panchaia belongs to Arabia, whereas Orpheus was confessedly a Thracian.

Rhesi Mavortia tellus.] Mars was said to be born in Thrace. Rhesus was the son of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getæ.*] The Getæ were a people dwelling in the neighbourhood of Thrace.

Hebrus.] A river of Thrace.

Et Actias Orithyia.] Some read *atque* instead of *et*.

Orithyia was the daughter of Erectheus, king of the Athenians. She was ravished by Boreas, and carried into Thrace.

464. *Cava testudine.*] The Poet calls the lyre *cava testudo*, because the ancient lyres were really made of the shells of tortoises. It was a received story among the ancients, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it: whence Horace calls him *curvæ lyræ parentem*. To this story the same Poet also alludes, in the eleventh ode of the third book:

Tuque, Testudo, resonare septem Callida nervis,
Nec loquax olim, neque grata:

And in the third Ode of the fourth book:

O Testudinis aureæ
Dulcem quæ strepitum, Pieri, temperas!
O mutis quoque piscibus
Donatura cygni, si libeat, sonum!

See the Philosophical Transactions, numb. 282. pag. 1267. Jones's Abridgment, vol. iv. pag. 474.

465. *Te, dulcis conjux, &c.*] There is something wonderfully pleasing in the repetition of *te* in these lines. But Dryden has omitted it in his translation:

thee when day approached, thee when it disappeared. He also approached the jaws of Tænarus, the lofty gates of Pluto, and entering the grove gloomy with black horror, he approached the Manes, and the tremendous king, and the hearts that know not how to relent at human prayers. But the thin shades being stirred up by his song from the lowest mansions of Erebus moved along, and ghosts, deprived of light: innumerable as birds when they hide themselves in the leaves by thousands, at the approach of evening, or driven from the hills by a wintery storm: mothers and husbands, and the departed bodies of magnanimous heroes, boys and unmarried girls, and youths laid on funeral piles before the faces of their parents, whom the black mud and squalid reeds of Cocytus, and the lake hateful with stagnant water incloses around, and Styx nine times interfused restrains. But the very habitations, and deepest dungeons of death were astonished, and the furies having their locks twisted with blue snakes, and gaping Cerberus restrained his three mouths, and the whirling of Ixion's wheel rested at his singing.

Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis
Umbræ ibant tenues, simulachraque luce carentum:
Quam multa in foliis avium se millia condunt,
Vesper ubi, aut hybernus agit de montibus imber:
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum,
Quos circum limus niger, et deformis arundo
Cocyti, tardaque palus inamabilis unda
Alligat, et novies Styx interfusa coërcet.
Quin ipsæ stupuere domus, atque intima Lethi
Tartara, cæruleosque implexæ crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii cantu rota constitit orbis.

On thee, dear wife, in deserts all alone,
He call'd, sigh'd, sung, his griefs with day begun,
Nor were they finish'd with the setting sun.

467. *Tænarias fauces.*] Tænarus is a promontory of Peloponnesus, fabled to be the entrance into the infernal regions.

469. *Manes.*] This word is used for departed souls, for the places where they dwell, and also for the infernal deities.

471. *Erebi.*] Erebus, according to Hesiod, was the son of Chaos;

Ἐκ Χάεος δ' Ἔρεβός τι μέλαινά τε Νὺξ ἐγένοντο:

but according to some, it is the name of the profoundest mansion of hell.

472. *Ibant.*] In the King's manuscript it is *stant.*

473. *Foliis.*] The common reading is *sylvis;* but Pierius found *foliis* in all the ancient manuscripts. I find *foliis* in one of the Arundelian, and in one of Dr. Mead's manuscripts. Heinsius also reads *foliis.*

479. *Cocyti.*] Cocytus and Styx are rivers of hell.

480. *Inamabilis.*] Some read *innabilis,* as I find it in the King's and in one of Dr. Mead's manuscripts. But *inamabilis* seems to be the true reading, and is generally received.

481. *Stupuere.*] It is *obstupuere* in one of Dr. Mead's manuscripts.

482. *Implexæ.*] Pierius found *amplexæ* in the Lombard and other manuscripts, and *innexæ* in the Roman. It is *amplexæ* in the King's manuscript, and in the old Nurenberg edition.

484. *Cantu.*] The usual reading

Jamque pedem referens casus evaserat omnes,
Redditaque Eurydice superas veniebat ad auras,
Pone sequens; namque hanc dederat Proserpina legem:
Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam jam luce sub ipsa,
Immemor heu! victusque animi respexit. Ibi omnis
Effusus labor, atque immitis rupta tyranni

And now returning he had escaped all dangers; and his restored Eurydice was coming to the upper air following behind; for Proserpina had given those conditions: when a sudden madness seized the unwary lover, pardonable however, did the Manes know how to pardon. He stopped, and now, even at the confines of light, thoughtless alas! and deprived of understanding, he looked back at his Eurydice, there all his labour vanished, and the conditions of the cruel tyrant

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is *vento*, which I do not find any of the commentators can make tolerable sense. Servius says *cum* is understood, and therefore the meaning is, that Ixion's wheel stood still with its wind, that is, with the cause of its volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *adventu*, and so the sense will be, the wheel stood still at his approach. La Cerda interprets *vento, in aëre*, in the air. Ruæus strains it to *flante vento contrario*, a contrary wind blowing. If the reader approves of any of these interpretations, he is welcome to restore *vento*. For my own part, I find them so unsatisfactory, that I have thought it necessary to read *cantu*, which Pierius found in several manuscripts, and seems to approve; only he is weighed down by the authority of Servius, who reads *vento*. But surely Servius was not infallible.

The story of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chastity of Juno.

485. *Jamque pedem referens, &c.*] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his second loss, and the miserable death of that great poet, which concludes the speech of Proteus.

487. *Namque hanc dederat Proserpina legem.*] The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, though not directly expressed by the Poet. Ovid has mentioned it more at large:

Hanc simul et legem Rhodopeïus accipit heros,
Ne flectat retro sua lumina; donec Avernas
Exierit valles; aut irrita dona futura.
Given Orpheus with this law; till thou the bound
Of pale Avernus passe, if back thou cast
Thy careful eyes, thou loosest what thou hast.

SANDYS.

488. *Subita.*] Pierius found *subito* in the Roman, and in some other manuscripts.

489. *Ignoscenda quidem.*] Ovid says Eurydice herself did not blame him, because his error proceeded from love of her:

Jamque iterum moriens non est de conjuge quicquam
Questa suo: quid enim sese quereretur amatam?
Nor did she, dying twice, her spouse reprove:
For what could she complain of but his love?

SANDYS.

were broken, and a groan was thrice heard in the Avernian lake. Then she; Who is it, O Orpheus, that has destroyed miserable me, and thee also? What great madness was this? Lo, again the cruel Fates call me back, and sleep seals up my swimming eyes. And now adieu: I am carried away encompassed with thick darkness, and stretching out my hands to you in vain alas! being no longer yours. She said, and fled suddenly from his sight a different way, like smoke mixing with the thin air: nor did she see him catching in vain at shadows, and desiring to say a great deal more; nor did the ferry-man of hell suffer him again to pass over the withstanding lake. What should he do? whither should he betake himself, having twice lost his wife? with what complaint should he move the Manes, with what song the deities? she already sat shivering in the Stygian boat. It is said, that he lamented seven whole continued months under a lofty rock, by the waters of deserted Strymon,

Fœdera, terque fragor stagnis auditus Avernis.
Illa, quis et me, inquit, miseram, et te perdidit Orpheu?
Quis tantus furor? en iterum crudelia retro
Fata vocant, conditque natantia lumina somnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit, et ex oculis subito, ceu fumus in auras
Commixtus tenues, fugit diversa: neque illum
Prensantem nequicquam umbras, et multa volentem
Dicere præterea, vidit: nec portitor Orci
Amplius objectam passus transire paludem.
Quid faceret? quo se rapta bis conjuge ferret?
Quo fletu Manes, qua numina voce moveret?
Illa quidem Stygia nabat jam frigida cymba.
Septem illum totos perhibent ex ordine menses
Rupe sub aëria deserti ad Strymonis undam

493. *Fragor.*] Servius understands *fragor* to mean an exultation of the shades at the return of Eurydice, and quotes a passage of Lucan in confirmation of his opinion:

—— Gaudent a luce relictam
Eurydicen, iterum sperantes Orphea Manes.

But I think *fragor* is not used for a sound of joy: at least I am sure Virgil never uses it in that sense, but for some great crash, or horrid noise. I take it in this place to mean a dismal sound given by the earth, or perhaps a clap of thunder, to signify the greatness of the misfortune. Milton has a thought like this, on our first parents tasting the forbidden fruit:

Earth felt the wound, and nature from her seat
Sighing thro' all her works gave signs of woe
That all was lost.

And again,

Earth trembled from her entrails, as again
In pangs, and nature gave a second groan.
Sky low'r'd, and mutt'ring thunder, some sad drops
Wept at completing of the mortal sin Original.

Stagnis auditus Avernis.] Pierius found *stagni est auditus Averni* in the Roman manuscript. It is the same in one of Dr. Mead's. In the other, and in one of the Arundelian copies it is *stagnis auditur Averni.* In the old Paris edition of 1494, and in some others, it is *stagnis auditus Averni.* In the old Nurenburg edition it is *stagnis auditur Avernis.*

504. *Rapta bis conjuge.*] Pierius says it is *bis rapta conjuge,* in some of the ancient manuscripts.

508. *Strymonis.*] Strymon is a river of Macedon, on the borders of Thrace.

Flevisse, et gelidis hæc evolvisse sub antris,
Mulcentem tigres, et agentem carmine quercus.
Qualis populea mœrens Philomela sub umbra

and that he sung his misfortunes under the cold caves, appeasing tygers, and leading oaks with his song. So the mourning nightingale, under a poplar shade,

509. *Flevisse.*] Pierius found *flesse sibi* in the Roman manuscript.

Antris.] Pierius says it is *astris* in the Roman and in some other manuscripts.

511. *Qualis populea,* &c.] This simile is no less justly than generally admired, as one of the most beautiful that ever came from the mouth of a poet. None that ever attempted to translate it, seem to come up to the original. May's is not worth repeating. Dryden's is not contemptible:

So close in poplar shades, her children gone,
The mother nightingale laments alone:
Whose nest some prying churl had found, and thence
By stealth convey'd th' unfeather'd innocence.
But she supplies the night with mournful strains,
And melancholy musick fills the plains.

Dr. Trapp's translation is thus:

As when, complaining in melodious groans,
Sweet Philomel, beneath a poplar shade,
Mourns her lost young, which some rough village hind
Observing, from their nest, unfledg'd, has stole:
She weeps all night: and perch'd upon a bough,
With plaintive notes repeated fills the grove.

Lee also has attempted it, in the last act of his tragedy of Theodosius:

As in some poplar shade the nightingale
With piercing moans does her lost young bewail,
Which the rough hind, observing as they lay
Warm in their downy nest, had stol'n away;
But she in mournful sounds does still complain,
Sings all the night, tho' all her songs are vain,
And still renews her miserable strain.

To these I shall add another translation, which was made by a lady, and has not yet I believe appeared in print:

So Philomel, beneath a poplar shade,
Laments her young by some rude hand betray'd.
All night in mournful notes she seeks relief,
And the wide woods re-echo to her grief.

Populea.] The poplar is judiciously chosen by the Poet, on this occasion, because the leaves of this tree trembling with the least breath of air, make a sort of melancholy rustling.

Philomela.] Servius thinks the Poet puts the nightingale here for any bird: but surely what the Poet says here could not be applied to any other bird.

We have already seen the story of Philomela and Procne, in the note on ver. 15. There is a different story of Philomela, which is related by Mr. Pope, in a note on the nineteenth Odyssey, in the following manner: "Pandareus, son of Me-
"rops, had three daughters, Merope,
"Cleothera, and Aëdon: Pandareus
"married his eldest daughter Aëdon
"to Zethus, brother of Amphion,
"mentioned in the eleventh Odys-
"sey; she had an only son named
"Itylus; and being envious at the
"numerous family of her brother-

laments her lost young, which some hard-hearted ploughman observing, has taken from their nest unfeathered; but she wails all night, and sitting on a bough continues her melancholy song, and fills the places all around with her complaints. No love, no marriage rites could bend his mind. Alone he surveys the Hyperborean ice, and snowy Tanais, and the plains never free from Riphæan frosts; lamenting his ravished Eurydice, and the fruitless gift of Pluto. The Ciconian dames enraged at his neglect of them,

Amissos queritur fœtus; quos durus arator
Observans, nido implumes detraxit: at illa
Flet noctem, ramoque sedens, miserabile carmen
Integrat, et mœstis late loca questibus implet. 515
Nulla Venus, non ulli animum flexere Hymenæi.
Solus Hyperboreas glacies, Tanaïmque nivalem,
Arvaque Riphæis nunquam viduata pruinis
Lustrabat, raptam Eurydicen, atque irrita Ditis
Dona querens: spretæ Ciconum quo munere matres, 520

" in-law Amphion, she resolves to " murder Amaleus, the eldest of " her nephews; her own son Itylus " was brought up with the children " of Amphion, and lay in the same " bed with this Amaleus. Aëdon " directs her son Itylus to absent " himself one night from the bed, " but he forgets her orders; at the " time determined she conveys her- " self into the apartment, and mur- " ders her own son Itylus, by mis- " take, instead of her nephew Ama- " leus: upon this, almost in dis- " traction, she begs the gods to re- " move her from the race of hu- " man-kind; they grant her prayer, " and change her into a nightin- " gale." Aëdon is the Greek name for a nightingale, and is therefore the same with Philomela. It is to this story that Homer alludes in the nineteenth Odyssey:

Ὡς δ' ὅτε Πανδαρέου κούρη χλωρῇϊς ἀηδὼν
Καλὸν ἀείδησιν ἔαρος νέον ἱσταμένοιο,
Δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
Ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν,
Παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε χαλκῷ
Κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος.

As when the months are clad in flow'ry green,
Sad Philomel, in bow'ry shades unseen,
To vernal airs attunes her varied strains,
And Itylus sounds warbling o'er the plains:
Young Itylus, his parent's darling joy!
Whom chance misled the mother to destroy:
Now doom'd a wakeful bird to wail the beauteous boy.

Mr. Pope.

Virgil seems also to allude to the same story in this place, the grief of the nightingale being for the loss of her young. According to the other fable, Philomela was not a mother.

514. *Sedens.*] It is *canens* in one of Dr. Mead's manuscripts.

516. *Non ulli.*] The common reading is *nullique;* but Heinsius and Masvicius read *non ulli.* Pierius found *non ulli* in the Roman, Medicean, and other ancient manuscripts.

517. *Hyperboreas glacies.*] See the note on book iii. ver. 196.

Tanaïm.] The Tanais or Don is a river of Muscovy, which empties itself into the lake Mæotis, and divides Europe from Asia.

518. *Riphæis.*] See the notes on book iii. ver. 196, 382.

520. *Spretæ Ciconum quo munere matres.*] In the Bodleian manuscript, and in many printed editions, we read *spreto,* which Pierius also found in some ancient manuscripts. But the King's, the Cambridge, both the Arundelian, and

Inter sacra deum, nocturnique orgia Bacchi,

tore the young man in pieces, even at the sacred rites of the gods, and nocturnal orgies of Bacchus,

both Dr. Mead's manuscripts have *spretæ*, which is admitted also by most of the old editors, and by Paul Stephens, Heinsius, La Cerda, Schrevelius, and Masvicius.

The Cicones were a people of Thrace, living near the mountain Ismarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more just cause of resentment against Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

——— Omnemque refugerat Orpheus
Fœmineam Venerem: seu quod male cesserat illi;
Sive fidem dederat. Multas tamen ardor habebat
Jungere se vati: multæ doluere repulsæ.
Ille etiam Thracum populis fuit auctor, amorem
In teneros transferre mares: citraque juventam
Ætatis breve ver, et primos carpere flores.

But it is not probable, that this vice should have its rise in Thrace, as it is known to be the growth of warmer climates. Nor is such a guilt consistent with the extraordinary passion of Orpheus for his Eurydice. Our Poet himself has been accused of the same unnatural inclinations, but, I think, without any good reason. The principal argument is taken from the second Eclogue, where the Poet describes the passion of Corydon for Alexis. Here he is supposed to mean himself under the name of Corydon, which however cannot be proved. Nor is it at all to be wondered at, that he should describe his shepherds as subject to that vice, which is still too common in the country where he lived. A poet must represent mankind as they are, given up to various follies, vices, and passions. Therefore he makes the shepherds subject to such passions, as he elsewhere sufficiently shews that he does not approve. And at the close of that very Eclogue, Corydon begins to discover his folly, and repent of it:

Ah Corydon, Corydon, quæ te dementia cepit!

Dryden endeavours to vindicate his author from this censure, but at the same time takes pains to shew that he was averse from the fair sex, which, if true, would strengthen the accusation. He adds, that there is hardly the character of one good woman in all his poems. But notwithstanding these concessions of his celebrated translator, I shall venture to affirm, that Virgil had other thoughts of women. He has indeed represented Dido under no very advantageous character. But this was not with any design of casting a slur upon the sex, but on the Carthaginians, the most inveterate enemies of the Roman people. And, on the other side, Virgil never fails of setting conjugal love in a beautiful light. In the passage before us, we have a husband venturing even to the infernal regions, to fetch back his wife, totally inconsolable for the loss of her, and invoking her with his dying lips. His hero, the great Æneas, leaves his father and son, and rushes through the flames of Troy, and the victorious enemies, to seek his lost Creüsa, and continues his pursuit of her, till her ghost appears, and exhorts him to desist. Thus, though our Poet condemns impure and idle passions, yet he applauds the love of women, when it does not deviate

and scattered over the wide plains his limbs. Even then, whilst Œagrian Hebrus bore his head, and rolled it down the middle of the tide, his voice and even his cold tongue called Eurydice,

Discerptum latos juvenem sparsere per agros.
Tum quoque marmorea caput a cervice revulsum
Gurgite cum medio portans Œagrius Hebrus
Volveret, Eurydicen vox, ipsa et frigida lingua,

---

from virtue: and this, I hope, will not be imputed to him as a crime. The virgin Camilla is far from a bad character; and the description of Lavinia shews, that the Poet was by no means insensible of the charms of beauty, when supported by modesty. To conclude this digression, I shall beg leave to observe, that had our Poet been thought fond of the vice of which he is accused by the defaming pens of some later writers; those of his own and the next succeeding ages, would never have celebrated him as a pattern of modesty and virtue. Ovid indeed, who was under the displeasure of Augustus Cæsar, on account of the obscenity of his verses, excuses himself by the example of Virgil, who described the flames of Amaryllis and Phillis, and the unlawful commerce of Æneas and Dido:

Et tamen ille tuæ felix Æneidos author
Contulit in Tyrios arma virumque toros.
Nec legitur pars ulla magis de corpore toto,
Quam non legitimo fœdere junctus amor,
Phyllidis hic idem, teneræque Amaryllidis ignes
Bucolicis juvenis luserat ante modis.

Had this contemporary poet known, and he could not but have known it if it had been true, that Virgil described his own impure thoughts under the fictitious name of a shepherd, he would not have failed to mention it on this occasion. But we find that Ovid had not the least suspicion of any such thing, and therefore charged him only with the mention of such passions as are according to nature, however criminal they are in other respects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturnaque*, which seems to be approved by Pierius. But he found *nocturnique* in the Medicean and other ancient manuscripts, which last reading is generally received.

The Orgies were a mad solemnity sacred to Bacchus, which was celebrated with a kind of drunken fury. The word is derived from ὀργὴ, *fury*. It was in one of these drunken fits, it seems, that Orpheus was torn in pieces.

524. *Œagrius Hebrus.*] The Hebrus is called Œagrian, from Œagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. *Eurydicen.*] The repetition of the name of Eurydice, in this and the following verses, is exceedingly beautiful.

The reader will not be displeased perhaps, if I give him the satisfaction of knowing, that Orpheus soon after found his Eurydice in the happy mansions of the other world, where he could gaze on her incessantly, without any fear of losing her, as it is beautifully described by Ovid:

Umbra subit terras: et quæ loca viderit ante,
Cuncta recognoscit. Quærensque per arva piorum
Invenit Eurydicen, cupidisque amplectitur ulnis.
Hic modo conjunctis spatiantur passibus ambo:
Nunc præcedentem sequitur, nunc prævius anteit:
Eurydicenque suam jam tuto respicit Orpheus.

His ghost retires to under shades: once more

Ah miseram Eurydicen anima fugiente vocabat:
Eurydicen toto referebant flumine ripæ.
Hæc Proteus, et se jactu dedit æquor in altum:
Quaque dedit, spumantem undam sub vertice torsit.
At non Cyrene: namque ultro affata timentem:
Nate, licet tristes animo depellere curas.
Hæc omnis morbi causa: hinc miserabile Nymphæ
Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus. Tu munera supplex
Tende petens pacem, et faciles venerare Napæas.
Namque dabunt veniam votis, irasque remittent.
Sed, modus orandi qui sit, prius ordine dicam.
Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intacta totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Constitue, et sacrum jugulis demitte cruorem:
Corporaque ipsa boum frondoso desere luco.
Post, ubi nona suos Aurora ostenderit ortus;

ah! poor Eurydice, as his life departed, and all the rocks repeated Eurydice through the whole river. Thus spake Proteus; and threw himself into the deep sea, and as he went, the water foamed about his head. But Cyrene did not plunge into the sea: for she came and spoke to her trembling son, and bid him lay aside his vexatious cares. Hence, says she, is all the cause of your disaster: hence the Nymphs, with whom she was dancing in the thick groves, have sent a miserable destruction on your bees. But do you in a suppliant manner offer gifts, and ask peace, and worship the favourable wood Nymphs. For prayers will move them to pardon, and they will remit their anger. But first I will tell you in order, in what manner they must be entreated. Pick out four chosen bulls of the largest size, that now graze on the summit of green Lycæus, and as many heifers untouched by the yoke. Raise four altars for them at the high temples of the goddesses, and let out the sacred blood from their throats, and leave the bodies of the cattle in the shady grove. Afterwards when the ninth morning has appeared rising,

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He sees and knows what he had seen before.
Then through the Elysian fields among the blest
Seekes his Eurydice. Now repossest
With strict imbraces, guided by one minde,
They walke together: oft he comes behinde,
Oft goes before: now Orpheus safely may
His following Eurydice survay.
SANDYS.

529. *Vertice.*] Some read *vortice.*

530. *At non Cyrene.*] Proteus having delivered his oracular answer, Cyrene advises her son to offer sacrifices to the offended Nymphs, and to appease the manes of Orpheus and Eurydice. Aristæus follows the instructions of his mother, and is surprised to see a swarm of bees come out of the carcases of the sacrificed oxen.

531. *Deponere.*] In one of Dr. Mead's manuscripts it is *depellere.*

535. *Napæas.*] The *Napææ* have their name from νάπη *a grove;* they are the same with the Dryades.

537. *Qui.*] It is *quis* in one of Dr. Mead's manuscripts, and in most of the old editions.

538. *Eximios præstanti corpore.*] Pierius found *eximio præstantes corpore* in the Roman manuscript.

La Cerda observes that *eximios* is no superfluous epithet, being a sacerdotal word, and derived from *eximere,* to pick or choose.

540. *Intacta.*] Pierius found *intactas* in the Roman manuscript.

543. *Corporaque.*] In the King's manuscript it is *corpora quæque.*

544. *Ostenderit.*] In one of the

you shall offer Lethæan poppies to the manes of Orpheus, and worship appeased Eurydice with a slain calf, and sacrifice a black sheep, and revisit the grove. Without delay, he immediately obeys his mother's commands: he comes to the temple, and raises the altars as directed, he leads four chosen bulls of the largest size, and as many heifers untouched by the yoke. Afterwards as soon as the ninth morning appeared rising; he offers to the manes of Orpheus, and revisits the grove. And now they behold a sudden sight, and wonderful to relate, bees humming in the putrid bowels of the victims through all their bellies, and bursting out of their sides; then forming thick clouds; and settling on the top of a tree, and hanging like a cluster of grapes from the bending boughs. Thus did I sing of the management of fields, of cattle, and of trees: whilst great Cæsar thunders in war at deep

Inferias Orphei lethæa papavera mittes,
Placatam Eurydicen vitula venerabere cæsa,
Et nigram mactabis ovem, lucumque revises.
Haud mora; continuo matris præcepta facessit:
Ad delubra venit; monstratas excitat aras;
Quatuor eximios præstanti corpore tauros
Ducit, et intacta totidem cervice juvencas.
Post ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic vero subitum ac dictu mirabile monstrum
Aspiciunt, liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis;
Immensasque trahi nubes: jamque arbore summa
Confluere, et lentis uvam demittere ramis.
Hæc super arvorum cultu pecorumque canebam,
Et super arboribus: Cæsar dum magnus ad altum

Arundelian manuscripts it is *induxerit.*

545. *Inferias.*] The *inferiæ* were sacrifices offered to the Manes.

Lethæa papavera.] See the note on book i. ver. 78.

546 and 547.] These two lines are transposed in both the Arundelian, both Dr. Mead's manuscripts, in the old Nurenberg edition, those of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit.*] In one of the Arundelian manuscripts it is *at delubra petit.*

552. *Intacta.*] It is *intactas* in the old Venice edition of 1482.

Induxerat.] It is *induxerit* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

556. *Et ruptis.*] It is *eruptis* in the King's, and in the Cambridge manuscripts.

558. *Uvam.*] See the note on book ii. ver. 60.

559. *Hæc super*, &c.] Virgil having now finished this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, asserting it to himself, that no future plagiary might pretend to so great an honour.

560. *Cæsar dum magnis*, &c.] These lines are a fresh argument, that Virgil continued the care of his Georgicks, as long as he lived, for the time here mentioned is the year before his death. It was then that Augustus Cæsar was at the head of the Roman legions in person, on the banks of the Euphrates, and compelled Phraates to restore the Eagles, which the Parthians had taken from Crassus, and drew the neighbouring nations, and

Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti:
Carmina qui lusi pastorum, audaxque juventa
Tityre, te patulæ cecini sub tegmine fagi.

Euphrates, and being conqueror gives laws through the willing people, and affects the way to heaven. At that time did sweet Parthenope nourish me Virgil, flourishing in the studies of ignoble ease: who recited the verses of shepherds, and, being bold in youth, sung thee, Tityrus, under the covering of a spreading beech.

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even the Indians, to make a voluntary submission to him. See the notes on ver. 27, 30. book iii.

563. *Alebat.*] In the King's manuscript it is *habebat.*

564. *Parthenope.*] This was the name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juventa.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

ADDENDA.

ADDENDA.

The following Remarks were sent me, after the publication of the Georgicks, by the learned Edward King, Esq. in two Letters dated from Bromley in Kent, Nov. 20, 1740, *and May* 11, 1743.

GEORGICK i. 38. It is the cheapest and best way of improving land in the old husbandry; but it must be ploughed more than four times.

97. Mr. B—'s remark is wrong in another particular; for when these chinks are thus filled up, and then corn sowed, there will not be fine mould enough to cover the seed. Virgil does not speak of sowing in this place.

208. When Libra has made the day and hours of sleep equal.

247.

Illic, ut perhibent, aut intempesta silet nox
Semper, et obtenta densentur nocte tenebræ.

Mr. B—— not content with having observed, and kept to the beauty of the first line in his translation, injudiciously observes a palpable darkness in the second; thus it is, says he, wove closer with thickening letters than any other line in the Latin language that I can recollect. I suppose he means chiefly the letter *e*, (or his observation is nothing;) and he has used one too many in *densentur*. But to my ear the night would be full as dark, and more still, if four of the *e*'s were not in the verse: thus

Et circumfusa densantur nocte tenebræ.

357. The limbs of the trees being dry increases the friction and noise, when they rub against each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet; for that would take off the friction.

388. I prefer *rauca voce*, which is the opposite to *liquidas voces*, ver. 410. Angelus Politianus, in his tokens of wet weather, has *latrant corvi*, which I have often heard.

403. Virgil here speaks of the signs of fair weather. *Nequicquam* translated *in vain*, and applied to the owl's singing, suits but ill with Virgil's exactness; for that would be making him say, that the owl's singing, which is a sign of foul weather, is a vain omen, because it will be fair: it is saying that one sign of foul weather, is not a sign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He says before *Nec fratris radiis obnoxia luna:* which in the familiar English expression is, *The moon rises as bright as day*. It seems to me therefore, that there should be a stop at *nequicquam*, and then the sense will run thus; *The owl from the top of the roof observes* (or waits) *the setting of the sun in vain, because the night will be* poetically *as bright as day*. *Seros cantus* is peculiar to the owl; I know no bird besides, that sings only in the night. The nightingales with us sing in the day-

time from about the middle of May, to the time they leave us. This perhaps has not been attended to, because her voice in the day-time is drowned in the neighbouring *chorus*. Thus most will readily say that blossoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the same time) in proportion to their full growth, with blossoms in respect to the fruit that follows them, as in the peach, nectarine, almond, &c. The glaring appearance of the bloom takes up all the common attention; as the chirping, whistling, discord notes of various other birds divert the undistinguishing ear from attending to the single part of the musical nightingale. We are only apt to consider her *solo* part *per amica silentia Lunæ*, and with the best poets listen to her chiefly, when she does *flere noctem*, Virg. *sing darkling*, Milt.

416. *By the fate of things a greater prudence;* and this carries on the Epicurean principle.

419. Aut *quæ densa relaxat;* for it is impossible that both should happen in the same instant.

462. I never could be reconciled to *quid cogitet humidus Auster*. I had rather read *cogat et* or *concitet* (*contra omnes codices*) than *cogitet*.

480. *Mœstum illacrymat ebur*. Ovid's *mille modis lacrymavit ebur*, and Tibullus's *lacrymas fudisse tepentes*, are nothing more than what is common in moist weather: but Virgil expressly refers the weeping into a prodigy by *mœstum*.

Georg. ii. 10. Those that rise from suckers, or from scattered seeds. There is no occasion, I think, to resort to the old opinion of spontaneous generation.

20. *Hos natura modus primum dedit*, are those which rise *sponte sua*.

22. I cannot construe this line without reading *Sunt alii* queis *ipse* viam *sibi repperit usus*. The *alii* (viz. *modi*) *queris*, &c. answers what went before, *His genus omne*.

59. This relates to the *seminibus jactis*. The apples produced from kernels do not taste like the apples that produced the kernels.

60. So the kernels of a bunch of grapes produce *turpes racemos*. I never saw a vine raised from a kernel; but a curious friend of mine informed me he had seen in Barbadoes vines raised from the kernels of raisins.

78. *Aut rursum*. Perhaps this means, that the same stocks, which were inoculated, upon the buds failing, are again cut for ingrafting.

97. These mountains rise, or grow still higher, with vineyards of these grapes upon them.

149. It would somewhat abate Virgil's compliment to his own country, if, with Mr. B— we were to attribute the *Ver assiduum* only to foreign grasses.

153.

Nec rapit immensos orbes per humum neque tanto
Squameus in *gyrum* tractu se colligit anguis.

Here Mr. B—— says the beginning and ending of the first line are snatched up like the motion of that frightful creature; and the *immensos orbes* betwixt makes the dreadful circle. No doubt of it, Virgil designed it should: but leaves this to the sound, and *immensos orbes* are full as like a square as a circle.

251, 252, 253. This wish is, that in moist soils the rank grass should not be too prevalent, *Ne sit illa terra, quæ majores herbas alit, nimium fertilis*, viz. *majoribus herbis*, with the *inexpugnabile gramen*, as Ovid calls it. He would not wish his crop should not be *prævalida*, for it

was like to be too rank, there is a remedy prescribed, Georg. i. 112.

Luxuriem segetum tenera depascit in herba.

279. I am well satisfied this does not mean two armies, *dubius mediis Mars errat in armis:* I think it signifies, that the ranks were so very regular, that Mars mistook the middle ranks one for another. Mediis *armis* is as *medias acies.*

Ipsi per *medias acies* insignibus alis.

357. *Presso vomere* signifies deep ploughing. Mr. Dryden translates it *loosens it* (the earth) *above*; but that would be by pressing the handles, not by pressing the share.

408. Contains a double precept: 1. That you should be early in cutting off the shoots. 2. That they should not be burnt in the vineyard. If they were burnt there, they would scorch the vines, or perhaps totally consume them. The burning small-coal in our woods greatly damages the trees that are to be left.

441. Mr. B—— says the storm *roars* through the line. To me it sounds whistling. *Quas animos' Eur' assidue* is strong sibilation.

I believe Virgil in some instances designed the sound should answer the sense; but not in near so many as Mr. B—— imagined he did. I shall mention no more, as I find you have avoided following him where he is wrong.

455. Mr. B—s remark amounts to nothing; for his reasoning returns to what he objected against. Though Rhœtus and Pholus were not slain, yet in general may be said *hostes domare letho,* though all are not killed.

458. *O fortunatos nimium! Nimium* is *greatly.* It has in this place the sense of *plurimum* or *maxime,* as in Claudian, *O nimium dilecte Deo!*

508. *Hic stupet attonitus rostris.* I believe he means those who set up for politicians, who received the news of the Senate from the *rostra.* See Middleton's Life of Cicero. It does not relate to those who studied the law, or were concerned in law-suits; for that was mentioned before, ver. 501.

519. I am of Mr. B—'s mind, that *hyems* does not signify winter. If winter was the middle time of gathering, there certainly was a previous one. The subsequent lines put this out of doubt, *Varios ponit fœtus Autumnus.*

Georg. iii. 52. I think none of the quotations expound *turpe caput.* But if it is like the bull's, which Virgil recommends, ver. 58. it will be *turpe.* The curling of the hair upon the head will retain more dust and chaff than is lodged upon a smooth headed cow; so that the meaning is rather rough or shock-headed than large. A cow with a large long neck and a great head would be a monstrous unproportionable figure.

I take *plurima cervix* to be thick necked. Virgil says *omnia magna;* that is, proportionably so.

85. But what *ignis* is this? It is either the smoke of his nostrils, or the remarkable flame colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame colour appear more red and lively; and this answers every part of the verse, viz. *premens collectum ignem volvit sub naribus.* This I take to be the *glory of his nostrils.*

87. *Duplex spina,* a kind of furrow thrown up on each side of the spine, by which the spine itself would not be seen, but each furrow would look like a spine.

100, 101. I take this to mean his own qualifications, and those of his brothers and sisters, *et quis cuique dolor victo, quæ gloria palmæ,* or it may be the offspring of his father

or grandfather, in which sense the civilians are used to consider *parentes*. Our countrymen value stallions at this rate. It may be too late to choose a horse for a stallion, by observing the excellencies of his colt: it may be better *abdere domo*; as ver. 95.

106. *Verbere torto* rather describes the manner of lashing, than the whip or lash.

118. *Æque juvenemque magistri exquirunt*. *Juvenem* rather signifies a young man, than a young horse: *æquus uterque labor* and *æque juvenem exquirunt* relate to what went immediately before, which is breaking horses for the chariot or riding.

130. Dryden and B—— have manifestly mistaken this. I shall only add to your just observation upon this line, a representation of this desire in Proserpina, *Claud. de Rapt. Proserp.*

Jam vicina toro plenis adoleverat annis
Virginitas: tenerum jam pronuba flamma pudorem
Sollicitat; mistaque tremit formidine votum.

134. The *surgens zephyrus*, I believe, means the spring, as in G. ii. 330.

—— Zephyrique tepentibus auris
Laxant arva sinus.

147. I should be glad to read

——— Ilicibusque virentem
Pluribus.

It seems forced to make *volitans* a substantive.

162. *Cætera pascuntur virides armenta per herbas*. He may properly mean cows kept for the pail, which require a different management from the rest.

219. This line is much below Virgil, is a very bad one, and breaks the context to no purpose.

391. I must beg leave to differ from your opinion on this line; for though the *aries* was *candidus ipse*, yet the blackness of his tongue, which the Moon did not examine, was a reason against choosing him. *Candidus ipse* is the principal parts of him, as *aureus ipse*, G. iv. 274.

409. *Timidos agitabis onagros: Tumidos* is a good reading, according to the accounts we have of the wild ass's being more than a match for the tyger in fighting.

471. He seems to mean, that the plagues of different cattle were more numerous than the storms before winter; as ver. 480.

Et genus omne neci pecudum dedit, omne ferarum.

482. *Nec via mortis erat simplex*: I take this to mean that the manner of their death was various; ver. 496.

—— Canibus blandis rabies venit, et quatit ægros
Tussis anhela sues.

Speaking of the horse, ver. 501.

——— Aret
Pellis, et ad tactum tractanti dura resistit.

According to your note on this verse, horses were differently affected.

513. I cannot help thinking *errorem illum* signifies some mistake in the practice or application, and do somewhat incline to Dryden's interpretation; for if the giving wine was always bad in its consequence, he would hardly have said *profuit*. But there may be another interpretation, which will favour my opinion, *viz.* that wine, which was of service to some of them, (or which was sometimes of service,) increased the distemper of others to madness, (or at other times increased the distemper to madness.) And this comes to what Lucretius says in his sixth book, and is in your note upon ver. 549. And the critics agree, that Virgil had Lucretius in his eye, when he wrote this account of the murrain. The difficulty was to know when to apply this medicine, and the misapplication of it

is what Virgil deprecates: *Errorem-que hostibus illum.* Either of these interpretations naturally introduces the exclamation of this line: *Let the gods deal better with good men, and let their enemies only suffer by such a mistake.*

536. I fancy *contenta* signifies *yoked,* which is a natural signification of the word, from the manner of using oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we consider men drawing the waggon, in the place of oxen. *Stridentia plaustra* I would translate *creaking waggons;* the *stridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakness of those who drew them, in proportion to the weight they drew.

I had marked several lines that Mr. B—— had taken notice were an echo to the sense. He seemed to me too fond of attributing to the sound, Virgil's great care of conveying the idea of the thing spoken of, by strength of expression. Much of this depends upon fancy; but I will mention an instance or two, in which I think Mr. B—— carries this much too far.

Georg. iv. 82. *Directæ acies* is just the reverse of *turbatæ acies;*

> Extemplo *turbatæ acies* versique Latini
> Rejiciunt parmas.
>
> Æn. xi. 618.

85. In the common translations, it is left uncertain, which side the conqueror will oblige to yield. But surely he would hardly endeavour to demolish his own party. Therefore it comes to this sense, *dum aut hos aut hos,* that is of the other party, *victor subegit dare terga, obnixi tamen sunt non cedere.*

203. Sir Daniel Molyneux's observation I think is quite right.

ADDENDA.

The following Remarks were sent me by the Reverend and learned Dr. William Greenwood, dated from Warwick, May 14, 1748.

GEORGICK i. 32. *Anne novum*—This passage receives great light and beauty from the Farnese grove, and some gems, &c. representing the Zodiac. The ancients were at a loss how to have the balance supported, and therefore it was originally held up by Scorpius; who extended his claws for that purpose out of his own proper dominions, and thus took up the space of two signs in the Zodiac. But under Augustus, or a little after his death, they made Scorpius contract his claws, and introduced a new personage to hold the balance. On the Farnese globe it is supported by Scorpius; and in several gems and medals of later date, it is held by a man: probably intended for Augustus himself. Vide Spence's Polymetis, p. 170. pl. 24. and pl. 25. fig. 3.

How does your remark in the notes, that Augustus was born under Libra, agree with Suetonius, who says he was born under Capricorn? In Aug. §. 94.

Suetonius, in the section referred to, does indeed speak of the birth of Augustus being in December; Augustum natum mense decimo, et ob hoc Apollinis filium existimatum; *and at the latter end that he was born under Capricorn;* Nummumque argenteum nota sideris Capricorni, quo natus est, percusserit. *In that section Suetonius seems to relate what various authors had reported: but in* §. 5. *where he plainly speaks in his own person, he expressly declares, that Augustus was born on the ninth of the calends of October, which is certainly under Libra;* Natus est Augustus, M. Tullio Cicerone, et Antonio Coss. ix. Cal. Octobr. paullo ante solis exortum. *This is confirmed by* §. 100. *where we are told that Augustus died on the fourteenth of the Calends of September, in the seventy-sixth year of his age, wanting five and thirty days;* Obiit in cubiculo eodem quo pater Octavius: duobus Sextis, Pompeio et Appuleio Coss. xiv. Cal. Septembris, hora diei nona, septuagesimo et sexto ætatis anno, diebus quinque et triginta minus.

42. *Ingredere*—I should rather think with Catrou, that Virgil inserted this passage, when he revised his Georgicks: and not when he first composed or published them.

152. *Aspera sylva*—In your translation you say, *A prickly wood of burrs and caltrops:* whereas I take them all to be of the nominative case, as they certainly are in Georg. iii. 384. where the very same words are used: and therefore they should likewise be construed thus, *prickly brambles, and burrs, and caltrops.*

I did not take lappæque tribulique *to be the genitive case, as appears, I think, by the comma after* sylva. *It might indeed have been translated more literally thus;* A prickly wood arises, both burrs and caltrops.

195. *Grandior*—Catrou places the full stop at the end of the next

verse, and makes the sense run thus; *that the legumes may be larger, and boil better with a very little fire.*

211. *Sub extremum*—Virgil cannot possibly mean the *last* by *extremum*, because it would contradict his epithet, *intractabilis*; which implies that this season is unfit for business. But as there are two extremes, and *extremus* is sometimes used to signify the first, as well as the last; if it can be allowed to have that construction in this place, the sense will be very clear and consistent: *that the time of sowing barley is from the autumnal Equinox to the first heavy rains of the winter Solstice, when the inclemency of the weather will put a stop to all works of this kind.*

227. *Faselum*—I will not pretend to say what the Faselus was: but by these directions I think it cannot be the very same as our kidney-bean. For this is one of the tenderest plants we have in the natural ground; and the least able to bear the severe cold, either when it is young or old. It is therefore sown the latest in the spring of all legumes: and as the seed will be melted in the ground, if much rain falls before it is come up; so the plant itself will be cut off by the first sharp frost in April or May, though it is ever so flourishing, or in October, when it is at its full growth.

255. *Deducere classes*—I think we should understand *deducere classes*, to bring back the fleets; and thus the same opposition will be continued that was in a preceding verse. *Hence we learn when to sow, and when to reap; when to venture out to sea, and when to retire into port again.*

268. *Quippe etiam*—I observe the commentators give reasons why some of these works may be done upon a holiday; but do not take any manner of notice of the rest. Now since they are only to be justified by charity or necessity, all the following passages must be considered in that light. So that husbandmen are allowed, *rivos deducere*, to let out the flashes of water which are brought upon the fields by sudden showers and land floods: they may, *segeti prætendere sepem*, secure the fences of their corn, when by the omission it would be exposed to immediate damage from trespassing cattle: they may, *insidias avibus moliri*, guard against the feathered robbers, who make no distinction of days, but are always pilfering the seeds whenever they can come at them; and they may, *gregem fluvio mersare salubri*, bathe the flock in the river, if it is required for the health of the sheep. But why they should then burn the thorns, which may be conveniently done at any time; or carry oil and fruits to town, for which there were probably other market days; though so correct a writer as Virgil had undoubtedly his reasons for it, yet I must own myself at a loss to discover. Unless for the latter there might be the same necessity, as there is to cry milk and mackerel in London upon a Sunday: and if this could be proved, we may easily suppose they might be permitted to return with some other loading for back-carriage. And if the former appeared to be any thing like our burning of charcoal, this would be a work that might be continued, though not begun, upon a day that was esteemed sacred.

Georg. ii. 97. Amminea was near to Falernus, and Pliny says, *Principatus datur Ammineis propter firmitatem*, l. xiv. 2. Expressions very like these of Virgil. So that these three lines may be thus rendered;

There are also Amminean vines, which yield the best bodied wines: to which the Tmolian, and Phanæan, and smaller Argitis must give the preference; though the two first are reckoned prime wines, and the last none can rival, &c. Or suppose the 98th verse to be in a parenthesis, which would be more poetical, and then the construction will run thus; *There are also Amminean vines, which yield the best bodied wines, (to which the Tmolian and Phanæan, though reckoned prime wines, must give the preference,) and there is the smaller Argitis, which none,* &c.

206. *Tardis*—I think the epithet *tardis* alludes to the largeness of the loads, which occasioned the bullocks to move more slowly. So that the whole verse gives one a strong idea of the quantity of corn both in number and weight of loads, that is produced upon such land.

321. *Prima*—I do not know any passage more crowded with fine expression, than these two lines. But in my opinion the beauty of it is greatly tarnished by supposing that *æstas* means nothing more than heat. The ancient and natural division of the year was into summer and winter: and to which many authors allude both in prose and verse. But since between the extremities of heat and cold in these seasons, there were intermediate spaces of moderate weather, the two others of spring and autumn were added; which at their beginning and end generally partake of the qualities of the preceding and following season. So that Virgil points out in the most poetical manner the very particular time in autumn that is most proper for this work. For, says he, one of the best times for planting vineyards is, upon the coming in of the first cool weather in autumn, before you touch upon winter, and when the summer is quite gone.

389, 392. *Oscilla—caput*—Mr. Spence in his Polymetis, p. 129. hath cleared up these passages by a gem in the great Duke's collection at Florence, pl. 20. fig. 2. which represents a tree with several little heads of Bacchus hanging upon it, that turn every way.

Georg. iii. 10. Before I had read Catrou I was of opinion, and am very glad to be supported by him in it, that all this following passage to the 40th verse is a most masterly allegory, whereby the Poet promises to perform and publish the Æneid after his return from Greece. And if we take it in this light, it will greatly heighten the many beauties that are to be found in these lines. The Eneide was the temple: Augustus was the divinity, for whom it was formed, and to whom it was dedicated: his ancestors, as they are the principal actors in the one, so are they represented as the capital statues to adorn the other: and his victories, like basso relievos, were to embellish the work.

37. *Invidia*—I cannot forbear observing Virgil's genteel manner of reflecting upon the factious and discontented, that were enemies of Augustus; by representing them under the figure of envy, trembling for fear of the severest tortures, that the poets have allotted to the most enormous offenders.

81. —*honesti.* I think *honesti* relates only to the outward appearance, and that those colours are most graceful and pleasing to the eye: for otherwise it is true as the English proverb says, A good horse is never of a bad colour.

81, 86. *Luxuriat toris pectus—Densa Juba.* It must be remembered that Virgil describes the fine horse for the menage to be trained

either for war, or the chariot: an English jockey will never agree with him, that a brawny chest and a thick mane are beauties in a horse.

132. *Cursu*—As Virgil, according to your observation, seems to intend these precepts for both species, I think *cursu quatiunt* refers to the exercise proper for the mares, and *sole fatigant*, &c. for the cows.

299. *Turpesque podagras.* Many farmers, particularly in Warwickshire, call this distemper, the Fouls: which, considering the part affected, is a literal translation of Virgil.

400. *Quod surgente*—I think Virgil, in his short manner of hinting a direction, plainly points out to us which milk is best for cheese, and which for butter. What you milk in the morning and the day time, is to be pressed into cheese at night: and what you milk in the evening and the night, is to be made into butter; and either carried, *sub lucem*, very early in the morning to market in baskets, before the sun will have power to melt it, or seasoned with a little salt and laid up for use in the winter. This construction will render the passage very clear and expressive, and remove the difficulties, which have so much puzzled the commentators in explaining the meaning of the word, *Calathis*.

478. *Hic quondam*—It appears plain to me that the Poet is speaking only of a pestilential distemper that many years ago invaded the Alpine countries; but in what period of time cannot fairly be collected, neither is it material, notwithstanding the names of Chiron and Melampus are mentioned; for these I take to be used in general for the most eminent physicians. And as all raging plagues are attended with many like circumstances, it is no wonder that his relation should very much agree with those, which Thucydides and Lucretius have given us of the plague at Athens: though probably he might take several hints from them to heighten the description.

500. *Incertus sudor*—That *incertus* means it was doubtful whether a sweat was a good or bad symptom, and that at first they could not guess at the event of it, is evident I think from the words that follow; where he tells us when it comes to be a bad one: for when it grows cold, it is the forerunner of certain death, and consequently till that fatal turn, there might be some hopes of a recovery.

553. *Inque dies*—This representation, of the fury's growing larger every day, is one remarkable instance, among many others, of the strength of Virgil's imagination: and is intended to point out to us the gradual increase of a pestilential infection till it arrives at the full height. There are two other instances of growing figures in the Æneid, the one of Fame, lib. iv. ver. 175. and the other of Alecto, l. vii. ver. 448.

558. *Donec humo*—I cannot suppose that before this they did not know how to bury any offensive carcases: but I take the meaning of this passage to be, that they attempted to make some profit from them, after they were dead; till they learnt by experience there was nothing for them to do, but to bury them. For, as it follows afterwards, neither the hides, nor the wool, nor the flesh were found to be of any service: but on the contrary some of them produced the most dreadful effects upon those that ventured to make use of them. I cannot conclude this note without making a short remark of the great

conformity between the directions of Virgil and those of his Majesty's order in Council; and the reasons for them both. Here is advice to kill and bury, because no remedy was found to have any good effect, and the infected skins and carcases proved of such fatal consequences. For the immediate killing, see ver. 468. for the burying, ver. 558. for the insufficiency of medicines, ver. 548. and for the hurtfulness of the infected skins and carcases, ver. 559.

Georg. iv. 153. *Solæ*—I wonder that the commonwealth of ants should escape the observation, or the memory of this accurate writer: for many of these particulars are as justly applicable to them, as to the monarchy of bees.

179. *Dædala*—This word gives one a stronger idea than to be barely rendered, *artificial:* as it seems to resemble the works of these little animals to the famous labyrinth built by Dædalus in Crete.

372. *Eridanus* — All travellers agree that the Po is not a rapid river: neither is it likely that it should be so. For the force of a current is occasioned by its fall from a chain of mountains, or running down a steep descent of country: but the Po, very soon after its source, flows on through the vale of Piedmont; and afterwards traverses all the rich vale of Lombardy. These are the *pinguia culta* which Virgil speaks of: and therefore very probably he means that no river, which runs through so long a tract of fertile plains, is more violent than the Po. So that I think, if Dr. Trapp instead of *the,* had said,

—— Thro' *such* fertile fields, v. 444.

his translation would have come something nearer to the spirit of the original.

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